ΤΡΟΠΟΣΧΗΜΑΛΟΓΙΑ:

Tropes and Figures;

OR, A

TREATISE

OF

The Metaphors, Allegories, and expreſs Similitudes, *&c.* contained in the Bible of the Old and New Teſtament.

To which is prefixed,

Divers ARGUMENTS to prove the Divine Authority of the HOLY SCRIPTURES

Wherein alſo 'tis largely evinced, That by the *Great Whore*, [*MYSTERY BABYLON*] is meant the Papal Hierarchy, or preſent State and Church of *Rome*.

Philologia Sacra,

The Second Part.

Wherein the Schemes, or Figures in Scripture, are reduced under their proper Heads, with a brief Explication of each.

Together with a TREATISE of **Types, Parables,** *&c.* with an Improvement of them Parallel-wiſe.

C Haſaei d. By *B. K* *n. Theodori Haſaei D. et eorum*

Oratio Metaphorica eſt perſpicua ſenſibus, & ad animum affectuſq; movendos aptiſſima. Burgerſd. Log. lib. 1.

Hoſ. 12. 1. *I have uſed Similitudes by the Miniſtry of the Prophets.*
Gal. 4. 24. *Which Things are an Allegory,* &c.
Heb. 8. 5. *Who ſerve unto the Example and Shadow of heavenly Things.* ——

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ΤΡΟΠΟΣΧΗΜΑΤΙΑ:

OR A

and expres
in the Bible of the Old

to prove the Divine Authority of the

THE EPISTLE TO THE READER.

THOu haſt here a Multitude of *Scripture-Metaphors*, *Types*, *Similies*, and other *borrowed Terms*, opened, and practically improved, which ('tis hoped) may tend to the Advantage of all who love to read the Holy Scriptures, and long after Knowledg, either Natural or Divine. The wiſeſt of Men tells us, that the great Leſſon his Father taught him, was to get Wiſdom and Underſtanding, becauſe 'tis the principal Thing. Where to find this invaluable Jewel, we are informed by the Son of God, *Search the Scriptures*, &c. *Which*, as the great Apoſtle ſaith, *are able to make us wiſe unto Salvation, through Faith in Jeſus Chriſt.* How to obtain it, we are elſewhere told, *We muſt ask it of God, who giveth liberally, and upbraideth not, and it ſhall be given to us.* In a word, *It is to be cried after, ſought as Silver, and ſearched for as hid Treaſures.* He who ſincerely giveth up himſelf to frequent Prayer and Meditation, and reſolves to be in the continual Purſuit of this chief of Bleſſings, may aſſure himſelf of Succeſs, having the Promiſe of a faithful God, who cannot lie, for his Security. The Means are plain, and the Encouragement great, beyond compariſon: It is therefore the Intereſt of every Chriſtian to converſe with the Word of God, in order to obtain a Purchaſe ſo eminently dignified with the Title of *Principal Thing*.

John 5. 39.

James 1. 5.

Prov. 2. 3, 4.

No Age ſince the Infancy of Chriſtianity had greater Advantage to arrive at Scripture-Knowledge than we enjoy; nor does the Light of the Goſpel ſhine with more eminent Luſtre in any Nation, than in *England* at this time, (which cauſes Satan, and his *Helliſh Emiſſaries*, to ſtrive to darken or eclipſe its Glory, by introducing Popery, Superſtition, and Error amongſt us.) *England*, and particularly its famous *Metropolis*, is the very Butt of Antichriſtian Spite and Fury, becauſe it is indeed thought to be the main Bulwark of the true Proteſtant Religion throughout the World. We have the Scriptures tranſlated in our Mother-Tongue, which the ſacrilegious Adverſaries of *Truth* lock'd up in Languages unknown to the Vulgar. We have the Comments and Expoſitions of the Learned, inſtead of the peſtilent and

Heretical Gloſſes of *Rome*; we have ſtill, notwithſtanding all the Machinations of the Enemies of the Goſpel, a painful, powerful, preaching Miniſtry. And if we improve not all theſe Mercies to the acquiſition of this divine and ſublime Knowledg, how inexcuſable ſhall we be, and how juſt in God, ſhould he in one day deprive us of all?

It was ſaid by the Learned *Illyricus*, *In ſacris Literis ampliſſimus & inſtructiſſimus Theſaurus paratus eſt,--- ut nos inde omnia nobis neceſſaria, ac ſalutoria Remedia hauriamus*: In the holy Scriptures a vaſt and moſt immenſe Treaſure is provided, from whence we may be furniſhed with whatſoever is neceſſary and wholeſom. Here is a large Field of ſpiritual Employment. *I adore*, ſaith *Tertullian*, *the Fulneſs of the Holy Scriptures*. What a vaſt Number of *Commentaries*, *Expoſitions*, and *Elucidations* are extant! yea, one ſingle Verſe affords a moſt learned and procopious Theme for a whole Volume; yet there's Work enough ſtill left, and the learned and profitable Labours of thoſe eminent Worthies that have gone before us, do not prohibit the Additions of ſubſequent Ages, nor render them unneceſſary. All ſorts of Knowledg are improvable, and that which is divine, calls for the moſt earneſt and ſollicitous purſuit, becauſe all other Sciences are vain and uſeleſs without it; and is comprehenſive (in as much as it gives a full Diſcovery of Chriſt) of what is neceſſary to Salvation, 1 *Cor.* 2. 2. *Phil.* 5. 8. This renders it univerſally good; and Good is communicative. It is a Talent that calls for Improvement, to the Profit of Communities. It is called *Light*, the Nature of which is perfectly diffuſive of its Radiance, and bright Illuſtrations; and 'tis not to be put under a Buſhel, but in a Candleſtick, to enlighten the whole Houſe. Every Chriſtian is to improve and ſtir up the Gift that is in him: And tho a *Work* be not done ſo well by one Man, as it might by another, who hath greater *Accompliſhments*, (were it ſet upon his Heart to undertake it) yet may the Profit to ſome Souls countervail the Labour, and the Whole bleſs the World more, than not to have it done at all: Beſides, what Man, in this nice and cenſorious Age, can give Content to all?

Theſe Conſiderations ſeemed ſo weighty, as to incline me to employ ſome of that Time and Talent the Lord hath entruſted me with, to compleat this Work.

'Tis obvious to every one's Obſervation, that the Holy Scripture abounds with *Metaphors*, *Allegories*, and other *Tropes* and *Figures* of Speech. Similitudes are borrowed from Viſible Things, to ſet forth and illuſtrate the excellent Nature of Inviſible Things; yea, heavenly Things are often called by the very Names that material or earthly Things are called, which is not to obſcure or hide the meaning of them from us, but to accommodate them to our Underſtanding; God by a gracious συγκαταβασις, or Condeſcenſion, conveying the Knowledg of Himſelf, and ſpiritual Things, by preaching them by their reſpective earthly

earthly Similitudes, &c. *If I have told you of earthly Things, and ye believe not; how ſhall ye believe, if I tell you of heavenly Things?* John 3.12. And tho the Stile of the Holy Scripture is not varniſh'd with that Delicacy of ſuperficial Ornament, that jingling Cadency of Sounds, and Fancy-pleaſing Trifles, as the pompous Oratory of *Greece* and *Rome* is beautified with; yet it has Qualities far more excellent: 'Tis grave and maſculine; it hath a magnificent, commanding Elegance, peculiar to it ſelf, ſuitable to the lofty Things it treats of, which no other Writing can imitate; reaching the inner Rooms of the Soul, and ſtirring up Affections, in ſo ſpiritual and ſublime a kind, as the artificial Bravery of *Cicero*, or *Quintilian*'s Elocution, could never do. There are Myſteries, which Nature, as ſuch, (however adorned with Philoſophical Notions, or Metaphyſical Speculations,) cannot comprehend: They are like the Waters of the Sanctuary, where a Lamb may wade, and an Elephant may ſwim: A weak Chriſtian that is gracious, may go through, were the unſanctified Schoolman may be plunged and overwhelmed: They are ſo plain and eaſy, that a Babe in Chriſt may underſtand them; and ſome Places ſo difficult, as to find Work for the utmoſt Study and Inquiſition of the moſt knowing.

This is the Second, and Laſt Volume, and perfects our whole Deſign, which I thought at firſt might have came into one entire Book. That which was promiſed at firſt, concerning the Divine Authority of the Scripture, and the Whore of *Babylon*, you will find here. And tho there is one Thing omitted, or left out, which was in the *Specimen*, viz. *Demonſtrations touching the Validity of our Tranſlation*, which we lately found done ſome time ſince by the Learned Dr. *Owen*, and others: Yet you have in the room of it a *Treatiſe of Types*, which I am perſuaded will be more acceptable to moſt Men, and hath been much more laborious and chargeable to compleat, it containing divers Sheets. A Treatiſe of Types under the Law, carefully opened, we have ground to believe, will be very ſerviceable, eſpecially to thoſe in the Miniſtry: And ſuch hath been my Care, that I have not run one Parallel concerning Types, but what I have had the Opinion of the moſt learned *Typical* Writers upon; ſo that I readily confeſs, 'tis rather theirs than mine.

And tho there is a great difference between *Metaphorical* or *Allegorical*, and *Typical* Scriptures; yet we thought an Eſſay to open the moſt eminent *Types* found in the *Old-Teſtament*, would well ſuit with this ſublime Subject: And becauſe ſome, for want of Study or Learning, may not readily underſtand the Difference that is between them, we will give you here the Sence of the Learned upon it, particularly between what is *Allegorical* and *Typical*, (we take *Allegory* here as Divines do, who take it not as *Grammarians* or *Rhetoricians*, for a continued Diſcourſe of many Figures together) *properly*, or *ſtrictly* taken: For ſometimes an Allegory may be taken largely, and ſo may comprehend

See Mr. *Durham* of *Glaſgow*, Key to his *Clavis Cantici*.

hend whatſoever is figurative, whether Typical, Tropological, Analogical, &c. as the Apoſtle hath it in *Gal.* 4. ſpeaking of *Abraham*'s two Sons, *Iſaac* and *Iſhmael*, which is yet properly a Type, differeth from Types, or Typical Scripture, thus:

1. Types ſuppoſe ſtill the Verity of ſome Hiſtory, as *Jonah*'s being three Days and three Nights in the Fiſhes Belly; when it is applied to Chriſt in the New Teſtament, it ſuppoſeth ſuch a thing was once done, &c. Allegories again have no ſuch neceſſary Suppoſition, but are as Parables, propounded for ſome myſtical End. Thus whilſt it is ſaid, *Mat.* 21. *A certain King made a Marriage for his Son, planted a Vineyard*, &c. Thoſe Places ſuppoſe it not neceſſary as to the being of the Allegory, that ever ſuch a thing was; but a Type cannot be without reality in the thing, as Fact, which is made a Type.

2. Types look only to Matter of Fact, and compare one Fact with another, (as Chriſt being ſlain, and lying three Days in the Grave, to the Paſchal Lamb, and *Jonah's* lying ſo long in the Whale's Belly): But Allegories take in Words, Sentences, Doctrines, both of Faith and Manners, as in the former Example is clear.

3. Types compare Perſons and Facts under the Old-Teſtament, with Perſons and Facts under the New, and is made up of ſomething that is preſent, prefiguring another to come: Allegories look eſpecially to Matters in hand, and intend the explaining ſome hidden and myſtical Sence upon the Words, which at preſent they ſeem not to bear.

4. Types are only Hiſtorical, as ſuch; and the Truth of Fact agreeing in the Antitype makes them up: it being clear in Scripture, that ſuch things are Types; for we muſt not forge Types without Scripture-Warrant: But Allegories, &c. are principally Doctrinal, and in their Scope intend not to clear or compare Facts, but to hold forth and explain Doctrines, or by ſuch Similitudes to illuſtrate, and make them the better underſtood, and to move and affect the Heart the more, or the more forcibly to convince the Conſcience; as *Nathan* made uſe of a Parable, when he was about to convince *David*.

5. Types in the Old-Teſtament reſpect only ſome Things, Perſons, and Events; as Chriſt, the Goſpel, and the ſpreading thereof, &c. and cannot be extended beyond theſe: But Allegories, Similitudes, &c. take in every thing, that belongs either to Doctrine, or Inſtruction in Faith, or Practice, for ordering of one's Life. Hence, according to the Judgment of the Learned, Metaphors, Allegories, &c. are more extenſive and comprehenſive in their Meaning and Application, than Types; tho 'tis not denied, but that care ought to be had that they be not run beyond the *Analogy of Faith*; and many times it behoveth to ſee we go not beyond the Scope of the Text, which plainly ſhews the whole Mind of the Spirit, in making uſe of ſuch Similitudes, for

Illuſtration

Illustration sake; and we hope we have kept within a due compass in this respect, and avoided whatever may give *just cause of Offence* to any.

You had in the *First Volume* a Treatise of *Tropes*, reduced under their proper Heads; and here you have the *Schemes* or *Figures* in Scripture handled after the same manner. And because there is some difficulty to understand *Allegorical* Scriptures, or to know what Places are to be taken *metaphorically*, we shall shew, (as 'tis noted by the Learned) 1. What an *Allegory* or *figurative* Scripture is. 2. When 'tis necessary to understand a Scripture *figuratively*, or in an *Allegorick* Sence. See, Key to *Clavis Cantic.*

For the first, there is a great difference betwixt an *Allegorick* Exposition of Scripture, and an Exposition of *Allegorick* Scripture: The first is that which the Fathers and School-men fail in, *i. e.* when they allegorize plain Scriptures and Histories, seeking to draw out some secret meaning, other than appears in the Words, and so would fasten many Senses upon one Scripture. This is indeed unsafe, and is justly reprovable; for this makes clear Scripture dark, and obtrudes Meanings on the Words never intended by the Spirit: As suppose one speaking of *Goliah*'s Combat with *David*, should pass by the *Letter*, and expound *Goliah* to be the Flesh, or the Devil; and *David*, to mean the Spirit or Christ. Such Expositions may have some pleasantness, but very little solidity; and such who commonly thus interpret Scripture, often fall into Errors, and guilty of this Fault *Origen* is thought to be.

2*dly*, An Exposition of *Allegorical* Scripture is the opening and expounding of some dark Scripture, (wherein the Mind of the Spirit is couched and hid under Figures, &c.) making it plain and edifying, by bringing out the Sence according to the meaning of the Holy Spirit in the place, tho at first it seems to bear no such thing. So *Mat.* 13. Christ expounds that Parable or Allegory, (for tho *Rhetoricians* make a difference between *Metaphors*, *Similes*, *Parables*, and *Allegories*, yet in Divinity there is none, but that *Allegories* are more large and continued) calling the *Seed* the *Word*, and the *Sower* the *Son of Man*, &c. This way of expounding such dark Scriptures is both useful and necessary, and was often used as edifying by our Lord Jesus to his Disciples. Now 'tis this we speak of, which teacheth how to draw *plain Doctrines* out of *Metaphors*, *Allegories*, &c. and not to draw *Allegories* out of *plain Histories*.

Secondly, it may be asked, *When we are to account a Place of Scripture figurative or allegorick, and seek some other meaning than what at first appears.*

Answ. 1. When the literal proper meaning looks absurd-like, or is empty, nothing to Edification; as when 'tis said, *Unless ye eat the Flesh of the Son of Man*, &c. *This is my Body*, &c. And so those Scriptures that command to *pluck out the right Eye*, and *cut off the right Hand*, *take up our Cross*, &c All which, if literally understood, were absurd and ridiculous; and therefore the mistaking such *Scriptures*, hath occasioned many *grievous Errors*, as that of the *Anthropomorphites*, attributing *Members*

viz.

viz. Head, Hands, Feet, *&c*, to God; and *Paſſions*, yea, *Infirmities*, as Anger, Repenting, *&c.* becauſe the *Scriptures* in ſuch places, ſpeaking after the manner of Men, *metaphorically* attribute ſuch things to him.

2. Thoſe Places of *Scripture* are to be accounted *Metaphorical* or *Allegorick*, which reach not the *Scope of Edification* intended by them, if literally underſtood; as, when Chriſt ſpoke of *Sowing*, *Mat.* 13. the Diſciples thought, ſomething more was intended than at firſt appeared, for his Aim could not be to diſcourſe of Husbandry to them.

3. When a *literal Sence* would obtrude ſome Falſity on the *Scripture*, then ſuch Places are to be taken *Allegorically*; as when Chriſt ſaid, *Deſtroy this Temple, and I will build it up again in three Days*: Which if underſtood of the *Material Temple*, Chriſt's Words would not have had their Accompliſhment; But he ſpoke, *figuratively*, of his Body. So when Chriſt ſaid, *Except a Man eat my Fleſh, and drink my Blood, he cannot live*; it cannot be underſtood literally, becauſe many who have obtained Life, never did ſo eat his Fleſh, *&c.*

4. Any *Scripture* is to be accounted *Figurative* or *Allegorical*, when the *literal Sence* agrees not with other *Scriptures*, and is repugnant to the Analogy of Faith, or Rules of good Manners; as when we are commanded to *heap Coals of Fire upon the Head of our Enemy*; now we being required not to avenge our ſelves, it followeth clearly, this *Scripture* is not properly or literally underſtood.

5. When a *literal Sence* anſwers not to the preſent Scope of the Speaker, and the Speaker would be thought impertinent, if his Words were properly taken; then it ought to be expounded in a figurative Sence. So *Mat.* 3.10. when *John* is preſſing Repentance, he ſaith, *Now is the Ax laid to the Root of the Tree*, &c. And the Parable of Chriſt, *Luk.* 13. 7. If theſe Places were only properly to be underſtood, they would not enforce Repentance.

And now, *Reader*, had we not had good Encouragement from divers worthy Miniſters in this City, this, as well as the former, had never ſeen the Sun; but the readineſs of divers Perſons, upon the coming out of the Firſt, to ſubſcribe for this, hath midwiv'd it into the World, where we expect it will meet with different Entertainment; but I hope by this time, through the Grace of God, I have learned not to be concerned, either about the Praiſe of ſome on the one hand, or Diſpraiſe and Contempt of others, on the other hand: not doubting, but that this, or the ſucceeding Age, may receive Advantage by it, and many bleſs God for it: And if it bring Glory to God, and Profit to his Church, I have my chief End, and ſhall be content, tho I paſs under the Cenſures of captious Men, *&c.* I muſt confeſs, it is not all of my own compiling; I have made uſe of ſome help from others, partly to expedite the Work, and partly for want of ſome Literature. And now, *Reader*, that I may not retain thee longer at the Door, I ſhall commit Thee and the Work to the Bleſſing of the Lord, heartily begging an Intereſt in thy Prayers, engaging not to forget thee in this evil and perilous Hour, ſubſcribe my ſelf,

Thy Servant for Jeſus' ſake,

London, Auguſt 9. 1682.

BENJ. KEACH.

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ERRATA.

PAge 25. line 35. for *Faith*, read *Hope*. P. 27. l. 29. for *he undertook*, read, *he hath undertaken*. P. 269. l. 2. dele *for*. P. 336. l. 27. dele *viz.*

THE

Tropes and Figures;

OR,

A TREATISE of the METAPHORS, ALLEGORIES, TYPES, &c. contained in the Holy Bible of the Old and New Testament.

The Divine Authority of the Holy Scriptures asserted and vindicated, and the groundless Cavils against the same detected and confuted.

THE main Scope of this Work, being to offer some Assistance towards the explaining and finding out the true Sense and Meaning of the *Holy Scriptures*, it will be convenient (according to our *Promise* in our *Specimen* of this Undertaking) to premise something touching the *Divine Authority* of that blessed Book. For tho it be commonly own'd by Christians to be the Word of God, yet since on the one Hand, there are (especially in this Atheistical Age) too many amongst us, whose Love of Sin, and Resolutions to continue therein, tempt them to seek for shelter in bold Contempt of, or subtile Cavils against those *Heavenly Oracles*; and on the other hand, not a few poor Souls are sometimes shaken with *Temptations*, and know not how to discharge themselves from the ensnaring Questions that they are often attaqued with, touching the Divine Original and Authority of those Sacred Records; Not so much for want of *Assent* thereunto, as of a right Understanding or Consideration of the *Grounds* of that Assent, and the true formal Reason thereof; Therefore that with a perfect Security to our present and future Wellfare, we may rely on that Book, as the infallible Store-house of Heavenly Verities, that great and *only Revelation*, whereby God does *Inform*, *Rule*, and will *Judg* the World; we shall set forth some Considerations evincing this most important Truth: But finding that divers able and worthy Men have of late wrote most learnedly and excellently upon this Subject, we shall upon that account be the more concise; and tho we have said but *little*, yet we hope *enough* to satisfy any rational considering Man, and confute the vain Cavils of the Adversary; for all along in *this Essay* we strive to join *Perspicuity* with *Brevity*, and to speak so plainly and familiarly, that the weakest Capacity may with ease gather it up; (the neglect hereof having rendred the Labours of some others on the same Subject less serviceable to the vulgar unlearned Reader.) It being our great Design to endeavour the Help and Establishment of the Unskilful, and to assist weak Christians; knowing, that if Satan can once bring them into a diffidence of the Truth and Authority of God's Word, he at the same Instant shakes the very Foundation of all their Hope and Religion: *And if the Foundations fail, what shall the Righteous do?* Psal. 11. 3.

That the Scripture, or Book called the Bible, *is of Divine Original, Inſpired by the Spirit of God, and therefore of infallible Truth and Authority, Appears,*

1. *The ſublime Matter of the Scriptures ſhew them to be Divine.*

I. By the *Contents*, or Matters therein diſcovered and treated of, which are ſo tranſcendently *ſublime* and *myſterious* that they could never be the product of Human Invention, or Diſcovery; and therefore tho written by Men, as Inſtruments, muſt needs be revealed from *above:* for what Human Brain could ever have imagined a * *Trinity* in the *Deity*, or ſuch an Exiſtence of one ſimple Eſſence as this Book acquaints us withal? It deſcribes the Perſon of Chriſt, ſo plainly, fitly and excellently, that if the Mind of Man conſider it attentively, of neceſſity it muſt needs acknowledg, it doth far exceed the reach of a finite Underſtanding. It diſcovers unto us the Miſery and Corruption of Man by Nature, together with that general defect of the whole Creation (which tho ſome of the Heathen had ſome glimpſe of) yet could never find out the Cauſe, nor how it came to paſs; No finite Intellect could ever have travell'd into ſuch Heights and Depths, touching the Nature of God and his Eternal Counſels, that ſtupendious *Contrivement* for the Salvation of Man, that the ſecond Perſon ſhould deſcend from Heaven, and aſſume Human Nature into a Conjunction with the *Divine*, take upon him in his own Perſon the *Sin* of Mankind, and die for the World, thereby making a ſatisfaction *proportionate* to infinite Juſtice, ſo that God may ſhow the utmoſt Act of *Mercy*, in a Conjunction with the higheſt Exerciſe of *Juſtice*: Nothing leſs than an Infinite Underſtanding could have found out Expedients to reconcile thoſe two infinite Attributes, in his dealings with an Apoſtate Creature. It unfolds the Covenant of Grace, which God made after the Fall, all which can be drawn from no other Fountain but Divine * Revelation; it contains the Law of God, which is wiſe and juſt, the *Gentiles* themſelves being † Judges. In its Precepts ſhines forth its Divinity; 1. The ſurpaſſing Excellency of the Act, requiring that we ſhould deny our ſelves in all thoſe things which the corrupt Nature of Man cleaveth to, and hateth to forego. 2. The wonderful Equity that doth appear in every Command. 3. The admirable ſtrangeneſs of ſome Acts, which a natural Man would account Fooliſhneſs, and yet preſcribed as abſolutely neceſſary; ‖ ſhews its Divine Original. 4. The manner how Obedience is required, *viz.* that it proceed from a pure Heart, a good Conſcience, and Faith unfeigned *: Take a view of the Ten Commandments, are they not plain, brief, perfect, juſt, extending to all, binding the Conſcience, and reaching to the very Thoughts? And do not all theſe things commend unto us the Juſtice, Wiſdom, Holineſs, Omnipotence, Omniſcience, Perfection, and abſolute Sovereignty of the Law-Maker?

* 1 Cor. 2. 7. Eph. 3 4, 5.
† Dan 4 5, 6, 7.
‖ Joh. 3 36 & 8. 24.
* Deut. 6. 5. 1 Cor. 13. 1. 1 Tim. 1. 4, 5.

'Tis a Book that comprehends an Univerſal Hiſtory of the World, paſt, preſent, and to come; *Its Contents* reach as far as the firſt Foundations of the Earth and Heavens, give us an Account of God's *Revelations* to Man ever ſince his firſt ~~make~~, and the particulars of an Entercourſe between God and the World, for near upon two thouſand and five hundred Years, before they were any where extant upon Record; What other Book, ſince the World began, ſo much as pretended to do this? A Book! which as it was ſixteen hundred Years a writing (for ſo long it was from the Time of *Moſes*, till *John* cloſed it with the *Revelations*); ſo the Matters it treats of, are of the moſt excellent Nature, and higheſt Concernment.

To give the World a ſatisfactory Account not only of its *Original*, but of its *End* too; To bring Man acquainted with his true Soveraign Happineſs, and a moſt wonderful and aſtoniſhing method of *Reconciliation* with his Maker; Its *Promiſes* are everlaſting Glory, and never-fading Crowns: Its *Precepts*, perfect † Righteouſneſs, and altogether ſuch as tend moſt to the Honour of God, the Happineſs of a Man's Self, and the Quiet of the World: Its *Threatnings* are of Miſeries that are endleſs: Its whole *Tendency* is to a Proſpect beyond the Grave: what Heathen ever ſo much as dream'd of the Reſurrection? Who but the Lord could be Author of ſuch Laws, that only can give eternal Life, and inflict eternal Death? Theſe things can move the Conſcience of none, but ſuch who acknowledg the Precepts thereof to be divine. In a Word, its *General Subjects* are Myſteries no where elſe to be heard of, and without ſuch a Manifeſtation, *unconceivable*. Now conſidering the Premiſes, what leſs than Infinite VViſdom, can be the ſuppoſed Author of ſuch a Book?

† Gal. 3. 10

2. *The Antiquity of the Holy Scriptures.*

II. By its *Antiquity*. The Books of *Moſes*, (wherein in Promiſes, Prophecies, Types, and Shadows, the Sum and Subſtance of all the reſt of the Bible is compriſed) were the firſt Writings in the World, (next to thoſe by the Finger of God on Mount *Sinai*.) This

is

is fully proved by *Juſtin Martyr*, an ancient Writer, that lived within one hundred and thirty Years after Chriſt, in his *Paræneticｋ* to the Greeks; who comparing the Times of all Human Writers, Poets, Philoſophers, Hiſtorians, and Law-givers, eſteemed moſt ancient, demonſtrates them all to be but *Punies* to *Moſes*. *Euſebius* alſo, who followed *Juſtin Martyr* at about two hundred Years diſtance, in the 2*d* and 3*d* Books of his *Evangelical Preparation*, proſecutes the ſame Argument at large, and from abundance of Teſtimonies and Confeſſions, out of the beſt and moſt authentick Heathen Authors themſelves, undeniably evinces, That *Moſes* was the moſt ancient of all the Writers that were known or named amongſt them. And *Tertullian* ſo confidently upbraids the Gentiles in this matter, that we think it not amiſs to recite his Words, in the 19*th* Chapter of his Apology. — *Our Religion* (ſaith he, ſpeaking to the Heathens,) *far out-does all that you can boaſt of in that kind: For the Books of one of our Prophets only*, viz. Moſes, (*wherein it ſeems God hath encloſed, as in a Treaſury, all the Chriſtian Religion preceding ſo many Ages together*) *reach beyond the ancienteſt you have, even all your Publick Monuments, the Antiquity of your Originals, the Eſtabliſhment of your Eſtates, the Foundations of your Cities, all that are moſt advanced by you in all Ages of Hiſtory, and Memory of Times; the Invention even of the Characters, which are Interpreters of Sciences, and the Guardians of all Things excellent: I think I may ſay more, they are elder than your very Gods, your Temples, Oracles, and Sacrifices. Have you not heard mention made of that great Prophet*, Moſes? *He was contemporary with* Inachus, *and preceded* Danaus, (*the ancienteſt of all that have a Name in your Hiſtories*) 393 *Years: He lived ſome Hundreds of Years before the Ruine of* Troy. [And *Homer*, the eldeſt Writer amongſt the *Grecians*, lived, as *Pliny* ſaith, 250 Years after the Subverſion of that City.] *Every of the other Prophets ſucceeded* Moſes, *and yet the laſt of them was of the ſame Age as your prime Wiſe-Men, Law-givers, and Hiſtorians were.*

So that 'tis a Thing out of diſpute, that for Antiquity, neither the Writings of *Orpheus*, or *Homer*, or *Triſmegiſtus*, or *Pythagoras*, or *Beroſus*, nor any other, can compare with the *Pentateuch*. Theſe *Gray-Hairs* ſhew them to be the Off-ſpring of the *Ancient of Days*; for Truth is always the Firſt-born.

And if we conſider, how low, mean, and imperfect all humane Inventions were in thoſe Times; and what fooliſh, irrational, and abſurd Conceptions, both the *Egyptians* and *Grecians*, (Nations moſt celebrated for Wiſdom) had of Things Divine, and the Duty and Happineſs of Man; we cannot but conclude, That ſo clear an Account of the World's Beginning, Depravation, Deſtruction by the Flood, and Re-peopling; ſuch a moſt excellent Law and Doctrine, in reference both to God and Man, *&c.* could not be of *Humane Extract*, but muſt needs be in truth, what it pretends it ſelf to be, a *Divine Revelation*. Beſides, who can believe the *firſt* Religion ſhould be the worſt, or the moſt timely Notions of God the falſeſt? Were this ſo, and the Bible not a *Divine* Book, but compoſed by *Impoſtors*, then it follows, That the moſt primitive Account we have of Religion is counterfeit; that the Devil ſet up his Chappel, before God built his Church; that in the earlieſt Notices we have of God, of the World's Original, Man's Fall, and the Way of his Recovery, the World is *deceived* and *abuſed*; and that God ſuffered the Devil, in the firſt place, (and without any Thing publickly extant from him, either before or ſince, to contradict it) in his Name, and under pretence of his Authority, to delude and mislead Mankind, with a falſe Account of all thoſe Things which they are moſt concerned to know, and upon the right Knowledg of which their preſent and future Happineſs depends: All which, as it is unworthy of God, ſo it is no leſs repugnant to the Dictates of Reaſon. But on the contrary, 'tis moſt rational to believe, that God's Revelations were as early as Man's Neceſſities; and that the Bible being the moſt *ancient*, as well as the *wiſeſt* Book in the World, is alſo the *trueſt*, and proceeded from the God of Truth.

III. This *Royal Deſcent*, or Divinity of the Scriptures, further appears, by that *Majeſty* and *Authoritativeneſs* of the Spirit of God ſpeaking in them, and that extraordinary and inimitable Stile wherein they are written. As 'tis ſaid of our bleſſed Lord, *Mat.* 7. 28. *That he taught as one having Authority, and not as the Scribes*: So the Scriptures teach with an awful Authority. † The Stile of the Sacred Scripture is ſingular, and has peculiar Properties, not elſewhere to be found; its Simplicity is joined with Majeſty, commanding the Veneration of all ſerious Men. * *Auguſtine* ſays, That the Holy Scriptures ſeemed rude and unpoliſh'd to him, in compariſon of *Cicero*'s adorned Stile, becauſe he did not then underſtand its (*interiora*, or) inward Beauty: But when he was converted to Chriſtianity, declared, ‖ That when he underſtood them, no Writing appeared more wiſe and eloquent. † *Greg. Nazianzen*, a Man of prodigious Wit, Learning, and Eloquence,

3. *The Majeſty and Strangeneſs of the Stile.*

† See the Epiſt. to the Firſt Volume.

* *Lib.* 3. *Confeſſ. cap.* 5.

‖ *Lib.* 4 *de Doctrin. Chriſt. cap.* 6.

† Budæus, *lib.* 5. *de Aſſe, & partibus ejus.* P. 754.

quence, when he came to ſtudy the ſacred Scriptures, vilifies all Ornaments of Literature amongſt the Greek Philoſophers, as infinitely below theſe Divine Oracles. *Illyricus* ſays, That altho we find not in the Holy Scripture that idle or delicate Itch of Words, that external Sweetneſs or Allurement, that Numeroſity of Sounds, or thoſe pleaſing Trifles, which vain-glorious Orators of *Greece* and *Rome* beautified their ſo much fam'd Harangues with; yet we find there a grave and maſculine Eloquence, exceeding all others. And ſhall we indeed think, that the great God would uſe Inductions, as *Plato*; Syllogiſms, as *Ariſtotle*; Elenchs, as the *Carmeades*; Epiphonema's, as *Cicero*; Subtilties, as *Seneca*; or Words far fetch'd, joined together with an artificial *Syntax*, with reſpect to Weight, Number, and Sound? If a Royal Edict were publiſhed in that kind of Speech, conſiſting of School-Follies, every wiſe Man would laugh at it. The more plain therefore the Word and Law of the great God is, 'tis (we ſay) the more becoming the Author thereof, and an Evidence of his Divine Stamp and Authority. Yet in that Humility of Stile in Scripture, there is far more Height and Loftineſs, and more Profoundneſs in its Simplicity, more Beauty in its Nakedneſs, and more Vigor and Acuteneſs in its (ſeeming) Rudeneſs, than in thoſe other Things Men ſo much praiſe and admire, *&c.* Eaſineſs and Plainneſs doth beſt become the Truth. A Pearl needs no painting; it becomes not the Majeſty of a Prince to play the Orator. In the holy Scripture is a peculiar and admirable Eloquence. What are all the elaborate Blandiſhments of Human Writers, to that grave, lively, and venerable Majeſty of the Prophet *Iſaiah*'s Stile, as the *Exordium* of his Prophecy ſhews, alſo in *chap.* 25, 26, *&c.* That which Criticks admire in *Homer*, *Pindar*, &c. ſingly, are univerſally found here, tho not that Elegancy that tickles the Ear and Fancy, and reliſhes with the Fleſh, but the noble and immortal Part, *viz.* an illuminated Soul. Commandments are here given forth, and Subjection peremptorily required, with great Severity, and with no ſtronger Arguments than the Will of the Law-maker. Promiſes above likelihood are made; to aſſure of performance, no Reaſon is alledged, but *I the Lord have ſpoken** : And to encourage againſt Difficulties, *&c.* divine Aſſiſtance is promiſed, both as neceſſary and ſufficient, in the manner of its ‖ Threats. Alſo the Divinity of the Stile may be obſerved, that without reſpect of Perſons, all degrees of Men are concerned, High and Low, Rich and Poor, Noble and Ignoble, Kings and Peaſants, commanding what is diſtaſteful to their Natures, and forbidding what they approve; promiſing not terrene Honour, but Life everlaſting; threatning not with Rack and Gibbet, but eternal Pain, and Torment in Hell-Fire.

*Iſa. 51. 22. & 52. 4.

‖ Gen. 17. 1. Exod. 12. Joſh. 1. 9.

Of all Writings in the World, the Sacred Scriptures aſſume moſt unto themſelves; they tell us, that they are the *Words of Eternal Life*; that they are *by the Inſpiration of the Holy-Ghoſt*, the *Teſtimony of Jeſus Chriſt*, the *Faithful Witneſs*; that they ſhall *judg the World*; that they are able to *make wiſe unto Salvation*; that they are the *Immortal Seed*, of which the Sons and Daughters of God muſt be begotten. Their Tenor is, *Thus ſaith the Lord*; and no Concluſion, but, *The Lord hath ſpoken*; *Hear the Word of the Lord*; *He that hath Ears to hear, let him hear*, &c. The Nature, Quality, or Compoſure of the Stile or Phraſe (we ſay) is emphatically and ſignally different from that of all Humane Writings whatſoever. Here are no *Apologies*, begging Pardon of the Reader, or inſinuating into his good Opinion by Devices of Rhetorick, but a *ſtately Plainneſs*, and *myſterious Simplicity*. *We alſo ſpeak* (ſaith the Apoſtle) *not in the Words which Mans Wiſdom teacheth, but which the Holy-Ghoſt, comparing*, (or rather *ſuiting* or *fitting*, συγκρίνοντες,) *ſpirituals with ſpirituals*, (for ſo only the Original runs, πνευματικα, πνευματικοις,) that is, *Matter* or *Things*, which for their Nature and Subſtance are *ſpiritual*, with *Words* or *Phraſes* which are ſpiritual alſo, and ſo ſuitable to them. Hence, well ſaith one of the Ancients, *The Scripture ſo ſpeaketh, that with the* Height *of it, it laughs proud and lofty-ſpirited Men to ſcorn; with the* Depth *of it, it terrifies thoſe who with Attention look into it; with the* Truth *of it, it feeds Men of the greateſt Knowledg and Underſtanding; and with the* Sweetneſs *of it, it nouriſheth Babes and Sucklings.*

Joh. 12. 48. 2 Tim. 3. 16. Rev. 2. 29 1 Pet. 1. 23. Exod. 20. 1, 2.

1 Cor. 2. 13.

Auguſtin.

4. Its deſign to promote Holineſs.

IV. That excellent Spirit of Holineſs, which every where breaths in and from the Scriptures, is another *fair Lineament* of the *Hand of God* in the framing them. To this Holineſs they moſt powerfully perſuade Men, by expreſs *Commands*: *Ye ſhall be holy, for I am holy. As he who hath called you is holy; ſo be ye holy in all manner of Converſation.* And by Threatnings, *Without Holineſs no Man ſhall ſee God.* Heb. 12. 14. And by a Multitude of Examples of holy Men, as *Abraham*, *David*, and all the Prophets and Apoſtles, and eſpecially of that immaculate Lamb of God, the bleſſed JESUS. As on the other ſide, it ſets before us the dreadful Vengeance that attends all Prophaneneſs, Unrighteouſneſs, Uncleanneſs, Pride, and worldly Luſts; requires not only an Abſtinence from

Lev. 11. 44. 1 Pet. 1. 15.

from the groſs outward Acts of Sin, but ſearches the Heart, and condemns the very Thoughts and Inclinations: *He that hateth his Brother, is a Murtherer. He that luſteth after a Woman, hath committed Adultery.* The Doctrine taught every-where in this Book, is directly oppoſite to the whole Corporation of debauched and wicked Men; deſtructive to all Impiety, and corrupt Doctrines and Practices whatſoever, and perfectly ruinous and deſtructive to the Intereſts of the Devil in the World: A Doctrine, that has viſibly the higheſt Tendency to thoſe two great Ends of all Religion, the *Honour of God*, and *Man's preſent and future Happineſs*. What pitiful, crooked, and imperfect Lines have the wiſeſt and beſt of meer Men, as *Socrates*, *Plato*, *Ariſtotle*, *Tully*, *Seneca*, *Plutarch*, or any others, drawn, in their faireſt Documents, both Moral and Divine, compared with this compleat and tranſcendent Rule of holy Living! What undefiled Religion, what pure and ſpiritual Worſhip is here! How ſuitable to the holy Nature of God! What ſuperlative Piety and Vertue, without any ſpot of Vice! What punctual and perpetual Truth and Honeſty is here required! yet without the leaſt Taint of baſe Means, or unworthy ſordid Ends! No Vain-Glory! no Eſteem of Men! no corrupt Advantages! But on the contrary, what Charity is here required! What repeated Commands not to offend weak Ones! What mutual Forgiveneſſes! What Provocations to Love! With what Patience and Meekneſs, Juſtice and Modeſty, are we taught to behave our ſelves! In a word, 'Tis ſuch a Doctrine as makes a Man perfect, *throughly furniſhed to every good Work*; which brings Men to the beſt Way of *Living*, the nobleſt Way of *Suffering*, and the comfortableſt Way of *Dying*. — Now muſt not ſuch pure Streams needs flow from the Fountain of all Perfection? Does ſuch a ſerious and effectual Advancement of Holineſs in the World, look like an Intrigue of polluted Man, or any unclean Spirit? How can we better judg of a Law, that declares it proceeds from God, and is of Divine Obligation, than by its Nature, Tendency and Influence on humane Life? Whether it be ſuitable to thoſe Pretenſions, and ſuch an adorable and unſpotted Original?. And when we find ſo holy and excellent a Deſign, as appears throughout this whole Book, for the Honour of God, and compleating the Happineſs of Men, by Methods ſo agreeable, and yet above the reach of Humane Invention; what can we judg, (unleſs we will be obſtinately perverſe) but that ſuch a Book's Teſtimony of it ſelf is true, and that it is indeed of God, and not of Men?

5. The Harmony of the Scriptures.

V. The *ſweet* and admirable *Agreement*, Conſent, Dependence, and Harmony, that we find in all and every part of Scripture, tho there are ſo many Books thereof, written by ſo many different Perſons, of various Conditions, many Ages remov'd, in ſeveral Places, and in different Languages, yet all agreeing with each other, and every part with the whole, which could not be foreſeen or contriv'd by any humane Wiſdom or Cunning, in the writing of any one Part: For all the Hiſtories, Prophecies, Promiſes, Types, and Doctrines, in an orderly Connection, tend to promote the ſame Thing; and every Age proves a freſh Interpreter, and reveals to us more and more of this admirable Concord, which could not be the Effect of humane Artifice, nor of any other Cauſe, but an infinite Comprehenſion and Fore-ſight, and that the ſeveral Writers of this Book were in all Times guided in what they wrote by the Supreme Wiſdom of that one God, who is always conſtant to himſelf, *and the ſame yeſterday, to day, and for ever.*

6. The Credit of the Penmen.

VI. This further appears from the Credit and Sincerity of thoſe that were the Pen-men. If the Scriptures were not what they pretend to be, *viz.* the Word of God, and dictated to the Writers thereof by his holy Spirit, it would be the greateſt Affront to the Divine Majeſty, and the groſſeſt Cheat towards Mankind, that ever was put upon the World. But if we conſider the Pen-men thereof, we ſhall find them all of undoubted Credit, generally eſteemed holy and good Men in the Ages they liv'd in, ſo no way to be ſuſpected of Impoſture. Some of them were Kings, and of the deepeſt Learning, not likely to be guilty of ſuch a mean-ſpirited Baſeneſs, as Lying and Forgery. Many of the Prophets, and moſt of the Apoſtles were Men illiterate, of Parts and Education ſo mean, that of themſelves they ſeem no way capable to write ſo profoundly, or lay ſo deep a Contrivance for deluding the World. And as 'tis incredible, that ſo many Men, of ſuch diſtant Times, Qualities, and Abilities, ſhould all agree in the ſame Impoſture, and ſo harmonize in promoting it; ſo neither could any Intereſt or Ambition prompt them thereunto: For as the main Tendency of this Book is, to mortify Mens Ambitions and Luſts; ſo moſt of them expoſed themſelves, by publiſhing theſe Writings, to great Hazards and Perſecutions. Nor have ſeveral of them been ſhie to record the great Failings and Imperfections of themſelves, or their Brethren. Thus *Moſes* (*a*) relates his own Infidelity, and

(*a*) Exod. 3, & 4 chapters.

and Averſeneſs to ſubmit to the extraordinary Call of God. In another place (*b*), he records the Shame of his Diſtruſtfulneſs, or at leaſt the Carnality of his Conceit or Apprehenſion of the Power of God. Again, (*c*) he inſerts God's heavy Sentence, and the Ground thereof, againſt him. The ſame *Moſes* did not ſet up any of his own Poſterity to ſucceed him in the Guidance of *Iſrael*, but left *Joſhua* to ſucceed him, *&c.* and placed the Kingly Superiority over that People in another Tribe from his own, *viz.* the Tribe of *Judah*. Indeed, throughout the whole Book there is a viſible Antipathy to all *ſelf-ſeeking* Flattery or Compliance: God alone is exalted, and all Mens Perſons, Actions, and Reputations are laid in the Duſt, in reſpect of his Honour, and the Truths therein delivered. Beſides, theſe very Writers appear themſelves to be under a ſubjection to the Doctrine they taught, and no way Maſters of it, as their own. All which plainly ſhews, that they were inſpired from above, and wrote not their own Words, or for their own Honour, but as inſpired, and for the Honour of God.

(*b*) Numb. 11. 21.
(*c*) Numb. 20. 12.

8 *Scripture-prophecies, and their Accompliſhments, prove 'tis divine.*

VII. Another Demonſtration or Proof, that the Scriptures are from God, is the exact and punctual fulfilling of the *Prophecies* therein contained. To foretell Events, is the Prerogative of God: (*d*) *Let them bring forth*, (ſaith God, the Lord, expoſtulating with his People about the Vanity of Idols) *and ſhew us*, [*What ſhall happen*]: *Shew us the Things that are to come hereafter, that we may know that ye are Gods.* Now the Body of the Scriptures is enlivened with the Spirit of Prophecy (almoſt) throughout. That of *Jacob*, recorded by *Moſes*, (e) *That the Scepter ſhould not depart from* Judah, *nor a Law-giver from between his Feet untill* Shiloh *come*; *and to him ſhall the gathering of the People be:* was not compleatly fulfilled till well near two thouſand Years after, tho made good during a great part of that Time, *viz.* from the Entrance of the Tribe of *Judah* upon the Government, in King *David*, until the going of it out again in the Perſon of *Hircanus*, whom *Herod* ſlew, as *Joſephus* teſtifies. But when the Time appointed was expired, the Prophecy it ſelf was compleatly fulfilled: For when *Herod*, a Stranger, and of another Nation, had cut off the Houſe and Line of *Judah* from the Government of *Jewry*, then and at that Time *Shiloh*, the long-expected *Meſſiah*, our Lord Chriſt, punctually came into the World: for that by *Shiloh* is meant the *Meſſiah*, the Jewiſh Rabbies do not deny. Now at the Time of *Jacob*'s uttering theſe Words, there was little probability, that any of his Poſterity ſhould have a Scepter, or any *Kingly Power*, being *poor*, *few*, and in a *ſtrange Land*: Or, if they ſhould thrive ſo, as to become a Kingdom, or Nation, why ſhould *Judah* have the Government, ſeeing there were three elder Brothers, *Reuben*, *Simeon*, and *Levi*? Nor was there likelihood of this Prophecy's being accompliſh'd, when *Moſes* ſet it down in Writing; for then he himſelf (who was of the Tribe of *Levi*) was in the actual Poſſeſſion of the Government, and put into it by God himſelf, who appointed for his Succeſſor, *Joſhua*, not of the Tribe of *Judah*, but of *Ephraim*. Whence we have a notable Evidence of the Truth and Sincerity of this Prediction; for had not *Jacob* really uttered it, we cannot imagine *Moſes* would have put ſuch a Prophecy in Writing, to the diſparagement of his own Tribe. How accurately are the four great Monarchies of the World deſcribed by *Daniel*? (*f*) ſo lively, as if he had lived under them, and had that experience of them all reſpectively, which the World hath ſince had of them. How wonderful is that Prophecy of *Iſaiah*, at the end of his 44*th*, and the beginning of the 45*th* Chapter, touching *Cyrus*, delivered at leaſt an hundred Years (ſome ſay, two hundred) before he was born, wherein yet he is not only expreſly named, *Thus ſaith the Lord to his Anointed* Cyrus; but it is foretold, he ſhould conquer *Babylon*, and rebuild the Temple of *Jeruſalem*: which came to paſs accordingly. Nor can this Prophecy be ſuſpected of *Forgery*, or to be ſuppoſititious in any kind, ſince it was pronounced openly, as other Prophecies were, in the hearing of all the People, and ſo divulged into many hands, before the Captivity, and then alſo carried into *Babylon*, where no doubt it was peruſed by many, long before the accompliſhment of it. And that there was ſuch a Man as *Cyrus* many Years afterwards, that conquered *Babylon*, and reſtored the *Jews* from their Captivity, and furthered the Building of the Temple, all Heathen Authors, that write of thoſe Times, do affirm. And indeed one great Inducement of his Kindneſs to the *Jews*, was, becauſe he underſtood how his Succeſſes had been thus propheſied of, ſo long before, by one of that Nation. So that it appears the ſaid Prophecy was then publickly known, and its Truth and Authenticknes no way doubted of. How manifeſtly are the many Prophecies of the Old-Teſtament, concerning our Saviour, fulfilled? And how dreadfully his Prophecy of the Deſtruction of *Jeruſalem*, was made good about forty Years after his Crucifixion, we find in the Hiſtory of *Joſephus*, exactly correſponding to what is foretold in *Mat.* 24. And how

(*d*) Iſa 41. 22.
(*e*) Gen 49. 10

(*f*) Dan 7. 3.

how many other Prophecies of the New-Teſtament, and eſpecially of the *Revelations*, do we daily find verified in and by the Apoſtacy, and wicked Uſurpations of the Church of *Rome*? Since therefore to foretell ſo plainly, Particulars and Events ſo remote, and depending on the meer Motions and Acts of the Wills of particular Perſons, yet unborn, is an evident Mark of Omniſciency; we cannot but conclude, that the Scriptures, which are fill'd with ſo many evident and certain Predictions, muſt certainly *proceed from the Finger of God.*

8 *Miracles confirm its divine Original.*

VIII. Thoſe Writings, and that Doctrine, which were confirmed by many and real *Miracles*, muſt needs be of God: But the Books and Doctrines of Canonical Scriptures were ſo confirmed. Many and great Wonders, ſuch as Satan himſelf cannot imitate, ſuch as exceed the Power of any, yea, of all the Creatures in the World; ſuch as the moſt malicious Enemies could not deny to be divine, hath the Lord openly wrought by the hands of *Moſes*, and the Prophets, Chriſt, and his Apoſtles, for the Confirmation of this Truth. (*g*) Theſe Miracles are recorded and atteſted by Perſons of unqueſtionable Credit, that were Eye and Ear-Witneſſes. The Things done, as raiſing the Dead to Life, curing the Blind, &c. were Matters of Fact, eaſy to be diſcerned. They were not done once or twice, but very often; not in the Night, or in a Corner, but in the open Light, in the midſt of the People, in the preſence of great Multitudes, who were generally Enemies to thoſe that wrought theſe Miracles: So that if the Relations of them were falſe, they would preſently have diſproved them; or if there had been any Deceit, they would ſoon have detected it.

(*g*) Numb. 11. 9. Exod 19. 16 1 Kings 17. 24. Mark 16. 20. Acts 5. 12.

'When God puts forth his Miracle-working Power, in the Confirmation of any 'Word or Doctrine, he avows it to be of and from himſelf, to be abſolutely and infallibly true; ſetting the fulleſt and openeſt Seal unto it, which Men, who cannot diſcern his Eſſence or Being, are capable of receiving or diſcerning. And therefore 'when any Doctrine, which in it ſelf is ſuch as becometh the Holineſs and Righteouſneſs of God, is confirmed by the Emanation of his Divine Power in working of Miracles, there can no greater Aſſurance, even by God himſelf, be given to confirm the 'Truth of it.

Dr. *Owen.*

'And as we have the Teſtimony of the Evangeliſts, to confirm the many Miracles 'that Jeſus did; we alſo plead the Notoriety of thoſe Miracles wrought by him, and 'the Traditions delivering them down to us: They were openly wrought, and were 'all or moſt of them perform'd before the Eyes of Multitudes, who envied, hated, and 'perſecuted him, and that in the moſt knowing Days of the World, when Reaſon and 'Learning had improved the Light of the Minds of Men to the utmoſt of their Capacity; 'in and upon Multitudes, for ſundry Years together, being all of them liſted by his Adverſaries, to try if they could diſcover any thing of Deceit in them.

Beſides, the very Enemies have not had the impudence to deny ſuch notorious Matters of Fact, as our Saviour's Miracles; only they aſcribe them to other Cauſes. Even to this Day, the Jews acknowledg much of the Works of Chriſt, but ſlanderouſly and blaſphemouſly father them on the Power of the Devil, or upon the Force of the Name of God ſowed up in his Thigh; and ſuch like ridiculous Stories they have. Even the *Turks* confeſs much of the Miracles of our Lord, and believe him to be a great Prophet, though they are profeſt Enemies to the Chriſtian Name. Nor could all the Adverſaries of theſe Miracles and Relations, with all their Arguments or Violence, hinder Thouſands from believing them, and even expoſing their Lives on that Belief, in the very Time and Country where they were done. So that we muſt ſay, Either they were *Miracles*, or *not*: If they were, why do you not believe? If they were not, behold the greateſt Miracle of all, that ſo many Thouſands (even of the Beholders) ſhould be ſo blind, as to believe Things that never were, eſpecially in thoſe very Times, when it was the eaſieſt Matter in the World to have diſproved ſuch Falſhoods. Indeed the Miracles of Jeſus, and thoſe of his Diſciples and Servants, in the Primitive Times, were in Fact ſo many, ſo eminent, ſo viſible, and laſted ſo long, (for they continued in the Church two or three hundred Years) and the Account of them has deſcended down to us by ſuch a conſtant, uninterrupted *written* and *unwritten* Tradition, that ſcarce any Man has aſſumed Impudence enough to gainſay them. *Irenæus* (who lived about the Year of our Lord 200) affirmeth, that in his Time the working of Miracles, the *raiſing of the Dead*, the *caſting out of Devils*, *healing the Sick by meer laying on of Hands*, *and Propheſying*, *were ſtill in force*; *and that ſome that were ſo raiſed from the Dead, remained alive amongſt them long after.* And *Cyprian* and *Tertullian* mention the ordinary caſting out of Devils, and challenge the Heathen to come and ſee it. Remarkable

Joſephus, in his *Antiquity of the Jews*, makes mention of the mighty Miracles that Jeſus did. See *p* 400.

markable are those Words of the latter, (h) *Let any one be brought before your Tribunals, who is apparently possessed with a Devil, that Spirit, being commanded by any Christian, shall confess of truth himself to be a Devil, as at other Times he boasts himself a God.* And in his Book to *Scapula*, the Procurator of *Africk*, *Cap.* 4. he repeats several miraculous Cures done by Christians: *Quanti honesti viri*, &c. *How many Persons of good Quality and Esteem*, says he, (*for we speak not of the Vulgar Sort*) *have been remedied either from Devils or Diseases?* Severus *himself*, *the Father of* Antoninus, *was recovered by Christians*, &c. So that here we have the *best Doctrine* under the *highest Attestation*, God himself setting thereunto his supernatural Seals, to convince us of the Truth thereof. And this was the great Argument, whereby Christ all along convinced the World; for upon his beginning of *Miracles*, at *Cana* in *Galilee*, he manifested his Glory, and his Disciples believed in him (i). The *Jews* therefore enquired for *Signs*, as that which must confirm any new Revelation to be of God (k). And tho Christ blames them for their unreasonable unsatisfied Expectations herein, and would not humor them in each Particular; yet he continued to give them Miracles as great as they desired. They that saw the Miracles of the *Loaves*, said, *This is of a truth the Propbet that should come into the World* (l). *Many believed, when they saw the Miracles which he did* (m). *If I had not done the Works that no Man else could do, ye had not had Sin* (in not believing) (n). And the Way of bringing Men to believe in these Days is expressed, *Heb.* 2. 3, 4. *How shall we escape, if we neglect so great Salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those that heard him,* [There is the Evidence of Sense to the first Receivers, and their Tradition to the next] *God also bearing them witness, both with Signs and Wonders, and divers Miracles?* Let us conclude this Argument with that smart Interrogation of that blind Man, (o) *Can a Man that is a Sinner do such Miracles?* Natural Reason shewing us, that God being the true and merciful Governor of the World, the Course of Nature cannot be altered, but by his special Appointment; and that he will never set the Seal of his Omnipotency to a Lie, nor suffer the last and greatest Inducement to Belief, to be used to draw Men to embrace Falshood and Forgeries.

(h) *Tertullian Apol. Ca.* 23.

(i) Joh. 1. 48.
(k) Joh. 2. 18.
(l) Joh. 6 14.
(m) Joh. 10. 41. Acts 4. 16. Heb. 2. 4.
(n) Joh. 15. 24.
(o) Joh. 19. 16

9. The wonderful Preservation of the Scriptures.

IX. To these astonishing Miracles we may fitly add, the *Preservation* of these holy Writings for so many Ages, being it self little less than *miraculous*, and such as is a great Argument, that they belong to God, as the Author and Parent of them: It being reasonable to derive that from God, as a Book of his own Dictates, about which he has exercised a *peculiar Care*. Were not the Bible what it pretends to be, there had been nothing more suitable to the Nature of God, and more becoming Divine Providence, than *long since to have blotted it out of the World:* For why should he suffer a Book to continue from the beginning of Times, falsly pretending his Name and Authority? How do learned Men accuse *Time* of Injuries, for swallowing up the Works of many excellent Authors! and bewail the Loss of divers of *Livy*'s Decades, and other *choice* Books, which are now *no where to be found!* Nay, tho the *Romans* were so careful for the preservation of the Books of the *Sybils*, that they lock'd them up in Places of greatest Safety, and appointed special *Officers* to look after them; yet many Ages since they are gone and perished, and only some few *Fragments* do now remain. Whereas on the contrary, the Bible, notwithstanding part of it was the *first Book* in the World, (as we proved in the second Argument) and tho the Craft of Satan, and the Rage of Mankind, have from time to time combin'd utterly to *suppress* it; yet it has born up its Head, and remains not only extant, but *whole and entire*, without the least Mutilation or Corruption. *Antiochus Epiphanes*, when he set up the Abomination of Desolation in the Jewish Temple, in the Days of the *Machabees*, with utmost diligence made *search after their Law*, and wheresoever he found it, immediatly burnt or destroy'd it, and threatned Death, with exquisite Tortures, to any that should *conceal* or *retain* it. In like manner, since Christ, the Tyrant *Diocletian*, about the Year 300, with a full purpose to root out Christianity for ever out of the World, publishes an Edict, That the Scriptures should *every where be burnt* and destroyed; and whosoever should presume to *keep them*, should be most severely tormented: Yet God permitted them not to quench the Light of these Divine Laws. But the Old Testament, above two hundred Years before the Incarnation of Christ, was translated into *Greek*, (the most flourishing and spreading Language at that time in the World); and about thirty Years before Christ, it was paraphras'd into *Caldee*; and at this Day, both Old and New Testaments are extant, not only in their Original Languages, but in most other Tongues and Languages that are spoken upon the Face of the Earth, which *no other* Book can pretend to. So that all Endeavours that have from the very first been bent against it, have been vanquished;

vanquiſhed; and remarkable Judgments and Vengeance ſhew'd on all ſuch as have been the moſt violent Oppoſers of it. And further, whereas even *thoſe* to whom it was outwardly committed, as the *Jews* firſt, and the Antichriſtian Church of Apoſtatiz'd *Rome* afterwards, not only fell into Opinions and Practices abſolutely inconſiſtent with it, but alſo built all their preſent and future Intereſts on thoſe Opinions and Practices; yet none of them could ever *obliterate* one Line in it, not even of thoſe Places which make moſt againſt their obſtinate Errors and Defections: But for their own Plea, they both are forced to pretend *additional Traditions*, (for the *Miſhna*, *Talmud*, and *Cabala* of the Jews, and the *Oral Traditions* of the Papiſts, all proceed from one and the ſame Ground, *viz.* a wicked Pretence, that the Scriptures, tho divine Truths, and the Word of God, yet do not contain *all* God's Will; but that there are theſe other unwritten Verities handed down, one ſays from *Moſes*, and the other ſays, from St *Peter*, &c. by Word of Mouth.)

Since therefore the Bible hath thus wonderfully ſurmounted all Difficulties and Oppoſitions, for ſo many Generations, and in ſo many Dangers, and againſt ſo many Endeavours to root it out of the World, we may (according to that Maxim in Philoſophy, *Eadem eſt Cauſa procreans & conſervans*; The procreating and conſerving Cauſe of Things, is one and the ſame) conclude, That the ſame God is the Author of it, who hath thus by his ſpecial Providence preſerved it, and faithfully promiſed (and cannot Lie) that *Heaven and Earth ſhall paſs away, but one Iota or Tittle of his Word ſhall not paſs away.*

10. *The Succeſs of the Scriptures in converting the World.*

X. The *Scriptures* did not only *Survive*, but have *Triumph'd* over, all the Oppoſitions of the Devil and the World. *That Succeſs* wherewith the Goſpel was attended even in its Infancy, the mighty and marvellous prevailings of it where-ever it came, notwithſtanding the many and great Diſadvantages it was to encounter, are a ſtrong and irreſiſtible Argument that it was from Heaven. That a Doctrine directly oppoſite to the whole corrupt Intereſt of Human Nature, and to the Wiſdom and Will of Man, (*p*) carried on and publiſhed by but a *few*, and thoſe (to outward appearance) *weak*, *ignorant*, and ſimple *Perſons*, Illiterate Fiſhermen, Tent-makers, *&c. without any Force of Arms*, or *Temporal Support*, but on the contrary againſt both Wind and Tide, the Cruelties of *raging Powers*, and Affronts of *vaunting Wiſdom*; A Doctrine againſt which the whole World, *Jews* and *Gentiles* perfectly concurr'd, thoſe hating it as a *Stumbling-block*, and theſe counting it *Fooliſhneſs*; that ſuch an improbable and unpleaſing, ſuch a friendleſs, unwelcome, ſlighted, oppoſed Doctrine, by ſuch Inſtruments, and under ſuch Circumſtances, ſhould make its way in the World, and ſubject ſo many Nations to the Obedience of the *Croſs*, and make thoſe who to Day perſecuted it, to Morrow ready to lay down their Lives in Defence and Juſtification of it; evidently ſhews it to be owned by *Omnipotency*, and not to be of Human Extract.

(*p*) 1 Cor. 1. 21. Rom. 8. 7.

11. *Their inward Efficacy.*

XI. But beſides theſe *outward* and more viſible *Trophies* of the Sacred Scriptures, how marvellous is their Empire, Efficacy and Power *within*, upon the Hearts and Conſciences of Men! 'tis this that *Converts the Soul*, *Enlightens the Eye*, (*q*) *Diſcovers Sin*, (*r*) *Convinces Gainſayers*, (*ſ*) *Killeth and Terrifieth*, (*t*) *Rejoiceth the Heart*, (*u*) *Quickneth*, (*x*) *Comforteth*, (*y*) *Manifeſteth the Thoughts*, (*z*) *Overthrows falſe Religions*, *Caſteth down Strong-holds*, *and ſubverts the whole Kingdom of Satan.* What *Conſolations* at ſome Times! What *Terrors* at others, do proceed from this Sacred Book! How are the poor Souls of Men by it mightily refreſh'd! Their weak Hearts wonderfully ſtrengthned! Their dead Spirits raiſed, and made to live again! Thoſe that ſate in Darkneſs, and the Shadow of Death, are Enlightned! Many that were in Chains and Fetters, of Fears and Terrors of Soul, are delivered and ſet at Liberty! Is it reaſonable to conceive that a Tree that bears ſuch wonderful Fruit, was planted by any other *Hand* than that of *God?* Who can ſpeak Words that ſhall reſtrain and repel all the *Powers* of *Darkneſs*, when falling in to make Havock and Deſolation in the Souls of Men? That ſhall be able to give Laws to the *Terrors of Death*, nay *Eternal Death*, when they have taken hold of the Conſciences of Sinners? Are not all theſe Wonders perform'd by the holy Scriptures? And do they not often, on the other ſide, breath *Thunder* and *Lightnings?* throw down the *Mighty* from their Seats, and deſtroy the *Thrones* of the Proud and Confident? Do they not turn the *Security* of many into Trembling and Horrour, and make their Conſciences to burn as if the *Fire of Hell* had already taken hold of them? Theſe Things are evident from the Experience of Thouſands that have felt and undergone ſuch powerful Effects of the Word: Nay, I verily believe, there are *few* that have read the

(*q*) Pſal. 19. 7.
(*r*) Rom. 7. 7.
(*ſ*) 2 Tim. 3. 16
(*t*) 2 Cor. 3. 6.
(*u*) Pſal. 19. 8. & Pſal. 119. 103
(*x*) Pſal. 119. 50
(*y*) Rom. 15. 4.
(*z*) 1 Cor. 14. 25.

Scriptures with attention and ſeriouſneſs, but can more or leſs *witneſs the ſame* : And whence ſhould ſuch *Mighty Operations* proceed, but becauſe the Almighty Author has endued them with ſuch Vertue through the Spirit, whereby they *become the Power of God unto Salvation.*

12. *The Teſtimony of the Church and* Martyrs.

XII. Add to all theſe Arguments, the Teſtimony of the *Church*, and her Holy *Martyrs*, who have ſealed this Truth with their Blood. By the Church we do not mean *the Pope*, whom the Papiſts call the Church *Virtual*, nor his Cardinals, Biſhops, &c. met in General Council, whom they call the *Church Repreſentative :* But the *whole Company of Believers in all Ages who have profeſſed the true Faith.* The Pen-Men of the Scriptures, good, pious, honeſt, holy Men, delivered it out as the Word of the Lord, and ever ſince there have been Thouſands, and Hundreds of Thouſands that have believed and teſtified the ſame down from Age to Age in a continual uninterrupted Succeſſion ; The (*a*) Rom. 8. 3. Church of the *Jews*, (to whom *were committed the Oracles of God*) (*a*) profeſſed the Doctrine, and received the Books of the Old Teſtament, and teſtified of them that they were *Divine*, and in great Miſery they have conſtantly confeſſed the ſame ; when as by the only denying thereof, they might have been Partakers both of Liberty and Rule. And remarkable it is, both, that notwithſtanding the High Prieſts and others of that Nation perſecuted the Prophets while they lived, yet received their Writings as *Prophetical* and Divine ; as alſo, that ſince the Spirit of Blindneſs and Obſtinacy is come upon *Iſrael*, and notwithſtanding their great hatred to the Chriſtian Religion, the Holy Scripture of the Old Teſtament is kept *pure* and *uncorrupt* amongſt them, even in thoſe places which do evidently confirm the Truth of the Chriſtian Religion, as *Iſa.* 53. 3. And as for the Chriſtian Church, it hath with great Conſtancy, and ſweet Conſent, received and acknowledged the Books of the Old and New Teſtament; for the Univerſal Church, which from the beginning thereof until theſe times profeſſed the Chriſtian Religion to be Divine, did and doth alſo profeſs that theſe Books are of God: And the ſeveral Primitive Churches which firſt received the Books of the Old Teſtament, and the Goſpels, the Epiſtles written from the Apoſtles to them, their Paſtors, or ſome they knew, did receive them as the *Oracles of God*, and delivered them afterwards under the ſame Title to their Succeſſors and other Churches : And all the Paſtors and Doctors (who being furniſhed with Skill both in the Languages and Matters, have tryed and ſearched into them) and all pious Chriſtians, who by Experience have felt their Divine Operation, on their own Souls, have aſſerted the ſame. So that whoever rejects the *Bible*, obliges himſelf to believe *no other Books* in the World whatſoever ; for ſince *none* of them have any ſuch great and univerſal Atteſtations, if he ſhall credit them, and not *this*, it will ſhew apparent diſingenuity and *peeviſh Obſtinacy.* And ſecondly, He that *does credit* the Author of this Book, with the ſame Credit wherewith he credits other Authors, whom he ſuppoſes Men of common Honeſty that would not knowingly write an Untruth, cannot then refuſe to receive this as a Book *Divine* and *Infallible*, upon as good Terms of Credibility, as he believes any the beſt Human Author in its kind to be *True* ; becauſe they themſelves tell us that it is ſo, (which were it otherwiſe, without moſt apparent Falſhood they would not do) ; They affirming that God himſelf inſpired them to write it, and that it was no Product of their own, but every part of it the Genuine Dictate of the Holy Ghoſt.

And this Argument is abundantly reinforc'd and ſtrengthned from the Conſideration of that Glorious Company of *Martyrs*, thoſe *Innumerable Multitudes*, who in the Flames and Rage of Perſecution, have with the loſs of their *Lives* maintained the Scriptures to be the Sacred Word of God, and had the ſame in ſuch Veneration, that in the Primitive Ages the *Traditors* (Deliverers up of their Bibles to the Heathen to be deſtroyed) were always eſteemed as bad as profeſs'd *Apoſtates.* Since therefore they did ſo conſtantly, and with ſuch Hazards affirm this Truth, what ſhadow of Reaſon is there to ſuſpect ſuch a *Cloud of Witneſſes* of Folly, Weakneſs, Credulity, Wickedneſs, or Conſpiracy amongſt themſelves ? (which ſuch a *diffuſed Multitude* was abſolutely uncapable of.) Nor can we ſuppoſe that *Popular Eſteem* on Earth, and *Vain-Glory* could be the Ground upon which they *ſuffered*, ſince they gave up their Lives for a Religion, which both utterly *condemned* ſuch *Vanity*, and was every where in the World at that time *odious* and deteſtable, and whoſe Profeſſion brought nothing but outward *Shame* and *Contempt.*

XIII. But

XIII. But the Doctrines and Matters of Fact in the Scripture (which if true, its *Divine Original* will be undeniable) are not only avouched by its own Votaries, but many moſt conſiderable parts of it acknowledged by its *Enemies:* As appears by this brief Induction of Particulars. The *Creation* of the World is intimated by *Ovid* in his *Metamorphoſis, lib.* 1. The extraordinary *long Lives of the Patriarchs* in the firſt Ages of the World, by *Manetho* the *Egygtian*, *Beroſus*, the *Caldean* and others; who add, *That they were ordained to live ſo long that they might ſtudy Sciences, and invent Arts, eſpecially that they might obſerve the Celeſtial Motions, and enrich the World with the knowledg of Aſtronomy*; *wherein* (ſay they) *they would have done little good, if they had lived leſs than ſix hundred Years, becauſe the great Year* (as they call it) *is ſo long in going about and coming to a Period.* The *Flood* is mentioned by the ſame *Beroſus*, whoſe Words are recited by *Joſephus, lib.* 1. *Antiq. cap.* 4. Of *Noah* (under the Notion of Biſronted *Janus*, becauſe he lived in both Worlds,) we read in *Beroſus* and *Herodotus:* And of the *Ark* Sayling over *America*, and the letting forth of *Birds* that found no dry Ground, in *Polyhiſtor*, and others. Of the *Deſtruction of Sodom*; or the *Aſphaltick Lake*, we have ſome Account in *Pliny, lib.* 5. *cap.* 16. and *Juſtin, lib.* 36. That there was ſuch a Man as *Moſes*, ſuch a People as the *Iſraelites*; that this *Moſes* was their *Captain*, and led them out of *Egypt*, wrote their Story, and gave them *Laws*, is teſtified by the moſt ancient Records of the *Egyptians*, *Phœnicians*, *Caldeans*, and *Grecians.* And *Manetho* ſpeaks very particularly both of their Coming into *Egypt*, and Departure thence. Of *Circumciſion*, *Herodotus*, *Strabo*, *Diodorus Siculus*, and *Tacitus, lib.* 2. Of the coming of the *Iſraelites* into *Canaan*, *Procopius, lib.* 4. Of *Solomon* we read in *Dionyſius Caſſius*; of the Slaughter of *Sennacherib*, in *Herodotus, lib.* 2. The great Roman Hiſtorian, *Tacitus*, in his Annals, ſpeaking of the Chriſtians being perſecuted by *Nero*, on pretence of burning of *Rome*, which he ſet on fire himſelf, ſays expreſly, (*b*) *The Author of that Name or Sect was* CHRIST, *who, when* Tiberius *was Emperor, was put to death by* Pontius Pilate, *the then Procurator of Judea.* The *Star* that appeared at our Saviour's Birth, is taken notice of by *Pliny, lib.* 2. *cap.* 5. But more particularly by *Calcidius*, an Heathen Philoſopher, in his Comment on *Plato*'s *Timæus*; whoſe Words, as I find them cited by Cardinal *Baronius*, that learned Annaliſt, are theſe: (*c*) *There is another more venerable and holy Hiſtory, which tells us of the Riſe of a certain unwonted Star, not threatning Diſeaſes and Death, but the Deſcent of the venerable God, to converſe with Men, and mortal Affairs: Which Star, when certain wiſe Men of* Caldea *ſaw in their Journey by Night, being ſufficiently acquainted with Aſtronomy, and conſideration of Celeſtial things, They are reported to have ſought out this new Birth of God, and the Majeſty of this Child being found, to have worſhipped him, and offered Gifts ſuitable to ſo great a God.* *Herod*'s ſlaughtering of the Children is notorious, by that Joque paſſed upon him on that occaſion by the Emperor *Auguſtus*, recorded by *Macrobius*, (*d*) When he heard, that amongſt thoſe Children under two Years old, whom *Herod* the King of the *Jews* had commanded to be ſlain in *Syria*, his (the ſaid *Herod*'s) own Son was ſlain alſo, he ſaid, *'Tis better to be* Herod's *Hog, than his Son:* Alluding to the Jews Abhorrence of Swines Fleſh, which it ſeems *Herod*, tho not of that Nation, yet pretending himſelf a kind of Proſelyte, did likewiſe obſerve. Touching the *preternatural Defect* of the Sun at our Lord's Crucifixion, it was with amazement ſeen and recorded by *Dionyſius* the *Areopagite.* And *Tertullian*, in his Apology, *cap.* 21. appeals to the Roman Records for the certainty of it. And *Origen* affirms, that one *Phlegon*, Secretary to the Emperor *Adrian*, did write thereof in his Chronicles. What an illuſtrious Teſtimony is that extorted by Truth from the Mouth of an Enemy, I mean *Joſephus*, a Jew in Religion, as well as by Nation, (tho he wrote in Greek) born not above five or ſix Years after Chriſt's Paſſion! In his 18*th* Book, and 4*th* Chapter, ſpeaking of the Reign of *Tiberius*, he hath theſe Words: *In thoſe Days there was one* Jeſus, *a wiſe Man, (if it be lawful to call him a Man) for he was a Worker of great Miracles, and a Teacher of ſuch as readily receive the Truth, and had many Followers, as well Jews as Gentiles. This is that* CHRIST, *who tho he was accuſed by the chief of our Nation, and by* Pilate *condemned to be crucified; yet did*

13 *The Acknowledgment of the Heathen*

(b) *Author nominis ejus* Chriſtus, *qui*, Tiberio *imperante*, *per Procuratorem* Pontium Pilatum *ſupplicio affectus erat.* Tacit. Annal. l. 15.

(c) *Eſt quoque alia venerabilior & ſanctior Hiſtoria, quæ prohibet de ortu Stellæ cujuſdam inſolitæ, non mortes, morteſq; denunciante, ſed deſcenſum Dei venerabilis ad humanæ converſationis, rerumq; mortalium gratiam: Quam Stellam cùm nocturno itinere ſuſpexiſſent* Caldæorum *profectò ſapientes viri, & conſideratione rerum cœleſtium ſatis exercitati, quæſiſſe dicuntur recentem Dei ortum, repertâq; illa Majeſtate puerili, venerati eſſe, & vota Deo tantoi convenientia nuncupaſſe.* Bar. Tom. 1. p. 52.

(d) *Cum audiſſet inter eos, quos in* Syria, Herodes *Rex* Judæorum *inter Binatum juſſit interfici, filium quoq; ejus occiſum, ait, Melius eſt Herodis porcum eſſe quam filium.* Macrob. Saturnal. lib. 4.

(e) Apparuit temporibus nostris, & adhuc est, homo magnæ virtutis, nominatus Jesus Christus, qui dicitur a Gentibus Prophetа veritatis, quem ejus discipuli vocant Filium Dei, suscitans mortuos, & sanans omnes languores.

did not they who had first loved him, forsake him; for he appeared unto them the third Day alive again: The holy Prophets foretelling these, and many other wonderful Things of him. And even to this Day the Christian Sect (so named from him) continues. Nor is that less clear of *Lentulus*, in his Epistle to the Emperor *Tiberius*, recited by *Eutropius*, in his Annals of the Roman Senators, and now commonly extant in the *Bibliotheca Patrum*, (e) He thus begins, *There hath appeared in our Days, and yet is living, a Man of great Virtue (or Power), named* Jesus Christ, *who is called of the Nations the Prophet of Truth, whom his Disciples call the Son of God, a Raiser of the Dead, and an Healer of all manner of Diseases.*

To all which we might add the Prophecies of the *Sybils*, amongst the Heathens, who most plainly foretold the Coming of Christ, the Son of God, into the World, and express'd his very Name and Quality in certain *Acrostick* Verses, recited by the great *Augustin*, in the 23*d* Chapter of the Ninth Book *of the City of God.*

XIV. He that disowns the Bible to be of Divine Authority, must either think there is some Revelation from God to the World, how he will be worshipped, and how they ought to conduct themselves; or he thinks there is none: If he thinks there is none, he not only gives the Lie to the Christian and Jewish, but generally to all Religion, that has been, or is in the World: For they all have pretended, and do alledg the same as their Foundation. And besides, he must confess, that God (who has made Man the noblest of Creatures, and Lord of the whole World) has left him in a worse Condition, in the present Posture we find him, than the meanest Creatures, to whom he has given sufficient Means to attain the highest End of their Beings: But that infinite Wisdom should deal thus, is absurd and unreasonable to conceive. If he grant, there is any-where a Revelation from God to the World, let it be produced, and judg if it be any way able to vie with the Scriptures, for all those glorious Characters and Marks of Divine Authority, Power, and Excellency, which we have enumerated.

XV. If the Scriptures be neither the Invention of Devils nor Men, then it can be from none but God: But they are not from *Devils*; for neither could they work Miracles, nor deliver true Prophecies to confirm them; nor would it consist with God's Sovereignty over them, or with his Goodness, Wisdom, or Faithfulness of governing the World; nor would Satan speak so much for God, nor lay such a Design for Man's Salvation, and against his own Kingdom, nor be so industrious to draw the World to unbelief of it. Nor were the Scriptures the Invention of Men; for they must be either good Men, or bad Men: Good Men they could not be; for nothing could be more opposite to Goodness, nay, even *common Honesty*, than to assume the Name of God falsly, feign Miracles, and cheat People with Promises of another World. And then on the other side, 'tis as impossible ill Men could be the Devisers of so holy a Book: For can any rational Man think, that wicked Deceivers would so highly advance the Glory of God? Would they so vilify themselves, and brand and stigmatize their own Practices? Could such an admirable undeniable Spirit of Holiness, Righteousness, and Self-denial, as runs through every Vein of Scripture, proceed from the Invention of the Wicked? Would they ever have extolled their Enemies, the *Godly*, and framed such perfect spiritual Laws? or laid such a Design against the Flesh, and all their worldly Happiness, as every-where the Scope of the Scripture doth carry on? If we cannot gather Grapes of Thorns, and Figs of Thistles, then may we be assured, that no ill Men had an hand in writing and promoting this good and holy Book.

16 Satan's Suggestions & Temptations against the Bible, argue it divine.

XVI. The Divine Composition of this blessed Book is not a little manifested by the continual Rage of the Devil against it, which appears not only in stirring up his Instruments utterly to suppress it, (for what Book in the World ever met with such Opposition? as aforesaid) but also in those Temptations with which he assaults the Hearts of Men, when they apply themselves to the serious Study of it. We can read any other History, and readily entertain and credit it; but when we once come to the Bible, strange Objections, Doubts, and Curiosities arise, and presently we are apt to question the Truth and Possibility of every Passage: These are the Suggestions of Satan, to render that holy Book ineffectual to us, the Scope and Purport of which he knows tends directly to the Overthrow of his Kingdom of Darkness.

Some

Some of the moſt frequent Objections againſt the Bible, are theſe that follow.

Object. 1. How Men, in the reſpective Ages wherein the ſeveral parts of the Bible were written, could know that they were written by an infallible Spirit, and ſo diſtinguiſh them from other Writings?

Anſw. Two ways: Firſt, by the Quality of the Perſons; and ſecondly, from the Nature and Quality of the Matter. As for *Moſes*, there could not be the leaſt Cauſe of doubting his being inſpired by God, ſince he wrought ſuch Miracles, and had a viſible and audible Entercourſe with the Lord, as we read, *Exod.* 19.9. that the Lord ſaid unto him, *Lo, I come unto thee in a thick Cloud, that the People may hear when I ſpeak with thee, and believe thee for ever.* The other Parts of the Old Teſtament were written by Prophets, and holy Men. And tho ſeveral of them were not received and hearkned to as ſuch, by the corrupt ruling Part of the Jews, whilſt they lived; yet they were acknowledged afterwards, as well for the Sanctity of their Lives, and the fulfilling of thoſe things mentioned, the Judgments which they foretold coming to paſs, and the Agreeableneſs of what they delivered to the eſtabliſh'd Worſhip of God. For two ways God himſelf had provided, for diſcovering all Pretences to Revelation: Firſt, If any ſuch Pretender went about to ſeduce the People to Idolatry, he was to be rejected. — *The Prophet that ſhall ſpeak in the Name of other Gods, ſhall die (f).* Secondly; If the Matter came not to paſs, as we have it in the next Verſe ſave one; *When a Prophet ſpeaketh in the Name of the Lord, if the Thing follow not, nor come to paſs, that is the Thing which the Lord hath not ſpoken, but the Prophet hath ſpoken it preſumptuouſly.* And a final Deciſion, what was to be received for the Old Teſtament, God was pleaſed to make, after the Babyloniſh Captivity, in the Days of *Ezra*, and that famous Synagogue, ſeveral of the laſt Prophets being perſonally preſent, where, by a divine Direction, all the Parts of the Old Teſtament were collected, and a Separation made, not only between the Works of true Prophets and falſe; and ſuch Writings as came by divine Inſpiration, from thoſe that were of divine Extraction; and ſuch as were to be a perpetual Rule to the Church, from ſuch as relating only to particular Caſes, were not ſo. And in this Settlement the Jewiſh Church did acquieſce, and from that time to this have had no further Diſputes, but received thoſe very Books, and none others, (for thoſe called *Apocrypha*, which the Papiſts would obtrude upon us, were never received as Canonical by the Jews.) Then as for the Books of the New Teſtament, they were all written either by Apoſtles, or Apoſtolical Men, known by their being called to that Office, and the Gift of Tongues, and Power of working Miracles, to be guided by the Holy-Ghoſt. And as the Writing of the Old Teſtament ended with the Prophets, (for after *Malachi*, to the Time of *John* the *Baptiſt*, which was near four hundred Years, there aroſe not a Prophet in *Iſrael*); ſo the New Teſtament begins with the Accompliſhment of *Malachi*'s Prophecy, by the Birth of the ſaid *John*, predicted under the Type of *Elias*, and ends with the Apoſtles; for *John*, who wrote the *Revelation*, outliv'd all the reſt of the Apoſtles, (for he died not till the Time of *Trajan*, in the 99*th* Year of our Lord, and almoſt thirty Years after the Deſtruction of *Jeruſalem*) and he cloſes the Canon of the New Teſtament with a Denunciation of a Curſe *to any that ſhould add thereunto (g).*

(f) Deut. 18. 20.

(g) Rev. 22. 18

Object. 2. But how are we ſure that we have now at this Day all the Books that were anciently eſteemed Canonical? It ſeems not: for there is mention made of *Solomon*'s three thouſand Parables or Proverbs, and Songs an hundred and five *(h)*, of *Nathan* the Prophet, and of *Gad* the Seer *(i)*, the Prophecy of *Ahijah* the *Shilonite*, and the Viſions of *Iddo* the Seer *(k)*: And in the New Teſtament, of the Epiſtle to the *Laodiceans (l)*; now where are any of theſe extant?

(h) 1 King. 4. 32.
(i) 2 Chron. 29.29.
(k) 2 Chron. 9.
(l) Col. 4.16.

Anſw. Thoſe Books mentioned in the Old Teſtament, were either Books of a *common Nature*, and not divinely inſpired; or elſe they are yet extant under another Name: For how do we know, but the Books called *Samuel* might be written partly by himſelf, whilſt he lived, and partly by *Gad* and *Nathan*, after his Death. And for the other Writings of *Nathan*, *Ahijah*, and *Iddo*, they may very probably be the ſame that we call the Books of the *Kings*. And for that Epiſtle to the *Laodiceans*, the Original is, ἐκ Λαοδικείας, [*from*] (not [*to*] as ſome Tranſlations would have it) *Laodicea*: And 'tis probable it was ſome Letter written from the *Laodiceans* to *Paul*, wherein there might be ſomething that concerned the *Coloſſians*, and therefore the Apoſtle adviſed them to read it.

Object. 3. But the Papiſts ſay, That the very Fountains, the *Hebrew* and *Greek* Originals themſelves, are *corrupted*, *depraved*, and *troubled*; and if ſo, how ſhall we be at any certainty?

Anſw. 'Tis true, they do ſay ſo, but moſt falſly and wickedly, only to the diſhonour of the Word of God, to make way for their own Traditions, and the Authority of their Church; tho by this Suggeſtion they blaſpheme the Providence of God, and alſo lay an inſufferable Scandal on the Church: For if the Scriptures were committed to her Charge, and ſhe hath ſuffered any part of them to be either *loſt* or *corrupted*, has ſhe not groſly abuſed her Truſt? But they are not able to give one Inſtance where any ſuch Corruption has happen'd. As for the Old Teſtament, 'tis well enough known how ſtrictly careful the Jews were, and are to this day, to preſerve it, inſomuch that they took an account how oft every Letter in the Alphabet was uſed in every Book thereof. And *Philo* the Jew, an ancient, learned, and approved Author of that Nation, affirms, *That from the giving of the Law to his Time, which was above two thouſand Years, there was not ſo much as one Word changed or varied; yea, that there was not any* Jew, *but would rather die a thouſand times over, than ſuffer their Law to be changed in the leaſt.* And *Arias Montanus*, (a Perſon extremely skill'd in the Hebrew) in his Preface to the *Interlineary Bible*, aſſures us, *That as in theſe Hebrew Bibles which are without Vowels, we find a certain conſtant Agreement of all the Manuſcripts and Prints, and a like Writing in each; ſo in all thoſe too that have the Points added, we have not obſerved the leaſt variation or difference of pointing*: Nor is there any Man can affirm, *That he ever in any place ſaw different Exemplars of the Hebrew Text.* And indeed had the Jews ever corrupted any part of it, no doubt they would have done it in thoſe Texts that plainly refer to our Saviour; and had any Chriſtians done it, the Jews would ſoon have diſcovered the Forgery. But neither of theſe things have happened, therefore to ſay the ſame is any way corrupted, is falſe. And for the New Teſtament, 'tis true, there have in ancient Manuſcripts ſome various Readings been obſerv'd, but not ſuch as to cauſe any Diſpute touching the Sum or Subſtance of the Doctrine therein delivered, or conſiderably to alter the Sence of the Text.

Object. 4. But ſuppoſe the Originals be pure, how ſhall the Unlearned (who are the far greater part of Mankind) be ſure that the Tranſlations they have, and can only make uſe of, are well and honeſtly done, and do contain the Word of God?

Anſw. The Word of God is the *Doctrine* and Revelation of God's Will, the Sence and Meaning, not barely or ſtrictly the *Words*, *Letters*, and *Syllables*. This is contained exactly and moſt purely in the *Originals*, and in all Tranſlations, ſo far as they agree therewith. Now tho ſome Tranſlations may exceed others in propriety, and ſignificant rendring the Originals; yet they generally (even the moſt imperfect that we know of) expreſs and hold forth ſo much of the Mind, Will, and Counſel of God, as is ſufficient, by the Bleſſing of God upon a conſciencious reading thereof, to acquaint a Man with the Myſteries of Salvation, to work in him a true Faith, and bring him to live godly, righteouſly, and ſoberly in this preſent World, and to Salvation in the next. The Tranſlators generally, as they have been Men of *Learning*, ſo likewiſe have they been honeſt, and for the moſt part godly Men, and therefore would not, for their own *Honours ſake*, and much more for *Conſcience ſake*, abuſe the World with any wilful falſe Verſions, to lead Souls into Error in a Matter of that importance: Or, if ſome ſhould have been ſo wicked, others as learned, and of better Principles, would ſoon have diſcovered the Impoſture. Nor if we conſider how many Men of different Perſuaſions, have tranſlated the Bible, and harmoniouſly agree in all things of moment, is it poſſible to imagine they ſhould all combine, ſo impertinently, as well as wickedly, to put a Fallacy on Mankind, which every one, that has but beſtowed a very few Years in the Study of the Languages, can preſently detect?

Object. 5. How can we think the whole Bible to be of divine Inſpiration, when ſome parts of it contradict others? The Divine Spirit cannot be contrary to it ſelf; yet is there any thing more oppoſite than the two Evangeliſts, in reckoning up our Saviour's Genealogy? St. *Matthew* (*o*) ſays, *Jacob* begat *Joſeph*, the Husband of *Mary*; and St. *Luke* ſays, *Joſeph*, the Son of *Eli*.

(*o*) Mat. 1. 16.
(*p*) Luk. 3. 23.

Anſw. The *ſeeming* Contradictions of Scripture (for they are really no more) are an Argument, that in the writing of this Book there was no corrupt Deſign or Confederacy to engage the Opinions of Men; and upon a due Scrutiny, there will appear in them a deep and unthought of Concord, and an unanimous Tendency towards the great End of the Whole. 'Tis our Inadvertency, or ſhallow Apprehenſion, makes us think the Scripture is at variance with it ſelf. In the two Texts cited, a *natural Father* is one thing, a *legal Father* another: For you muſt know, that *Joſeph* and *Mary* were both of one Houſe and Family; he deſcended from *David* by *Solomon*, ſhe by *Nathan*, but in the Poſterity of *Zerobabel* they were divided into two ſeveral Families, whereof one was the *Royal Race*, and that Linage *Joſeph* was of, which *Matthew* follows: The other Family *Luke* follows, whereof *Mary* was, whom *Joſeph* marries, and by that means is called the Son of her Father *Eli*. So that here is no Contradiction, but on the contrary, an excellent Diſcovery of our Saviour's Line drawn down on both ſides, whereby it appears, that as he was *Joſeph*'s reputed Son, ſo he had a Title to be *King* of the Jews; and as he was born of *Mary*, ſo likewiſe on her Side he deſcended from *David*, as was promiſed of the *Meſſias*. But for reconciling all ſuch ſeeming Contradictions, ſee Mr. *Streat*'s Book, entitled, *The dividing of the Hoof*, a very uſeful Piece, and worthy Peruſal.

I have but one Argument more to add, from a very learned Author, and then I ſhall cloſe up all with the Teſtimony of the Reverend and Learned Mr. *John Calvin*.

§ 17. *The internal Evidence of the Spirit.*

XVII. And now it may not be amiſs to add one Thing more, which I could not paſs by, *i. e.* Notwithſtanding the great Force and Strength of external Arguments and Motives to evince the Divine Authority of the Holy Scripture; yet it is abſolutely neceſſary

neceſſary, to the ſtability and aſſurance of our Faith, in order to eternal Life, to have the internal Teſtimony of the Holy Spirit upon our Hearts, or the effectual Operations thereof; for if he does no otherwiſe work in and upon our Hearts, but by the common Communication of ſpiritual Light unto our Minds, enabling us to diſcern the Evidences that are in the Scripture of its own divine Original, we ſhould be often ſhaken in our Aſſent, and moved from our Stability. Therefore conſidering the great Darkneſs and Blindneſs which remains upon the Minds of Men, all Things believed having ſome ſort of Obſcurity attending them, beſides the manifold Temptations of Satan, who ſtrives to diſturb our Peace, and weaken our Faith, and cauſe Doubtings; Happy are ſuch who can experience the powerful Eſtabliſhment and Aſſurance of the Holy-Ghoſt, who gives them a ſpiritual ſenſe of the Power and Reality of thoſe Things believed, whereby their Faith is greatly confirmed. This is that which brings us unto the Riches of the full Aſſurance of Underſtanding *(a)*; and on the account of this ſpiritual Experience is our Perception of ſpiritual Things, ſo often expreſſed by Acts of Senſe, as *Taſting*, *Seeing*, *Feeling*, &c. which are the greateſt Evidences of the Property of Things natural. 'Tis the Holy Spirit that aſſiſts, helps, and relieves us againſt Temptations that may ariſe in us, ſo that they ſhall not be prevalent. And indeed without this, our firſt prime Aſſent unto the Divine Authority of the Scriptures will not ſecure us; but the Influence and Aſſiſtance of the Spirit in the midſt of Dangers, ſo ſtrengthens the ſincere Chriſtian, that it makes him ſtand as firm as a Rock, who has no skill to defend the Truth by force of Arguments, againſt thoſe ſubtil and ſophiſtical Artificers, who on all occaſions ſtrive to inſinuate Objections againſt it, from its Obſcurity, Imperfection, Want of Order, Difficulties, and ſeeming Contradictions contained therein, *&c.* Moreover, there are other ſpecial and gracious Actings of the Holy-Ghoſt on the Minds of Believers, which belong alſo to this internal Teſtimony, whereby their Faith is eſtabliſhed, *viz.* his anointing and ſealing of them, his witneſſing with them, and his being an Earneſt in them. Wherefore altho no internal Work of the Spirit can be the formal Reaſon of of our Faith, or that which it is reſolved into; yet it is ſuch, as without it we can never ſincerely believe as we ought, nor be eſtabliſhed in believing, againſt the Temptations of the Devil, and Objections of evil Men.

(a) Col 2 2. 1 Th. ii. 1. 5.

'It hath been already declared, (ſaith a Reverend Divine) that it is the Authority 'and Veracity of God, revealing themſelves in the Scripture, and by it, that is the for- 'mal Reaſon of our Faith, or ſupernatural Aſſent unto it, as it is the Word of God. Dr. *Owen.*

'It remains only that we enquire, in the ſecond place, into the Way and Means where- 'by they evidence themſelves unto us, and the Scriptures thereby to be of God, ſo as 'that we may undoubtedly and infallibly believe them ſo to be. Now becauſe Faith, as 'we have ſhewed, is an Aſſent upon Teſtimony; and conſequently, Divine Faith is an 'Aſſent upon Divine Teſtimony; There muſt be ſome Teſtimony or Witneſs in this 'Caſe, whereon Faith doth reſt; and this, we ſay, is the Teſtimony of the Holy- 'Ghoſt, the Author of the Scriptures. And this Work and Teſtimony of the Spirit 'may be reduced unto two Heads, *&c.*

'1. The Impreſſions or Characters, which are ſubjectively left in the Scripture, and 'upon it, by the Holy-Ghoſt its Author, of all the divine Excellencies or Properties of 'the Divine Nature, are the firſt Means evidencing that Teſtimony of the Spirit which 'our Faith reſts upon, or they give the firſt Evidence of its divine Original, whereon 'we do believe it. The way whereby we learn the eternal Power and Deity of God 'from the Works of Creation, is no otherwiſe, but by thoſe Marks, Tokens, and 'Impreſſions of his Divine Power, VViſdom, and Goodneſs that are upon them; for 'from the conſideration of their Subſiſtence, Greatneſs, Order, and Uſe, Reaſon doth 'neceſſarily conclude an infinite ſubſiſting Being, of whoſe Power aud VViſdom theſe 'Things are the manifeſt Effects: Theſe are clearly ſeen and underſtood by the 'Things that are made, ſo that we need no other Arguments to prove that *God made the* '*World*, but it ſelf, *(b) &c.*

(b) Pſal. 104.

'Now there are greater and more evident Impreſſions of Divine Excellencies left on 'the written VVord, from the infinite VViſdom of the Author of it, than any that 'are communicated unto the VVorks of God in the Creation of the VVorld. Hence '*David* comparing the VVorks and VVord of God, as to their inſtructive Efficacy, 'doth prefer the VVord incomparably before them *(c)*. And theſe do manifeſt the 'VVord to our Faith to be his, more clearly than the other do the VVorks to be his to 'our Reaſon, *&c.* God, as the immediate Author of the Scriptures, hath left in the 'very Word it ſelf evident Tokens and Impreſſions of his Wiſdom, Preſcience, Om- 'niſcience, Power, Goodneſs, Holineſs, Truth, and other divine infinite Excellencies,

(c) Pſal 19. 1, to 10. Pſal 146.8,9. & 19, 20.

'ſufficiently

'ſufficiently evidenced unto the enlightned Minds of Believers, *&c.*

This is that whereon we believe the Scriptures to be the Word of God, with a Faith divine and ſupernatural. — And this Evidence is manifeſt unto the meaneſt and moſt unlearned, no leſs than unto the wiſeſt Philoſophers: And the truth is, if rational Arguments, and external Motives were the ſole Ground of receiving the Scripture to be the Word of God, it could not be but the Learned Men and Philoſophers would always have been the forwardeſt and moſt ready to admit it, and moſt firmly to adhere unto it; becauſe ſuch Arguments do prevail on the Minds of Men, according as they are able aright to diſcern their Force, and judg of them. — But how apparent the contrary is, is evi-
1 Cor. 1. 26. dent: *You ſee your Calling, Brethren; Not many wiſe Men after the Fleſh,* &c.

'2. The Spirit of God evidenceth the divine Original and Authority of the Scripture, 'by the Power and Authority which he puts forth in it and by it, over the Minds and 'Conſciences of Men, with its Operation of divine Effects thereon: This the Apoſtle 'expreſly affirms to be the Reaſon and Cauſe of Faith, 1 *Cor.* 14. 24, 25. — *And thus are the Secrets of his Heart made manifeſt,* &c. It was not the Force of external Arguments, it was not the Teſtimony of this or that Church, nor was it the Uſe of Miracles, (that wrought upon them) *v.* 23, 24. Wherefore the only Evidence whereon they received the Word, and acknowledged it to be of God, was that divine Power and Efficacy in themſelves: *He is convinced of all, and thus the Secrets of his Heart are made manifeſt,* &c. He cannot deny, but there is a Divine Efficacy in it, or accompanying of it. And thus the Woman of *Samaria* was convinced of the Truth of Chriſt's Words,
(*d*) Joh. 4. 29. and believed in him, *i. e.* becauſe *he told her all things that ever ſhe did* (d). The Word of
1 Joh. 5. 10. God is (as all ſincere Souls find) quick and powerful, *&c.* ſo that *he that believeth, hath the Witneſs in himſelf.* John 7. 16, 17. *Jeſus anſwered them, and ſaid, My Doctrine is not mine, but his that ſent me. If any Man will do his Will, he ſhall know of the Doctrine, whether it be of God, or whether I ſpeak of my ſelf.*

'In a word, let it be granted, that all who are really converted unto God, by the 'Power of the Word, have that infallible Evidence and Teſtimony of its divine original Authority and Power in their own Souls and Conſciences, that they thereon believe it 'with Faith divine and ſupernatural, in conjunction with the other Evidences before-'mentioned, (and largely demonſtrated) as parts of the ſame divine Teſtimony; and 'it is all I aim at herein.

This Teſtimony, tho it is not common unto all, nor can it convince another, yet is it very forceable to thoſe who experience the Virtue and Efficacy thereof, which we, having in another place more largely opened, we ſhall conclude this laſt Argument, entreating all to labour after a taſte of its divine, powerful, and Soul-changing Operations, and then they will need no further Arguments to prove 'tis of God.

We ſhall therefore conclude this brief Diſcourſe on this Subject, with thoſe excellent Words of a Learned Man upon the ſame occaſion: — 'Let this remain and be re-'ceived as an eſtabliſh'd Truth, That thoſe whom the Spirit hath inwardly taught, do 'ſolidly acquieſce in the Scripture; And that the ſame is ἄυτοπιϛὸν Self-credible, or 'for its own ſake worthy of belief, and that it obtains that Certainty which it juſtly 'deſerves with us, by the Teſtimony of the Spirit: For tho its own Majeſty does of itſelf 'conciliate a Reverence, yet then only does it ſeriouſly affect us, when by the Spirit it is 'ſealed in & upon our hearts. With whoſe Truth being enlightned, we no longer believe 'that the Scripture is from God by our own Judgment, or that of other Men, but moſt 'certainly above all humane Judgment, we are aſſured thereof no otherwiſe, than as if 'there we beheld the very Voice of God, by the Miniſtry of Men, flowing from the Mouth 'of God to us. No longer do we then ſeek for Arguments, and probable Proofs, where-'on our Judgment may rely, but ſubject our Judgment and Underſtanding thereunto, 'as to a Matter already out of all doubt or debate; yet not ſo, as wretched Men are wont 'to addict their captive Minds to Superſtitions, but becauſe we find and feel the undoubted 'Power of God there to breath and flouriſh; To obey which, we are drawn and infla-'med, knowingly and willingly, but more livelily and efficaciouſly, than either humane 'Will or Knowledg could affect us. 'Tis therefore *ſuch a Perſuaſion* as does not require 'Reaſons, (and yet it does not want them neither); *ſuch a Knowledg*, to which the beſt 'Reaſon appears and agrees, as being ſuch as therein the Mind can acquieſce more ſecure-'ly and conſtantly, than in any Reaſons. 'Tis, *in fine*, ſuch a Senſe, ſuch a Taſte, as can 'proceed from nothing, but a Revelation Divine. Nor do I ſpeak any thing but what 'every true Believer can bear witneſs to from his own Experience, ſave only that Words 'are too ſhort and unable to expreſs a juſt Explication of the thing. — *Calv. Inſtit. lib.* 2.

Philo-

Philologia Sacra.

The Second Part:

WHEREIN

The SCHEMES or FIGURES in Scripture are reduced under their proper HEADS, with a Brief Explication of Each:

Together with

A TREATISE

OF

The TYPES, PARABLES, ALLEGORIES, &c. in the Old and New Teſtament.

CHAP I.

Of the Figures of a Word.

THE Word Σχῆμα *Schema*, principally and properly ſignifies the *Garb*, *Habit*, or *Ornament* of the Body; and by a *Metaphor* is tranſlated to ſignify the *Beauty*, or Ornament of *Speech*, as * *Ariſtotle* and * *Cicero* ſay. The *Latines* render it *Figure*, (as ſome ſay) becauſe *Stage-Players*, by the variation or ſhifting of their Habit, repreſented divers *Figures* of Men: Theſe Figures are called *Rhetorical* Lights and Ornaments, and do not change the ſenſe of Words, as *Tropes* do, but give an Imbelliſhment or Beauty to Speech.

* *Lib. 3. Rhet. cap. 8.*
* *In Bruto & Orat. perf.*

There are *Figures* τῆς λέξεως of a *Word*, and *Figures* τῆς διανοίας, of a *Sentence*; the *firſt*, belong to the *Matter*, or as it were the *Body* of an Oration; the *latter*, to the *Form*, or as it were, the *Soul* of a Sentence.

The *former* are, when a Speech is figured in Words repeated in a certain order, or, that mutually agree in ſound, for *Emphaſis*, or Ornament's ſake. The *latter* are ſuch, whoſe *Emphaticalneſs* conſiſts not in Words ſingly, but in the things themſelves giving weight and gravity to the Speech. * *Voſſius* ſays, *That a Scheme properly ſignifies two things*, viz. *The exterior Garb, and the Geſture of the Body*; as *Dancers*, who caper at the noiſe of muſical Inſtruments: For *Schemes* of Words may in this, be reſembled to *Habit*, or *Garb*, becauſe without them the Speech is *naked*, as a Man without his Cloaths; and *Schemes* of Sentences, may be compared to Artificial Geſtures, becauſe, without theſe, it will be like a Man who moves or walks in his natural Place or Poſture; of the firſt, we will produce ſome Examples.

* *Lib. 3. Inſtit. Orat. c. 1.*

Ab ἐπιζεύγνυμι *Conjungo* to joyn together.

1. *Epizeuxis* ἐπίζευξις, in Latine *Subjunctio*, is when the ſame word or ſound is continued or repeated in the ſame Sentence, as *Exod.* 34. 6. *The Lord, the Lord, a God merciful and gracious*, &c. Deut. 23. 43. *The Stranger that is in thy middle* (or within thee) *ſhall aſcend above thee, up, up, and thou ſhalt deſcend down, down*, (ſo the *Hebrew*) which denotes, that the Servants or Vaſſals of the ſinning *Iſraelites*, above whom they bore ſuch a ſway, ſhould become their Maſters, and bring them into Thraldom. 2 *Kings* 4. 19. *And he* (the Son of the *Shunamite*) *ſaid to his Father* (when he began to be ſick in the Field) *my Head, my Head*, that is, my Head moſt grievouſly akes. *Pſal.* 22. 1. אלי אלי *My God, my God, why haſt thou forſaken me?* Which Repetition fervently denotes the overmuch cruelty of the Enemy, and the mournful Condition of *Iſrael* in Captivity: *Eſa.* 6. 3. *Holy, holy, holy is the Lord God of Hoſts:* This triple Repetition denotes the Myſtery of the Trinity or three Perſons in one Divine Eſſence; ſee *Jer.*22.29. *Ezek.*21.27. *Mat.*23.37. *Luke* 22. 31. & 23. 21. *John* 5. 24. *Act.* 9. 4. *Rev.* 18. 2. *Lev.* 24. 8. 2 *Sam.* 18. 33. *Eſa.* 28. 10. *Hoſ.* 2. 21. *Ezek.* 34. 17. where you have Examples of this Figure.

Ab ἀνὰ *re*, & διπλόω, *duplico* to double.

2. *Anadiploſis* ἀναδίπλωσις (called in Latine *Reduplicatio*, in Engliſh *redoubling*) is, when the *laſt* word of the former Sentence is repeated in the *beginning* of the next: as *Pſal.* 121. 1, 2. *Pſal.* 122, 2, 3. *Pſal.* 98. 5. *Rom.* 8. 17. *Pſal.* 115. 12. *Rom.* 9. 30. & 10. 17. *Phil.* 2. 8. *Jam.* 1. 3. *Pſal.* 113. 8. This *Figure* helps to evidence and expound things, as in the alleaged Examples.

Viz. *Anadiploſis.*

3. *Climax* Κλίμαξ, *Gradatio*, or a climbing by ſteps; this is a continuation of the former Figure * in more degrees, ſo as that the *laſt* of the antecedent Sentence, muſt be a part of the *following*; as *Hoſ.* 2. 21. *And it ſhall come to paſs in that day, I will hear, ſaith the Lord, I will hear the Heavens, and they* (that is the Heavens) *ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oil, and they* (that is, the Corn and the Wine, and the Oil) *ſhall hear Jezreel.* This *Gradation* may be fitly called an Epitome of Phyſical Theology, which by a fair *Proſopopœia* enumerates all the Cauſes of the Conſervation of Univerſal Nature, and particularly of Man: See it at large expounded in our *Philologia Sacra*, Book 1. *p.* 95.

John 1. 1.

John 1. 1. *In the beginning was the Word, and the Word was with God, and God was the Word-- this* (*Word*) *was in the beginning with God.* The true Divinity of *Chriſt*, and his diſtinct Subſiſtence from the *Father*, are moſt fairly expreſt by this *Gradation.* In the third Propoſition there is an *inverſion* of the Terms, *viz.* (*God was the Word*) for (*the word was God.*) A like *Climax*, reſpecting his Office and Benefits, is ſubjoyned, *ver.* 4, 5, *&c.* See more Examples, *Joel* 1.3,4. *Rom.*5.3,4,5. & 8.29,30. & 10.14,15. 1 *Cor.* 11. 3. *Jam.* 14, 15. 2 *Pet.* 1. 5, 6, 7. *Matth.*10.40. *Rom.* 1. 30. 1 *Cor.* 3. 23.

4. Ἀναφορὰ *Anaphora*, from ἀναφέρω *refero*, to bring back, or rehearſe, is when the *ſame* word, or more, is repeated in the beginning of divers Clauſes or Sentences: as *Deut.*28.3. *Bleſſed ſhalt thou be in the City, and Bleſſed ſhalt thou be in the Field*, ver. 4. *Bleſſed ſhall be the Fruit of thy Belly, and the Fruit of thy Ground, and the Fruit of thy Cattel, &c.* ver. 5. *Bleſſed ſhall be thy Basket, &c.* ver. 6. *Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out.* The like *Anaphora*, reſpecting the Curſes of God upon the wicked and rebellious, we read, *ver.* 16, 17, 18, 19. This Figure is very frequent in Scripture, take theſe few places inſtead of many; *Pſal.* 3. 1, 2. *Pſal.* 29. 3, 4, 5, &c. *Pſal.* 67. 5, 6, 7. *Pſal.* 115. 12, 13. *Pſal.* 118. 8, 9, 15, 16. *Pſal.* 148. 1, 2, 3, &c. *Pſal.* 150. 1, 2, 3, &c. *Iſa.* 2. 7, 8. *Jer.* 4. 23, 24, 25, 26.-- 5. 17.--- 50. 35, 36, 37.--- 51. 20, 21, 22, 23. *Micah.* 5. 9, 10, 11, 12. & 7. 11, 12. *Zeph.* 1. 2, 3. 1 *Cor.* 13. 4, 7, 11. & 12. 8, 9, 10. 2 *Cor.* 11. 26. And in the Repetition of *Pronouns*, and *Particles*, *Pſal.* 94. 5. *Rom.* 8. 35, 38, 39. 2 *Cor.* 7. 11. *Phil.* 4. 8, &c.

From ἐπὶ *prope*, near to, and στρέφω *verto*, to change.

5. Ἐπιστροφὴ *Epiſtrophe*, Converſion, is a Figure when the ſame Word or Phraſe, is repeated in the end of divers Sentences. Examples of the repetitions of ſingle Words (among which, we reckon the *Hebrew Affixes*) are to be read, *Deut.* 32. 10. *Ezek.* 26. 23, 24, 25, 26, 27. *Rom.* 8. 31. εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; *If God be for us, who can be againſt us?* 2 *Cor.* 11. 22. *Are they Hebrews? ſo am I; are they Iſraelites? ſo am I: Are they the Seed of* Abraham? *ſo am I*, &c. Examples of *Phraſes*, or little Sentences are, *Pſal.* 115. 9, 10, 11. where *their Help*, and *their Shield*, frequently concludes the Sentence. *Pſal.* 136. 1, 2, &c. See *Deut.* 27. 15, &c. *Pſal.* 24. 9, 10. *Joel* 2. 26, 27. *Ezek.* 33. 25, 26, 27.--- 36. 23, 24, 25, &c. *Amos* 4. 6, 8, &c. *Hag.* 2. 8, 9. *Lam.* 3. 41, &c. *Mat.* 7. 22.

6. Συμπλοκὴ *Symploce*, Complication, the word is derived of συμπλέκω, to wrap or couple together; and is a *Figure*, when the ſame Word or Phraſe both begins and

and ends a Sentence, which joyns the two laſt Figures (*viz. Anaphora* and *Epiſtrophe*) together; *Pſal.* 118. 2, 3, 4. *Let* Iſrael *now ſay, that his Mercy endureth for ever; let the Houſe of* Aaron *now ſay, that his Mercy endureth for ever*, &c. So *Pſal.* 136. 1, 2, 3. *Jer.* 9. 23. 1 *Cor.* 12. 4, 5, 6. & 14. 15. 2 *Cor.* 9. 6, &c. *Pſal.* 47. 6. *Rom.* 14. 8.

7. Ἐπαναλῆψις, * *Epanalepſis, Reſumptio*, a taking back, is when the ſame Word is repeated both in the *beginning* and *end* of a Sentence, as *Phil.* 4. 4. *Rejoyce in the Lord always, and again I ſay, Rejoyce*: See *Pſal.* 53. 2. 2 *King.* 18. 33. 1 *Cor.* 21. 22. 2 *Cor.* 4. 3. 1 *Cor.* 12. 4, 5, 6. & 14. 15. 2 *Cor.* 9. 6. *Pſal.* 8. 1, 9. & 46. 1. *ult.*

* From ἐπὶ *after*, ἀνὰ *again*, λαμβάνω to *take*, and λῆψις, *a taking.*

8. Ἐπάναδος, *Epanados*, Regreſſion or turning back, (derived of ἐπὶ *again*, and ἄνοδος, an *aſcending*, or climbing, from ἄνω, *upwards*, and ὁδὸς, *a Way*,) is a Figure, when the ſame word is repeated in the beginning and middle, or in the middle and end, ſo as that there is an Inverſion of them; as *Iſa.* 5. 20. *Wo unto them who call good evil, and evil good; who put darkneſs for light, and light for darkneſs, that put bitter for ſweet, and ſweet for bitter.* Ezek. 7. 6, 7. Gal. 2. 16. 2 Cor. 2. 10, 15, 16. John 8. 47. Ezek. 36. 6. Rom. 7. 19. Pſal. 114. 3, 4, 5, 6. Ezek 32. 16. 2 Theſſ. 2. 4, *&c.*

Πολύπτωτον, *Polyptoton*, in Latine *Caſuum varietas*, a variety of Caſes, or the change of the Caſe or Termination (from πολὺ *variouſly*, and πτῶτὸν *falling*, derived from πτόω *to fall*,) is when words of the ſame *Root*, Primitive, or Original, are uſed in a different Termination with reſpect to *Mood, Tenſe, Perſon, Caſe, Degree, Gender, Number*, &c. As, *Pſal.* 68. 15, 16. *Iſa.* 24. 16. *Hoſ.* 10. 1. *Mich.* 2. 4. *Rom.* 2. 21, 22, 23. & 4. 18. 2 *Cor.* 9. 8. & 10. 12. *Gal.* 2. 19, 20. *Eph.* 1. 3, *&c.* There is an elegant *Polyptoton* in thoſe Lines of the Learned *Picus*, Earl of *Mirandula.*

Namq; tua eſt noſtris major Clementia Culpis;
Et dare non dignis, *res mage* digna *Dei.*
Quanquam ſat digni, *ſi quos dignatur amare,*
Qui quos non dignos *invenit, ipſe facit.*

Gen. 50. 24. *The Lord when he viſiteth, in viſiting, will viſit you*; ſee *Rom.* 11. 36. *Eccleſ.* 12. 8. *Dan.* 2. 37. *John* 3. 13. 1 *John* 3. 7. 2 *Tim.* 3. 13. *Heb.* 6. 14. *Joh.* 17. 25. *Iſa.* 19. 2, &c.

CHAP. II.

Of a Paronomaſia.

Παρονομασία, *Paronomaſia*, Agnomination, or Likeneſs of Words (of παρὰ, which in Compoſition, ſignifies with *Alteration*, and ὄνομα a *Name*, or from παρονομάζω to *change*, or allude to a Name or Word) is when by the change of one Letter or Word, the Signification thereof is alſo changed. This Figure is frequent in the Latine, and is very ornamental, as *Nata ſalo, ſuſcepta ſolo, patre edita Cœlo-- ab exordio, ad exodium.* --- And the native Beauty of it being peculiar to the *Original* Languages can hardly be ſhewn in Engliſh. There are many in the *Hebrew*, of the *Old*; and the *Greek* of the *New Teſtament*, which the Learned may find in *Glaſſius*; take however a few Engliſh Examples, by which you may judg of the reſt; as, *Friends turn'd Fiends. You are like to have a bare gain out of this Bargain. Bolder in a Buttery than in a Battery. --- Wine is the Blood of the Vine. --- No ſtumbling but tumbling; Errors will cauſe Terrors.* Scripture-Examples are many, as 2 *Cor.* 10. 3. *Though we walk in the Fleſh, yet do we not war after the Fleſh.* 2 Cor. 6. 9. *As unknown, and yet known*; ſee 2 *Cor.* 4. 8, 9. and *Mat.* 8. 22. Examples in the *Hebrew* Text are, *Iſa.* 57. 6. & 65. 12. *Gen.* 18. 27. *Exod.* 25. 27. and 32. 18. 1 *Sam.* 13. 7. *Pſal.* 69. 30, 31, 32. *Iſa.* 5. 7. & 13. 6. *Joel* 1. 15. *Jer.* 1. 11, 12. *Jer.* 48. 43. *Iſa.* 24. 17. *Gen.* 9. 27. *Iſa.* 65. 11. In the *Greek* Text, *Mat.* 16. 18. *Tu es* Πέτρ*ος & ſuper hac* Πέτρ*α edificabo Eccleſiam meam*, &c. where there is an alluſion to the Name of *Peter*, tho Chriſt ſpeaks of himſelf; *Peter* having confeſſed him to be the Son of the Living God

Mat. 16. 18. expounded.

God, 1 *Pet.* 2. 4, 5, 6. which plainly appears by the Context; --- As if Chriſt had ſaid, The Name I give thee is not in vain, for thou haſt acted conformable to it, when in thy Confeſſion, thou haſt expreſt the *true Rock*, upon which thou (and all Believers) art to be built. *Eraſmus* thus paraphraſes it. --- 'I alſo, becauſe I 'would not have ſo magnificent a Teſtimony unrequited, affirm, That thou art truly 'Peter, that is, a ſolid Stone, ſo fixt that thou ſhalt not waver hither and thither, 'according to the giddy humour of the Vulgar. And upon this Rock of thy Pro-'feſſion (*viz. my Self*) will I build my Church, that is, my Houſe and Palace, as 'upon an immoveable Foundation, which all the open Violence, or private Strata-'gems of Hell ſhall not be able to deſtroy. *Satan* will employ his various Artifices to 'inſnare you, and will ſtir up a wicked Generation to circumvent, trepan, and 'perſecute you; but mine All-powerful Protection ſhall be your invincible Defence 'during your ſound and ſolid Profeſſion; the *Church* is my heavenly Kingdom, the 'unbelieving *World* is the Devil's, none of the *former* have need to fear the *latter*, if 'he be a *Peter*, that is, like thee. In the *Syraick* Tongue, in which Chriſt ſpeaks, the ſame word כיפא, ſignifies both *Peter* a Proper Name, and *Petra* a Rock, a Noun Appellative. Hence *Bellarmine* clamors, Saying, 'We have what we would 'viz. that *Peter* is that Rock of whom Chriſt ſpeaks. If *Auguſtine* (ſays he) *Lib. 1. de Pont. Rom. c. 10.* 'had conſidered that *Cephas* ſignifies nothing but a Rock, and that the Lord had 'ſaid, thou art a Rock, and upon this Rock, *&c.* he had made no doubt of the 'Truth of our Sentence. But the *Jeſuit* gains nothing by this כיפא: as it is a *Proper* Name, has a different Signification from *Cephas* as it is a Common Name, as *Abel*, *Deborah*, *Rachel*, *Jona*, &c. ſignify one thing when they are *Proper* Names; and another when they are *Common* Names, altho there be no change in the Word or Denomination; the *Syriack* joyns a Maſculine Pronoun הו *he*, to the firſt *Cephas*, and the Feminine הרא, *hæc*, this, to the latter *Cephas*, which is of the Feminine Gender when it ſignifies a Stone, as 1 *Cor.* 10. 4. *Mat.* 23. 42. *Mark* 16. 4. Moſt faithfully therefore has *Matthew* expreſſed the Words of Chriſt in *Greek*, which alone is to be eſteem'd Authentick: and 'tis certain, that the Holy Spirit did on purpoſe change the Speech in the authentical *Greek* Text, to make it perſpicuous, leſt any body through Error or Inadvertency ſhould apply thoſe things to *Peter*, which muſt be underſtood of the Doctrine and Confeſſion of *Chriſt*, or Chriſt himſelf, propoſed in that Confeſſion. From the whole we may infer what a weak Foundation the *Pope*'s Supremacy is built upon.

Mat. 11. 17. *We have piped, and ye have not danced; we have mourned unto you, and ye have not lamented.* In the *Syriack* Tongue in which *Chriſt* ſpake, there is a fair Alluſion in thoſe words [*Danced, Lamented*] for both are of the ſame Root, and differ only in Conjugation.

CHAP. III.

Of Antanaclaſis.

Ab Ἀνταναπλάω, *Recíproco, Refringo.*

Ἀνταναπλάσις, *Antanaclaſis*, which ſignifies *Refraction*, or *Reciprocation*, is a Figure when the word is repeated in a different, if not a contrary Signification; Examples in the *Hebrew* Text are *Judg.* 15. 16. where the ſame word ſignifies an *Aſs*, and a *Heap*. 1 *Sam.* 1. 24. *And the Boy was a Boy*, (ſo the Hebrew) that is, as we render it, *The Boy was young*. See *Pſal.* 141. 5. *Eccleſ.* 7. 7. *Pſal.* 58. 9, 10. *Iſa.* 37. 18. & 58. 10. & 66. 3, 4. *Jer.* 7. 18, 19. *Jer.* 8. 4, 14. & 34. 17. *Ezek.* 20. 24, 25. & 41. 24. *Mat.* 8. 22. *Follow me, and ſuffer the Dead to bury their Dead*; --- the firſt [*Dead*] denotes the wicked, who are ſpiritually dead in Sin; the ſecond [*Dead*] ſuch as are naturally dead, or departed from this Life. *Mat.* 26. 29. *I will not drink henceforth of this Fruit of the Vine, until that day when I drink it new with you in my Fathers Kingdom:* Here the firſt word [*Drink*] is properly underſtood; but the latter *Metaphorically*, denoting their partaking together of the Joys of Heaven. *Joh.* 1. 10. *The World was made by him, and the World knew him not*: The former [*World*] notes the whole Univerſe; the *latter*, *Unbelievers*, &c. ſee *Joh.* 2. 23, 24. and *Joh.* 4. 31, 32, 34. *Rom.* 2. 26, 28, 29. *Rom.* 3. 21, 27. *Rom.* 7. 23. *Rom.* 9. 6. *They are not all* Iſrael *which are of* Iſrael, that is, all who are born of *Iſrael*, according to the Fleſh, are

are not true ſpiritual *Iſraelites*, *Rom.* 12. 13, 14. where there is an *Antanaclaſis* in the Verb διώκειν. 2 *Cor.* 11. 24. the firſt [*breaking*] is taken *properly*; the ſecond [*breaking*] *Metaphorically*, for the Paſſion of Chriſt, as *Luk.* 22. 19. See *Iſa.* 38. 13, &c. and 1 *Cor.* 15. 28. *Mat.* 5. 19. *Whoſoever ſhall break one of theſe* leaſt *Commandments, ſhall be called* leaſt *in the Kingdom of Heaven*: the firſt (*leaſt*) expreſſes the ſenſe of the *Phariſees*, who eſteemed ſome of the Precepts of Chriſt amongſt the *leaſt*; --- the ſecond (*leaſt*) alluding to the former, ſignifies the ſame with *none*, or *not at all*, viz. He ſhall be *none* in the Kingdom, or he ſhall not enter there at all. Matth. 5. 19.

Mat. 18. 1. *The Diſciples ſay unto Jeſus, Who is the greateſt in the Kingdom of Heaven?* V. 4. Chriſt anſwers, *Whoſoever ſhall humble himſelf as this little Child, the ſame is greateſt in the Kingdom of Heaven:* The firſt word [*greateſt*] in the ſenſe of the Diſciples, ſignifies him that hath Preheminence over others; the ſecond [*greateſt*] alluding to the former, denotes a Participation of the Kingdom of God, without reſpect to inferiours; the ſenſe is, whoſoever humbles himſelf, ſhall injoy his part in the Kingdom of Heaven. Matth. 18. 1.

Mat. 19. 16. The *Young Man* ſaith unto Chriſt, *Good Maſter, &c.* Ver. 17. Chriſt anſwers, *Why calleſt thou me good? there is none good but one*, that is God: The firſt *good*, denotes any Goodneſs communicated to the Creature by the Lord, ſuch as may be found in a meer Man (for ſuch the Young Man judged Chriſt to have;) the latter [*good*] alluding to the *firſt*, expreſſes the Eſſential Goodneſs of God, who is the Fountain and Original of all the Good in the Creature: The ſenſe therefore of the words of Chriſt, is, Either call me not *good*, or believe me to be the *true God*, and θεάνθρωπον *God-Man*. See *Joh.* 4. 31. *Joh.* 6. 28. *Acts* 26. 28. Sometimes there happens an *Ellipſis* in this Figure, the latter being underſtood by the former, as *Joel* 2. 13. *Rend your Hearts, and not your Garments*; here is a double Propoſition: 1. *Rend your Hearts.* 2. *Rend not your Garments*, the firſt is *Metaphorical*; the other *Proper*. Matth. 19. 16.

CHAP. IV.

Of the Figures of a Sentence in Logiſm.

WHat theſe are, we have before defined: They are diſtinguiſh'd thus; (1.) Such as are in *Logiſm*, or in a Sentence without *Collocution*, or talking together. (2.) Such as are in *Dialogiſm*, or by way of *Dialogue*, or mutual Conference.

There are five of the firſt ſort, *viz.*

I. Ἐκφώνησις, *Exclamation*, is a pathetical Figure, whereby the Speaker expreſſes the Paſſion, or vehement Ardor of his Mind, by various Interjections expreſſed or underſtood, to move the Affections and Minds of thoſe he ſpeaks to; *O! Alas! Behold!* are Signs of it; this Figure is made in Scripture: Exclamation *ab* ἐκφωνέω, *to exclaim.*

1. In way of *Admiration*, Pſal. 84. 1. *How amiable are thy Tabernacles, O Lord of Hoſts!* Pſal. 133. 1. *Behold, how good, and how pleaſant (it is) for Brethren to dwell together in Unity!* Rom. 11. 33. *O the depths of the Riches, and of the Wiſdom, and of the Knowledg of God! How unſearchable (are) his Judgments, and his Ways paſt finding out!* ſee *Pſal.* 8. 1. & 144. 15.

2. In a way of *Wiſhing* or *Praying*. 1 Chron. 11. 17. *O that one would give me Drink of the Water of the Well of* Bethlehem, *which is at the Gate!* Pſal. 14. 7. *O that the Salvation of* Iſrael *were come out of* Sion! See *Pſal.* 42. 2. *Iſa.* 64. 1. *Rom.* 7. 24. *O wretched Man that I am, who ſhall deliver me from the Body of this Death!* See *Gal.* 5. 12. *Job* 6. 8. *Pſal.* 55. 6.

3. In *Praiſe*. Mat. 15. 28. *O Woman, great is thy Faith!* Mat. 25. 21, 23. *Well done good and faithful Servant!*

4. In a way of *Sorrow*, and *Complaint*. Pſal. 22. 1. Mat. 27. 46. *My God, my God, why haſt thou forſaken me!* Iſa. 6. 5. *Wo is me, for I am undone!*

5. In way of *Commiſeration* or *Pity*. Joſh. 7. 7. *Alas! O Lord God, wherefore at all haſt thou brought this People over* Jordan, *to deliver us into the hand of the* Amorite, *to deſtroy*

deſtroy us! Ezek. 9. 8. *Ah Lord God, wilt thou deſtroy all the Reſidue of* Iſrael, *in thy pouring out thy Fury upon* Jeruſalem! *Luke* 13. 34. *Lam.* 1. 1.

6. In a way of *Indignation, Deteſtation,* and *Reproof.* Iſa. 1. 4. *Wo to the ſinful Nation, a People laden with Iniquity, a Seed of Evil-doers,* &c! Ezek. 16. 23. *Wo, wo to thee, ſaith the Lord God,* &c. See *Mat.* 11. 21. & 17. 17. *Luke* 24. 25. *Jer.* 44. 4. *Acts* 13. 10. *O full of all Subtilty and Miſchief, thou Child of the Devil, thou Enemy of all Righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord!* Acts 7. 51. Rom. 9. 20.

7. In a way of *Joy,* and *Exultation,* as *Pſal.* 57. 7. & 135. 21. *Bleſſed be the Lord out of* Sion, *which dwelleth at* Jeruſalem, *Hallelujah,* that is, *praiſe ye the Lord:* See 1 *Cor.* 15. 55.

8. In a way of *Obſecration* or *Beſeeching.* Pſal. 118. 25. *Save now, I beſeech thee O Lord; O Lord, I beſeech thee, ſend now Proſperity!* Rev. 22. 20.

9. In a way of *Reprehenſion.* Gal. 3. 1. *O fooliſh* Galatians, *who hath bewitched you!* &c. See *Acts* 7. 51, 52, &c.

10. In a way of *Deriſion,* Mat. 15. 29. Of *Fear,* 1 Tim. 6. 11, *&c.*

Epiphonema (ἐπιφώνημα) ſignifies *Acclamation,* and is wont to be ſubjoyned to an *Exclamation,* as a certain *ſpecies* of it. It is a little Clauſe or apt Sentence added after the thing is expounded, exhibiting a certain *Emphaſis* (and δείνωσις) briefly and conciſely, as *Pſal.* 2. 12. *Pſal.* 3. 8. *Mat.* 22. 14. *Luke* 10. 30. *Acts* 19. 20. *Mat.* 19. 27. *Mark* 7. 37, &c.

From ἐπιφωνέω *acclamo,* to cry out.

II. Ἐπανόρθωσις, *Epanorthoſis,* Correction or Amending, is the Reinforcement of the Clauſe laſt uttered, by what follows, or a re-calling of what one ſaid, to correct it. It is ſtated in a threefold manner;

From ἐπανορθόω, *corrigo,* to correct.

1. When that which was ſaid is wholly diſown'd, and corrected by a more apt, more proper, and ſignificant Expreſſion: as *Mark* 9. 24. when the *Father* of the Child that was poſſeſt with a dumb Spirit, ſaid, *Lord, I believe,* but recollecting himſelf and confeſſing his Infirmity, immediately ſubjoyns, *help thou mine Unbelief.* Joh. 12. 27. Chriſt prays to be ſaved from Death, *Father, ſave me from this hour;* yet immediately correcting that Prayer, which ſhews the reality of his human Nature, that prompted him to expreſs himſelf ſo, he adds, *But for this Cauſe came I unto this hour* (ſee *Mat.* 26. 29.) Rom. 14. 4. *Who art thou that judgeſt another Mans Servant? to his own Maſter he ſtandeth or falleth:* as if he had ſaid, There is but one Lord of all, *Chriſt Jeſus*: To him he ſtands, if he be firm in Faith; to him he falls, if he ſins, as thou ſuſpecteſt: He has the Prerogative and Power of judging in himſelf, but thou haſt not, *&c.* And whereas he had made mention of his Fall, he immediately adds the Correction, *He ſhall be held up, for God is able to make him ſtand*; that is, to clear up all ſuſpition of Evil.

John 12. 27.

Rom 14. 4.

2. So in thoſe Phraſes where the denial of the Affirmative is ſubjoyned, where nevertheleſs the Denial is rather to be underſtood comparatively, or reſpectively, as *Joh.* 16. 32. *Ye --- ſhall leave me alone*; the *Epanorthoſis,* the Figure we ſpeak of, follows, *and yet I am not alone, becauſe the Father is with me:* Chriſt was alone, with reſpect to *Men,* but not with reſpect to *God.* 1 Cor. 7. 10. *Butto the married I command,---* the Correction follows, *Yet not I, but the Lord.* Both commanded, the Lord *principally,* as the Soveraign Law-giver, and *Paul,* as his Servant and Miniſter. 1 *Cor.* 15. 10. *I laboured more abundantly than they all*; the Apoſtle ſubjoyns a Correction, leſt it ſhould ſavour of Arrogancy, in aſcribing that to himſelf, which was the work God,--- *yet not I, but the Grace of God, which was with me.* He was ſet on work by Divine Grace, which was the primary Cauſe of all his Labour and Succeſs. *Gal.* 2. 20. *I live, yet not I, but Chriſt liveth in me:* he ſpeaks of Spiritual Life, which he attributes not to himſelf, but to Chriſt the Prince of Life, as the ſupream Author and Cauſe of it: ſee *Gal.* 1. 6, &c. *Prov.* 6. 16. *Rom.* 8. 34. *Gal.* 4. 9. 2 *Tim.* 4. 8. 1 *Joh.* 2. 2.

John 16. 32.

1 Cor. 7. 10.

1 Cor. 15. 10.

Galat. 2. 20.

3. When a *poſitive* and *affirmative* Antecedent is corrected by the Particle [*if*] (which is very familiar and frequent in *Cicero*'s Writings:) as *Gal.* 3. 4. *Have ye ſuffered ſo many things in vain? if it be yet in vain*: As if he had ſaid, Ye have not only ſuffered in vain, but with Loſs and Detriment alſo, *&c.*

III. Ἀποσιώπησις, *Apoſiopeſis, Reticentia,* a holding ones Peace, derived from ἀπὸ *after,* and σιωπάω *obticeo,* to be *ſilent,* is, when the courſe of Speech is ſo abrupt or broken off, that ſome part is concealed, or not uttered; yet by that means to aggravate it; This is uſed in Scripture;

1. In

1. In Promiſing, as 2 *Sam.* 5. 8. *Whoſoever ſmiteth the Jebuſite*--- we are to underſtand (*he ſhall be Chief and Captain,*) as 1 *Chron.* 11. 6. ſee 1 *Chron.* 4. 10. *Luk.* 13. 9. *And if it bear Fruit;* you muſt underſtand (*well,* or 'tis *well*) which is not in the *Greek,* but ſupplyed in our *Engliſh* Bible.

2. In Commination, *Gen.* 3. 22. *And now leſt he put forth his hand, and take alſo of the Tree of Life, and eat, and live for ever.* In theſe words of the Lord, being angry with Man for his Sin, and violation of the Divine Law, we muſt by an *Apoſiopeſis,* underſtand what is omitted, *viz. I will drive him out of the Garden, and forbid him my Preſence,* which was done, as the next words declare. See *Ezek.* 34. 8. with *ver.* 10. *Gen.* 20. 3. *Behold thou art a dead Man, for the Woman which thou haſt taken away;* that is, if thou doſt not reſtore her, as is gathered from *Verſe* 7. See *Gen.* 25. 22.

3. In Complaint, *Pſal.* 6. 3. *My Soul is alſo ſore vext; but thou O Lord, how long?* that is, *wilt thou be averſe to me, or delay Help.* Luke 19. 42. *If thou hadſt known, even thou, at leaſt in this thy day, the things unto thy Peace,* ſo the *Greek,* we are to underſtand (*which belong*) *unto thy Peace.*

4. In ſwearing, this Figure is frequently uſed, 1 *Sam.* 3. 14. *Pſal.* 89. 35. *Iſa.* 14. 24. & 62. 8, *&c.*

IV. Ἀποστροφὴ, *Apoſtrophe,* Averſion, or turning away, is a breaking off the courſe of Speech, and a ſudden diverting it to ſome new Perſon, or thing. This is made; *Apoſtrophe* from ἀπὸ *from,* and στρέφω *to turn.*

1. *To God, Neh.* 4. 4. in the middle of his Diſcourſe of the re-building of the City, *Nehemiah* converts his Speech to God, *Hear, O our God, for we are deſpiſed,* &c. See another Example, *Chap.* 6. 9. *Pſal.* 33. the *Pſalmiſt* in the third Perſon ſpeaks of God, and his Works and Attributes, concluding *Verſe* 22 with an *Apoſtrophe,* directed to God, *Let thy Mercy O Lord be upon us, according as we hoped in thee:* ſo *Pſal.* 82. 8. *Pſal.* 109. 21. *Jer.* 11. 18. and elſewhere frequently.

2. To *Men,* whether *living* or *dead,* 2 Sam. 1. 24. to the *Daughters of Iſrael;* and *ver.* 26. in that lamenting *Epicedium* of *David,* there is a paſſionate *Apoſtrophe,* to dead *Jonathan:* ſee 2 *Sam.* 7. 23. where there is an *Emphatical Apoſtrophe* of *God,* to the People of *Iſrael, Pſal.* 2. 10, 11, 12. *Eſa.* 7. 14. *Pſal.* 6. 8. & 103. 24. *Eſa.* 1. 5. *Jer.* 5. 10. *Rom.* 11. 13. Sometimes this *Apoſtrophe* is directed to ſome *ſecond Perſon,* yet uncertain who it is, which by a *Synecdoche* of the *ſpecies* denotes *any body, Pſal.* 27. 14.--- 34. 11, 13. *Rom.* 2. 17.--- 9. 19, 20.--- 12. 20,--- 13. 3. 14. 4, 10. 1 *Cor.* 7. 16. *Gal.* 4. 7.-- 6. 1. Sometimes to *whole Cities,* by which their *Inhabitants* are *Metonimically* to be underſtood, as *Mat.* 11. 21, 23. And to a Mans *own Soul, Pſal.* 42. 5, 11. *Why art thou caſt down, O my Soul?* Pſal. 43. 5. Pſal. 103. 1, *&c.* 104. 1.--- 146. 1, *&c.*

☞ Note that an *Imperative, Commanding,* or *Exhortatory Apoſtrophe* is frequently *Indicative* and *Vaticinatory* or *Prophetical,* that is, ſuch things as are to come to paſs, are foretold by the Prophets in the form of commanding, *Eſa.* 6. 9, 10. (ſee *Mat.* 13. 14. *Act.* 28. 26, 27.) *Eſa.* 47. 1, 5. & 23. 16. *Take an Harp, go about the City thou Harlot that haſt been forgotten;* upon which *Muſculus* thus comments, 'Per for- 'mam *Apoſtrophes,* &c. By the form of an *Apoſtrophe,* he expreſſes the care of reſto- 'ring *Tyre.* He does dot exhort her to do this, but under this Figure foretels what 'ſhe ſhall do after her Reſtitution, ſeventy Years from that time,---- ſhe ſhall act 'as an Harlot, who when releaſed from any great Affliction, falls afreſh to the 'practice of her Meretricious Arts, and Inticements, to allure the unwary Youth to 'her Snare; She takes her Harp, (for the Whores in thoſe Countries were skilful 'in that ſenſe-inticing Art of Muſick) quavers her Notes, in confort with her 'charming Voice, gadding about the City to inſinuate into the Affections of 'Young Men. So *Tyre,* when reſtored, will fall again to Merchandizing, in as 'brisk a manner as before its Devaſtation, *&c. Jer.* 6. 1, 6, 26. Iſa. 23. 16. Vid. *Gram. Sac.* p. 339.

3. To *Brutes,* or things wanting Reaſon, *Joel* 2. 12. *Be not afraid ye Beaſts of the Field; for the Paſtures of the Wilderneſs do ſpring,* &c. See *Pſal.* 148. 10.

4. To things *mute and altogether void of ſenſe,* where, by a *Proſopopœia,* a Perſon is attributed to them; 2 *Sam.* 1. 21. *Ye Mountains of* Gilboa, *let there be no Dew, neither let there Rain be upon you, nor Fields of Offerings, becauſe the Shield of* Saul *was caſt away there,* upon which place, *Brentius* ſays excellently, 'This is a *Proſopopœia,* very fami- 'liar with ſuch as are full of Indignation: For as ſuch as are in a mad fit of Anger, 'ſnatch up the next thing that comes to hand for a Weapon, to annoy or aſſault 'their Adverſary; ſo to ſuch as are oppreſſed with a weight of Grief, whatſoever 2 Sam. 1. 21. *Ye Mountains,* &c.

is

'is obvious to them or in view, ſeems to be the cauſe of their Misfortune; yea ſuch 'things as are inſenſible, and contribute nothing to it. So *Job* in his Affliction, cur- 'ſed the day of his Nativity, and the night in which it was ſaid, *a Man is born:* 'Wherein was the Day or Night guilty? in nothing ſurely. So the Mountains of '*Gilboa* are curſed by *David*, when yet they did no hurt: For *Saul* might have 'tarried at home, and acted righteouſly, which would have hindered that Miſ- 'chance. But by this *Proſopopœia*, the Affection and Paſſion of him that grieves is 'denoted, who would have all deſtroyed, provided the thing he loves, be ſafe. Other Examples are, 1 *Kings* 13. 2. *Pſal.* 114. 5, 6. *Pſal.* 148. 3, 4, 5, 6, &c. *Jer.* 47. 6. *Ezek.* 13. 11. (in the *Hebrew*) & 21. 16. & 36. 1, 4, 8, &c. *Joel* 2. 21. *Micah.* 6. 2. *Zech.* 11. 1, 2. *Hoſ.* 10. 8. *Luke* 23. 30. 1 *Cor.* 15. 55, &c.

Apoſtrophe to the Heavens and the Earth.

In *Specie*, an *Apoſtrophe* is directed ſometimes to the *Heavens* and the *Earth*; *Deut.* 32. 1. *Eſa.* 1. 2. *Jer.* 2. 12, 13. & 22. 29. upon which *Arias Montanus in libro* Joſeph. *Cap.* 6. ſays, *Cœli aliquando teſtes adeo appellari ſolent*, &c. 'The Heavens are 'wont ſometimes to be appealed to as Witneſſes by *God*, becauſe of their Integrity 'and Certainty. For nothing tranſacted on Earth, can be hid from the view of 'Heaven, which by its daily Motion perluſtrates all things. Heaven lives, feels, hears, and ſees to *God*, to whom all things live, *&c.* By the very Text and Parallel Phraſes, *Deut.* 30. 19. *Pſalm.* 50. 1, 4. *Rom.* 8. 20, 22. it is evident that theſe *Apoſtrophes* were uſed for Conviction and Deteſtation of the Malice, Stubbornneſs and Ingratitude of Men, whoſe Duty it was to receive the gracious Invitations of a Merciful God, and ſincerely to obey him.

Jerome in his Commentary on *Iſa.* 1. 2. ſays, *Quia per Moiſen Teſtes vocaverat Dominus Cœlum & Terram*, &c. 'Becauſe the Lord by *Moſes* called Heaven and 'Earth as Witneſſes, when he preſcribed *Iſrael* his Law after their Prevarication; * Deut. 32. 1. '* he calls them again as Evidences, that all the Elements may know, that the 'Lord had juſt Cauſe to be angry, and diſtribute Vengeance to the Infringers of 'his holy Commands: the meaning is, If Heaven and Earth were endued with Underſtanding and Reaſon, they would certainly accuſe this People for their Wickedneſs. For they and all things contained in them, carefully obſerve their appointed Station, and do anſwer the end they were intended for: But Man alone, for whom all things were made, becomes refractory and diſobedient.

Proſopopœia from προσωπον a Perſon, and ποιέω, to make or feign.

V. προσωποποιΐα. *Proſopopœia*, (ſignifying the feigning of a Perſon) is when an inanimate thing is introduced, as ſpeaking like a rational Perſon. This *Proſopopœia* we have treated of in the firſt Volumn, Book 1. *p.* 92. among *Metaphors*, but that differs from this Figure, (1.) With reſpect to *Subject*, for that relates only to certain things *inanimate*, which are not Perſons; whereas theſe concern Men alſo. (2.) With reſpect to the *Predicate* and *Attributes*: For in that, ſuch Attributes of all kinds, from animate things, chiefly Men, as are tranſlated to inanimate things, are treated of; but in this what relates only to Speech, and when mention is made in that of Speech, attributed to inanimate Creatures, there is regard had only to its Action or Act; but in this, there is reſpect to the formality of Speech, or Words actually pronounced, *&c.*

Some diſtinguiſh this Figure into *Imperfect* and *Perfect*; the *Imperfect* they call that whereby the Speech of another is lightly and obliquely repreſented; or when one gives a ſhort Narrative or Expoſition of what another perſon ſpoke. The *Perfect* is, when the proper Perſon is wholly laid aſide, and another Perſon or Thing is introduced as ſpeaking; or when the very formal words of the Perſon introduced * *De Repub.* 3. are recited, which from * *Plato* and *Ariſtotle*, *de Poetis*, is called μίμησις, or Imitation: In the Sacred Scripture either the *true Perſon* is introduced as ſpeaking, or an *inanimate* thing; the *firſt* is done *openly* or *covertly*: *Openly* as when the Verb of ſaying is premiſed, and a clear Intimation given that another Perſon ſpeaks. *Covertly*, when the Verb of ſaying is omitted; in an *Apert Proſopopœia*, the Speech is uttered of the thing it ſelf; or elſe feigned and framed to ſignify another thing: the former is either *good* and *true*, or *falſe* and *evil.* Examples of theſe in order.

1. A *good* and *true* Speech is propoſed by the ſacred Writers, whenever the Words of *God* himſelf, and our Saviour *Chriſt*, or of *Angels* and *good Men* are expreſſed: *Pſal.* 2. 7, 8, 9. *The Lord ſaid unto me, Thou art my Son, this day have I begotten thee. Aſk of me and I will give thee the Heathen for thine Inheritance, and the utmoſt parts of the Earth for thy Poſſeſſion. Thou ſhalt break them with a Rod of Iron;* Pſalm 2. 7.

thou

thou ſhalt break them in pieces like a Potters Veſſel. Pſal. 50. 16. *But unto the wicked, God ſaith, What haſt thou to do to declare my Statutes, or that thou ſhouldſt take my Covenant in thy Mouth?* Verſe 17. *Seeing thou hateſt Inſtruction,* &c. Iſa. 66. 1. *Thus ſaith the Lord, the Heaven is my Throne, and the Earth is my Footſtool.* And ſo very frequently the Prophets introduce *God* himſelf ſpeaking, not only that their Speech may have the greater Authority by it, but chiefly becauſe (as 2 *Pet.* 1. 21.) *The Prophecy came not in old time by the Will of Man; but holy Men of God ſpake as they were moved by the Holy Ghoſt*: 'Tis therefore doubtful, whether (ſpeaking accurately) this kind of Speech belongs to this kind of Rhetorical *Proſopopœia*; becauſe God is the real Author of the Scripture, and immediately both ſpoke and writ it by the Prophets, who were his Miniſters and *Amanuenſes*; Men do not introduce God as ſpeaking, but God moves them by Inſpiration to repreſent him; ſee *Heb.* 1. 1.

As for the Speech of *Angels* and *good Men*, we need not produce Examples, the Scriptures are full of them; in reading of which we are carefully to heed the περιστάσεις, or Circumſtances of every Text, and the Speaker, that the Fallacy of Compoſition and Diviſion may be avoided. *Jer.* 26. 17, 18, 19. the *Elders* of *Judea* are introduced, as ſpeaking for *Jeremiah*; but if any will attribute to them, *Ver.* 20, 21, 22, 23. he goes againſt their words, and the ſcope of the Prophetical Text: For theſe Verſes have a coherence with the laſt, and continue the hiſtorical Relation of the Execution of the Sentence, and the deliverance of *Jeremiah* by a Juſt Judgment from the lawleſs Violence of the King, the Example of which is contained in thoſe four Verſes; on the contrary, the words of *Paul*, *Act.* 19. 4, 5. are to be joyned together to prevent Error.

Note.

Jer. 26 17, &c.

2. A *falſe* and *evil Speech* is propoſed, when the *Devil* and wicked Men are introduc'd as ſpeaking; *Pſal.* 3. 2. *Many there be which ſay of my Soul, There is no help for him in his God.* Pſal. 12. 4. *Who have ſaid, With our Tongue will we prevail; our Lips are our own; Who is Lord over us?* Iſa. 14. 13. *For thou haſt ſaid in thy Heart, I will aſcend into Heaven; I will exalt my Throne above the Stars of God,* &c. Mat. 23. 16. *Wo unto you ye blind Guides, which ſay, Whoſoever ſhall ſwear by the Temple, it is nothing; but whoſoever ſhall ſwear by the Gold of the Temple, he is a Debter,* &c. Of this kind of Speech we will give ſome uſeful *Obſervations.*

1. *An Hiſtorical Narration, altho moſt true, yet all things therein ſaid, are not believed to be true.*--- For when a Canonical Writer treats of a thing, and ſpeaks of what is falſely or fooliſhly done or ſaid by another, he does not approve of it, but only relates it: The things in Scripture are of two ſorts,--- ſome are ἱστορικῶς, by way of *narrative*, or recital; and ſome ἐξηγητικῶς, by way of *Aſſertion*, and *Approbation*; things related of the latter kind are *always* true; but not of the former. Here likewiſe we muſt diſtinguiſh between the *Hiſtory* it ſelf, and the *Speech* introduced by him that ſpeaks; the firſt is always true, the latter not, *&c.*

Obſerv. 1.

2. When the *wicked* or falſe Speech of another is related, a true Sentence, or Word of the holy Spirit is intermix'd, as 1 *Kings* 21. 10. the words of *Jezebel*, writing to the Citizens of *Jezreel* are thus related; *Set two Men, Sons of* Belial, *before him, to bear witneſs againſt him,* &c. *the words* (*Sons of* Belial) *are not* Jezebel's, *who would fain deſtroy* Naboth *by a colour and pretext of Right and Juſtice*; but they are the words of the holy Spirit, which Exegetically and according to Truth, deſcribe thoſe ſuborn'd Wretches that would teſtify againſt the innocent, as *Ver.* 13; &c. *Iſa.* 28. 15. *Becauſe ye have ſaid, We have made a Covenant with Death, and with Hell, are we at Agreement; when the overflowing Scourge ſhall paſs through, it ſhall not come unto us, for we have made Lies our Refuge, and under Falſhood have we hid our ſelves.* It was not they that called it Lies and Falſhood, but the Prophet ſo intitles their Hope: The words of the falſe Prophets are hereby to be underſtood, who lyingly adviſed them to hope well: *Iſa.* 30. 10. *Which ſay to the Seers, ſee not; and unto the Prophets, propheſy not unto us right things; ſpeak unto us ſmooth things, propheſy Deceits:* It is not thoſe Unbelievers, but the holy Spirit that calls thoſe Viſions which they ſought for, Deluſions, for ſuch indeed they were, *&c.* *Brentius* upon *Iſa.* 44. thus ſpeaks of this Scripture-way of Expreſſion, and brings more Examples. 'Tis uſual for ingenious Men to paint out Impiety of words in colours, and obtrude it upon Men as true Piety. But the holy Spirit acknowleges not, nor owns, ſuch things as are framed and pretended to cloak and excuſe Impiety; but ſees (becauſe there is nothing inviſible to him) into the moſt private receſſes of the Mind; and judges according to what he finds in the very ſecrets of the Heart. *Deut.* 29. 19. the

Obſerv. 2.

R. Kimhi in Loc.

Pag. 360. *Uſitatum eſt, quod ingenioſi Homines,* &c.

'wicked bleſſes himſelf in his Heart, ſaying, *I ſhall have Peace tho I walk in the 'ſtubbornneſs of my Heart, to add Drunkenneſs to Thirſt.*-- Who would be ſo impudent 'as publickly to ſay that his ways are wicked, and that he would perſevere in them: 'See *Pſal.* 14. 1. *Iſa.* 28. 15. & 44. 17. *Jer.* 18. 12. the holy Spirit recites the words 'of the wicked, not the words of their Mouths, but the words of their Hearts: 'For the ungodly do not call their own Ways evil, but in regard they are really ſo, 'the Spirit ſo calls them as his own Sentence.

Obſervation 3. 3. *Yet all things, which the Devil and wicked Men are ſaid to ſpeak, are not in themſelves evil and falſe*, altho pronounced with a fallacious and fraudulent Intention---. this may be ſeen in the words of unclean Spirits; *Mar.* 1. 24. *I know thee who thou art, the holy One of God*: See *Luke* 4. 34. *Acts* 16. 16, 17. In the words of *Caiphas* the Jewiſh High-Prieſt, *John* 11. 49, 50, &c.

Gregor. Lib. 23. *Moral.* cap. 3. Whatſoever is related in Scripture, may be reduced to theſe four ways, *viz.*

When { good / evil / good / evil } Things are { well / ill / ill / well } ſpoken.

1. *Good* Things are *well* ſpoken, when righteous and holy Things are well preached; as *Mat.* 3. 2. *Repent, for the Kingdom of Heaven is at hand.*

2. *Evil* Things are *ill* ſpoken, when a perverſe or wicked Action is perſwaded to; as *Job* 2. 9. *Curſe God, and die.*

3. *Good* Things are *ill* ſpoken, when ſomething is not pronounced with a right Mind and Underſtanding; as *Joh.* 9. 28. the Phariſees ſay to the blind Man that had his Sight reſtored,-- *Thou art his Diſciple*; which was true; but they ſpoke it maliciouſly, and by way of Contempt. *Joh.* 11. 49, 50. *It is expedient for us that one Man ſhould die for the People, that the whole Nation periſh not:* This was good (yea the greateſt Good in the World) but he ſpoke it out of ſpite to Chriſt, and a greedineſs to deſtroy him, without any reſpect to the Grace of Redemption, of which he was ignorant.

4. *Evil* Things are ſaid *well*, when by the Mouth of the Speaker Vice is expreſſed ſo, as to condemn and confute it.

3. Speeches prudently *feigned* and compoſed to ſignify another thing, are to be read in Scripture-*Parables*, eſpecially the Writings of the Evangeliſts, which ſhall be treated of at large in this Work, in the Chapter of *Parables*, to which we refer you. To this belongs when a Speech is attributed to perſons, to be a ſign of the very ſtate of Things, and is figured as the thing ſignified by that Speech; as is intimated, *Iſa.* 3. 6. *When a Man ſhall take hold of his Brother, of the Houſe of his Father,* (ſaying) *Thou haſt cloathing, be thou our Ruler, and let this Ruine be under thy hand:* Ver. 7. *In that day ſhall he ſwear, ſaying, I will not be a Healer; for in my Houſe is neither Bread nor Cloathing; make me not a Ruler of the People:* The rareneſs or rewneſs of Governours capable to exerciſe that Dignity, is denoted in this *Dialogiſm*, or feigned Speech: *Iſa.* 4. 1. *And in that day ſeven Women ſhall take hold of one Man, ſaying, We will eat our own Bread, and wear our own Apparel, only let us be called by thy Name, to take away our Reproach.*-- This is a Prophecy of the want of Men, becauſe of the frequent Slaughters that were to come, and the Deſolation of Women. See other Examples, *Mat.* 23. 39. with 21. 15, 16.

Iſaiah 3. 6.

Iſaiah 4. 1.

Vid *Gram. Sacra.* 263, 264.

4. A Covert *Proſopopœia*, when the Verb of ſaying is omitted, called μίμησις, (or *Imitation*) 'tis either *ſimple* or *connex*; the *ſimple* are ſuch as are without Collocution: *Iſa.* 21. 3. *Therefore are my Loins filled with pain, Pangs have taken hold of me, as the Pangs of a Woman that travelleth; I was bowed down at the hearing of it, I was diſmayed at the ſeeing of it:* Ver. 4. *My Heart wandereth, Horror affrights me, he hath made my amiable Night terrible,* (ſo the Hebrew.) After that Divine Oracle which foretels the Deſtruction of *Babylon* by the *Medes* and *Perſians*, this *Mimeſis* of the King of *Babylon* is ſubjoyned, by which he expreſſes his Anxiety and Terror, as if the thing was then a doing: You may find the fulfilling of this deſcribed, *Dan.* 5. 6, 9, 10, 30. Other Examples you may read, *Jer.* 49. 10, 11, 14. *Pſal.* 2. 3. *Pſal.* 82. 8, 9. & 89. 3. *Eccleſ.* 4. 8. *Prov.* 23. 35. *Iſa.* 14. 16. & 22. 13. & 33. 18. & 56. 12. & 58. 3. *Jer.* 3. 17. & 6. 4, 5, 6. & 8. 14. & 11. 19. & 20. 10. & 30. 17. & 31. 3. *Lam.* 3. 42. & 2 15. *Micah* 2. 11. *Acts* 1. 4, 5. & 15. 5. & 17. 3. 1 *Cor.* 15. 32. *Col.* 2. 21, &c.

5. There

Dialogiſm. Pſal. 118. 19, &c.

5. There is a connex *Mimeſis* in a *Dialogiſm*, or the Diſcourſe of two or more; as *Pſal.* 118. 19, &c. which is an eminent Example of this, and is thus expounded by *Junius*, Parall. 1, 37. '*Open to me* (ſays the godly Man) *the Gates of* '*Righteouſneſs, being entred at them, I will praiſe* (Jah) *the Lord*; to this Petition an 'Anſwer is annexed, as if the Church, who is the Mother, were teaching her 'Children the Cauſes or Ways of Salvation,--- *Ver.* 20. *This is the Gate of the Lord,* '*into which the Righteous ſhall enter*, viz. Chriſt, who is *the Way, the Truth, and Life.* 'This Entrance being ſhewn or expounded, the Godly congratulate, ſaying *Ver.* 21. '*I will praiſe thee*, &c. as if they had ſaid, When we behold this Entrance which the 'Lord has opened, we cannot but praiſe and admire the greatneſs of his Favour 'and Goodneſs; eſpecially when we conſider, that all good things beſtowed upon 'Mankind, proceed from the Benignity of the Deity, tho unthought of by them. 'Pray therefore what is this Gate? *Ver.* 22. *The Stone which the Builders refuſed, is* '*become the* * *head Stone of the Corner* (that is, not only the ſupport of the Building, 'but what gives Entrance into it,) which, *Ver.* 23. *is the Lord's doing*, and exceeds 'the Capacity of humane Art, or Underſtanding. But when will this be? *Ver.* 24. '*This is the Day which the Lord hath made*, not by conſtant Labour or Artifice. 'Therefore it is juſt, that we ſhould place all our Joy and Comfort in him alone, 'and in an aſſured Confidence of our Deliverance proclaim his Glory, becauſe he 'hath vouchſafed us ſo glorious a Redemption: *Ver.* 25. *Save now, I beſeech thee, O* '*Lord*, &c. that is, grant full Salvation to the Members of thy Church, and proſper 'the ways of thine Anointed, whom we celebrate with this joyful Acclamation: '*Ver.* 26. *Bleſſed be he that cometh in the Name of the Lord:* not only in himſelf, or 'in his own Perſon, but transfuſing Divine Benediction by the Voice of the Goſpel 'into thoſe who believe in his Word, ſaying, *We have bleſſed you out of the Houſe of* '*the Lord*; that is, from Heaven, or the higheſt Places, as the Houſe of the Lord is 'frequently called in Scripture.

* Ἀκρογωνιαίαν, *Angulare*, ab ἄκρος, *ſummus* chief, & γωνία, *Angulus*, a Corner.

To this we may refer the whole Book of *Canticles*, which is a continued *Dialogiſm*, or Dialogue; and the 63 Chapter of *Iſaiah*, wherein there is a Conference between *Chriſt* and his *Church*, reſpecting the glorious Triumph of *Chriſt* over Death and Suffering, manifeſted in his Reſurrection. See alſo *Jer.* 47. 6, 7. [So much of the ſpeaking of a real Perſon.]

Speech attributed to a mute or inanimate thing.

6. *Speech* is alſo attributed to a *mute* or inanimate thing: as *Judges* 9. 8. and the following Verſes, where *Trees* are repreſented as Perſons, ſpeaking and reaſoning amongſt themſelves in the Parable of *Jotham*; as alſo 2 *Kings* 14. 9. By the ſame Reaſon, Speech, or certain Words are attributed to *Deſtruction and Death*, Job 28. 22. to *Fir-trees*, Iſa. 14. 8. to the *Dead*, Verſe 10. See *Ezek.* 32. 21. to the *Righteouſneſs of Faith*, Rom. 10. 6, 7, 8. See alſo *Rom.* 9. 20. 1 *Corinth.* 12. 15, 16, &c. ſome refer hither, *Prov.* 1. 20, *&c.* and 8. 1, *&c.* to Chap. 9. 7. where *Wiſdom*, commending it ſelf, and inviting Men to partake of it, is introduced. But the ſoundeſt Divines do rightly underſtand *Chriſt* by this *Wiſdom*; which Chap. 1. 20. & 9. 1. is called חכמות in the *Plural* by way of Excellency; as if it were ſaid, He is the very Wiſdom of the moſt wiſe *God*, and the very Author of it. *Chap.* 8. 14. he attributes *Counſel, Strength, and Prudence* to himſelf, *Ver.* 17. *and to love them that love him*; Ver. 24, 25. *that he was brought forth before the Depths*, &c. Ver. 22, 27, 30. *That he was Exiſtent before the Creation of the World.* Ver. 23. *Anointed, or ſet up from everlaſting*, viz. to be a King and Governour. *Ver.* 30. *Sporting always before him*, viz. the Father,-- All which, and other things there written, muſt of neceſſity be attributed to a true Perſon: See *Matth.* 11. 19. *Luke* 7. 35. & 11. 49. (as alſo *Matth.* 23. 34.) 1 *Cor.* 1. 24, 30. *Colloſ.* 2. 3. Therefore this *Proſopopœia* is to be referred to the firſt Claſs, not to this latter.

CHAP. V.

Of an Ἐρώτησις, (Eroteſis) *or Interrogation.*

Ab ἐρωτάω, to ask, or queſtion.

TO the foregoing *five*, we may add this Figure in *Logiſm*, viz. Ἐρώτησις, which ſignifies *Interrogation*, or asking a Queſtion; which becauſe it is peculiar to the Idioms of the *Hebrew* and *Greek*, of the Old and New Teſtatment; we will briefly and particularly treat of, (1.) With reſpect to its *Force*, *Energy*, or peculiar *Emphaſis*. (2.) With reference to its *uſe*. The *firſt* we will conſider according to the order of *Interrogative* Words.

The Interogative Particle [*Who*] beſides its ordinary Grammatical Signification, which ſimply denotes *asking*, (*Pſal.* 15. 1. & 24. 3. *Iſa.* 42. 24. & 63. 1, *&c.*) ſometimes ſignifies an *abſolute Negative*, when the Speech is of Perſons; as *Pſal.* 94.

Pſalm 94. 16. 16. *Who will riſe up for me againſt the Evil-doers? or, who will ſtand up for me againſt the workers of Iniquity?* as if he had ſaid, No Man can help me; ſo have I been dealt

Pſalm 106. 2. withal: It is only *God* can relieve me, as *ver.* 17. *Pſal.* 106. 2. *Who can utter the mighty Acts of the Lord? who can ſhew forth his Praiſe?* that is, None can do it; yet *Pſal.*9.14. *David* ſays, *That I may ſhew forth all thy Praiſe in the Gates of the Daughter of* Sion: which Text *R. Kimhi* thus reconciles; *viz.* In the former Text we are to underſtand the Praiſe of God, with reference to thoſe great things which he had done for his People in general: In the latter, what he had done for *David* in particular. We may add, that the firſt place may be meant of the moſt perfect Praiſe of *Jehovah*, in the celebrating of which, no Proportion can be ſtated ſo as to correſpond with it: The latter, an earneſt endeavour to return Thanks and Praiſe to the very utmoſt of humane Faculty: See *Pſal.* 40. 5. *Pſal.* 113. 5. *Who is like unto the Lord our God?* that is, there is none amongſt Men, who can ſo really condole your Caſe, and ſo mightily help you; for God was, and is, both willing and able. He ſpeaks here of a Divine Grace, Aid, and Help: There is his gracious Encouragement given for our Hope in the next Verſes.

Iſaiah 58. 3. *Iſa.* 58. 3. *Who can declare his Generation?* that is, none can, becauſe he is eternal. *Heb.* 1. 5. *For unto which of the Angels ſaid he at any time, Thou art my Son*, &c. *Ver.* 13. *But to which of the Angels ſaid he at any time, Sit on my Right-hand*, &c. That is, he never ſaid ſo to any of the Angels: See *Iſa.* 40. 13, 14. *Luke* 14. 5. *John* 8. 46. *Rom.* 8. 31, 33, 34, 35. & 11. 34, 35. 1 *Cor.* 9. 7, &c.

Sometimes it does not *abſolutely* deny, but *reſtrictively*, ſo that the Particle *quis*, who, is put for *quotuſquiſq*; how many, which denotes fewneſs, or paucity; as *Pſal.* 90. 11. *Who knoweth the power of thine Anger?* that is, they are indeed but few, to wit, the Servants of the Lord; as *Ver.* 13, 16. *Iſa.* 53. 1. *Hoſea* 14. 10, &c. Sometimes it denotes the *Difficulty* of the Queſtion asked: 1 *Sam.*2.25. *If a Man ſin againſt the Lord, who ſhall intercede for him?* That is, how difficult is it to appeaſe the Lord, when he is angry for our Sins? *Prov.*31.10. *Who can find a Woman of Strength?* (or *Activity*, viz. a vertuous Woman?) this does not ſignify that ſuch are no where to be found, but that they are rare: See *Mat.* 19. 25, 26. *Mark* 10. 26. with *ver.* 23, &c.

The *Interrogative* [*an, nunquid*, whether] beſides its common Signification, which ſimply and affirmatively asks a Queſtion; *Gen.* 18. 21. *Numb.* 13. 19. *Rom.* 3. 3, 5, 6, &c. ſometimes denotes an abſolute *Negation*, as *Gen.* 18. 14. *Whether is there any thing too hard for the Lord?* that is, there is nothing too hard for him: *Ver.* 17. *Whether ſhall I hide from* Abraham *the thing I am about to do?* that is, I will not hide it from him; *Gen.* 30. 2. *Whether am I in God's ſtead, who hath with-held from thee the Fruit of the Womb?* as if he had ſaid, Can I arrogate that to my ſelf, which is the Work of God? (that is, I can by no means do it) *He made thee barren, and he only can make thee fruitful.* See *Gen.* 50. 19. *Job* 40. 20, &c. *Joel* 1. 2, &c.

A Negative Interrogative. On the contrary, a *Negative Interrogative*, as [*is not*] is to be underſtood affirmatively, as *Gen.*13.9. *Is not the whole Land before thee?* that is, the whole Land is before thee; *Gen.*37.13. *And* Iſrael *ſaid unto* Joſeph, *Do not thy Brethren feed* (the Flock) *in Shechem?* that is, they do ſo: *Exod.* 4. 14. *Is not* Aaron *the* Levite *thy Brother*, *whom*

whom I know to be eloquent? that is, I know that he is ſo: See *Deut.* 11.30. *Joſh.* 10.13. *Ruth.* 2. 9. & 3. 1. 1 *Chron.* 21. 17. (ſee 2 *Sam.* 24. 17.) *Job* 7. 1. *Pſal.* 56. 8, 13 *Eccleſ.* 6. 6. *Iſa.* 50. 2. (with 59. 1.) *Jer.* 23. 24. *Joel* 1. 16. *Amos* 2. 11. & 5. 20. *Obad.* 5. 8, 9. *Jonah.* 4. 11. *Mat.* 7. 22. *Mark* 12. 24. (ſee *Mat.* 22. 29.) *Joh.* 4. 35. & 6. 70. & 11. 9. 1 *Cor.* 10. 16. *Heb.* 1. 14, &c.

Obſervation. We are ſpecially to note, that there are ſome Places, which *affirmatively ask*, in which there is an affirmative Senſe, or in which the Negative Particle (*No*) is to be underſtood; as 2 *Sam.* 15.27. *The King ſaid unto* Zadok *the Prieſt* (*art not*) *thou a Seer?* that is, thou doſt perfectly ſee how things go; ſee *Ezek.* 8. 6. 1 *Sam.* 2. 27. 1 *Kings* 16. 31. *Jer.* 31. 20. & 23. 23.

How. The Interrogative [πῶς, *quomodo*, how,] ſometimes abſolutely denies; *Exod.* 6. 12, 30. *Deut.* 7. 17. *Judg.* 16. 15. *Pſal.* 73. 11. & 137. 4. *Mat.* 12. 26, 34. & 23. 33. *Mark* 4. 13. *Luke* 6. 42. *Rom.* 10 14, 15. 1 *Cor.* 14. 7, 9, 16. 1 *Tim.* 3. 5. *Heb.* 2. 3, &c.

[*Why, wherefore*, למה,] is often put for *Prohibition*; Gen. 27. 45. *Why ſhould I be deprived of you both in one day?* that is, let me not be deprived of both: 1 *Sam.* 19. 17. *Why ſhould I kill thee?* that is, let me not kill thee: See 2 *Sam.* 2. 22. 2 *Chron.* 25. 16. *Pſal.* 79. 10. *Eccleſ.* 5. 5. & 7. 17, 18. *Jer.* 27. 13, 17. & 40. 5. *Ezek.* 33. 11. *Dan.* 1. 10, &c.

The uſe of Interrogations. The uſe of *Interrogations* is various, and almoſt ſerves every Affection: There is,

Abſurdity. 1. An *Interrogation*, which denotes Abſurdity in a way of exploding it; as *Joh.* 3. 4. *How can a Man be born when he is old? can he enter the ſecond time into his Mother's Womb?* as if he had ſaid, This is abſurd, and in my Judgment, cannot be; *Joh.* 6. 52. *How can this Man give us his Fleſh to eat?* as if he had ſaid, This is moſt abſurd: See *Ver.* 60. and *Chap.* 12. 34.

Admirations. 2. *Admiration*, Gen. 17. 17. *Shall a Child be born unto him that is an hundred Years old! and ſhall* Sarah *that is ninety Years old bear!* This is an Interrogation, admiring the Divine Power, and comparing it with his own and his Wives Impotency; as *Rom.* 4. 19, 21. More Examples, ſee *Gen.* 27. 20. & 42. 28. *Cant.* 3. 6. *Pſal.* 133. 1. *Iſa.* 1. 21. & 63. 1. *Ezek.* 16. 30. *Mat.* 21. 20. *Mark* 6. 37.

Affirmation. 3. *Affirmation*, of which we have given Examples in the foregoing Pages.

Demonſtration. 4. *Demonſtration* of a certain Subject, of which ſome thing is affirmed or predicated, *Ezek.* 8. 6. *Son of Man, ſeeſt thou what they doe?* as if he had ſaid, Behold, thou art αὐτόπτης, a Spectator, or Witneſs of their Impiety, Idolatry, and Abomination. *Mat.* 11. 7, 8, 9. there are certain Interrogations propoſed by our Saviour, the ſcope of which is to ſhew who *John* was, and in his Commendation to affirm or deny ſome things. And ſometimes in this manner the Queſtion and Anſwer are joyned; both which are equipollent to a connexive Enunciation, whoſe Antecedent is taken from the Queſtion, and the Conſequent from the Anſwer: as *Pſal.* 25. 12. *What Man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe.* Ver. 13. *His Soul ſhall lodge in Goodneſs, and his Seed ſhall inherit the Earth:* that is, theſe things ſhall be conferred on him that fears the Lord: So *Pſal.* 34. 12, 13. *Pſal.* 107. 43. *Jer.* 9. 12. *Hoſ.* 14. 10. See alſo *Prov.* 22. 29. with 29. 20.

Doubt. 5. In a matter of *Doubt*; Gen. 18. 12. *Therefore* Sarah *laughed within her ſelf, ſaying, After I am waxed old, ſhall I have Pleaſure?* theſe words denote diffidence and doubt, and the unlikelihood in her Judgment of what was promiſed, as the following words of the Lord manifeſt. *Rom.* 10. 6. *But the Righteouſneſs which is of Faith, ſpeaketh on this wiſe, Say not in thy Heart, who ſhall aſcend into Heaven?* Ver. 7. *Who ſhall deſcend into the Deep* (or *Abiſs?*) Theſe Interrogations of Doubt, are brought to denote the uncertainty of *ſelf*-Righteouſneſs, which Righteouſneſs by *Faith* wholly takes away; conſult the next Chapter.

Exaltation. 6. *Exaltation* and Extenuation. *Rab. Kimhi* in his Comment on *Jer.* 22. 23. ſays, that the Interrogative Particle מה (*quid vel quam*, what, or how,) is uſed in a double Signification, *viz.* to *exalt* a thing, as *Pſal.* 31. 19. *O how great is thy Goodneſs?* Pſal. 139. 17. *How precious alſo are thy Thoughts unto me, O God?* Or to *extenuate* a thing, as *Pſal.* 8. 4. *What is Man, that thou art mindful of him?* that is, how inconſiderable, and unworthy is he of thy Grace and Favour? So *Pſal.* 144. 3. See alſo *Iſa.* 2. 11, to 22. with *Pſal.* 146. 3, 4. 1 *Sam.* 9. 21. 2 *Sam.* 7. 18. *Gen.* 23. 15. *Exod.* 3. 11. 1 *Kings* 9. 13, &c.

Expoſtulation. 7. *Expoſtulation, Accuſation* or *chiding.*] Gen. 12. 18. *Pharaoh* chid *Abram, What* (*is*) *this* (*that*) *thou haſt done unto me? why didſt thou not tell me that ſhe was thy Wife?*

Ver.

Ver. 19. *Why ſaidſt thou, She is my Siſter?* So *Gen.* 31. 26, 27, 30. & 44. 4, 15. Other Examples are, *Pſal.* 11. 1. *Pſal.* 50. 16. *Iſa.* 5. 4. & 58. 3. *Ezek.* 12. 22. *Dan.* 3. 14, &c.

Indignation. 8. *Indignation*] as *Pſal.* 2. 1. *Why do the Heathen rage, and the People meditate vain things?* That theſe are words of Indignation, appears, *Ver.* 5. *Mat.* 17. 17. *O faithleſs and perverſe Generation, how long ſhall I be with you? how long ſhall I ſuffer you?* this was an *Apoſtrophe* to the Apoſtles by way of Indignation, as appears from *Ver.* 10.

Inſultation. 9. By way of *Inſultation* and *Irony*,] as *Pſal.* 42. 3. *While they continually ſay unto me, Where is thy God?* So *Pſal.* 79. 10, &c. More Examples ſee *Jer.* 22. 23. & 23. 33. with *Ver.* 36. *Joh.* 18. 38.

Lamentation. 10. By way of *Lamentation*,] as *Pſal.* 3. 1. *Lord, how are they increaſed that trouble me?* (or, Lord, how numerous are my Enemies?) *Pſal.* 22. 1. *Lam.* 2. 20. *Pſal.* 77. 7, 8, 9. *Hab.* 1. 17.

Miſeration. 11. By way of *Commiſeration* or *Pity*,] as *Lam.* 1. 1. *How doth the City ſit ſolitary that was full of People*, &c. *Lam.* 2. 1. *How hath the Lord covered the Daughter of* Sion *with a Cloud in his Anger?* &c. ſo frequently in the *Lamenations.*

Negation. 12. By way of *Negation*, concerning which we refer you where we have ſpoke a little before of the *Emphaſis* of an Interrogation.

Optative or wiſhing. 13. By way of *Wiſhing*,] as 2 *Sam.* 23. 15. *Who will make me drink of the Water of the Well of* Bethlehem? That is, O that ſome body would make drink: See *Rom.* 7. 24.

Prohibition. 14. By way of *Prohibition*, or Diſſwaſion from a thing, of which you may ſee the fourth and fifth Paragraphs before going.

15. By way of *Rejection* or *Refuſing*,] as *Numb.* 23. 8. *How ſhall I curſe him, whom God hath not curſed? and how ſhall I defy* (or deteſt,) *him whom the Lord hath not defied* (ordeteſted?) As if he had ſaid,-- Ineither can, nor dare do this thing; ſee *Judg.* 11. 12. 2 *Sam.* 16. 10. 1 *Kings* 17. 18. 2 *Kings* 3. 13. *Hoſea* 14. 9. *Joel* 3. 9. *Matth.* 8. 29. *Mark* 5. 7. *Luke* 8. 28. *Joh.* 2. 4.

CHAP. VI.

Of the Figures of a Sentence in Dialogiſm.

FIgures in a *Dialogiſm*, of which we have given a Deſcription before, are five in Number, which we will briefly expound and illuſtrate with Examples; as,

Aporia, ab ἀπορέω, *animi pendeo*, &c. 1. Ἀπορία or διαπόρησις, *Doubting* or *Deliberation*, is a Figure when we deliberate, or reaſon with our ſelves, what we ought to ſay or do; as *Pſal.* 139. 7. *Whither ſhall I go from thy Spirit? or, whither ſhall I fly from thy Face* (or Preſence)? *&c.* See the four following Verſes. Other Examples are, *Lam.* 2. 13. *Luke* 16. 3, 4. 1 *Cor.* 11. 22. *Phil.* 1. 22, 23, 24. *Rom.* 7. 24, 25, &c.

Anacœnoſis, ab ἀνὰ, with, and κοινόω, to communicate. 2. Ἀνακοίνωσις, *Anacœnoſis* (which ſignifies *Communication*, or an imparting of a thing to another) is a Figure, when we deliberate or conſult with thoſe things, with whom we argue for, or againſt; as *Iſa.* 5. 3, 4. *Now therefore, O Inhabitants of* Jeruſalem, *and Men of* Iſrael, *judg I pray you, betwixt me and my Vineyard*, &c. ſo *Luk.* 11. 19. *Acts* 4. 19. 1 *Cor.* 4. 21. & 10. 15, 16. & 11. 13, 14. *Gal.* 3. 1, 2, 5. & 4. 21, &c.

Prolepſis. 3. Πρόλημψις, *Occupation*, is when that which may be objected, is anticipated and avoided:--- this is done either covertly, or tacitely; or open and plainly. Of the firſt ſort we reckon, when the Objection is not mentioned, but only the Anſwer; *Rom.* 9. 6. *It cannot be that the Word of God ſhould take no Effect; for they are not all Iſraelites, that are of* Iſrael (ſo the Greek:) This obviates an Objection, *viz.* If *Iſrael* be rejected, the Word of God will be ineffectual; *I will be thy God, and the God of thy Seed*, &c. An open or plain *Prolepſis*, is when the Objection is ſtated and anſwered: this is often joyned with a *Proſopopœia*,-- the parts of this are ὑπόφορα, *Hypophora*, and ἀνθυπόφορα, *Anthupophora*: The firſt is the Adverſaries Reaſon, or Objection; the latter, the Solution or Confutation of it. Examples are, *Iſa.* 49. 14. *But* Sion *ſaid, The Lord hath forſaken me, and my Lord hath forgotten me:* The Anſwer of this Objection

Objection follows, *Ver.* 15. *Can a Woman forget her ſucking Child*, &c. See alſo *Mat.* 3. 9. *Rom.* 3. 1, 2, 3, 4, 27, 29, 31. & 4. 1, 2, 3. & 6. 1, 2. & 7. 7. & 9. 14, 19, 20. & 10. 18, 19. & 11. 1, 11, 19, 20. 1 *Cor.* 15. 35, 36, &c.

4. Ἐπιτροπή, *Permiſſion*, is when we *ſeriouſly* or *ironically* permit or grant a thing, and yet object the Inconveniency or Unreaſonableneſs of it: Examples of a ſerious *Epitrope* are, *Rom.* 2. 17. *Behold, thou art called a Jew, and reſteſt in the Law, and makeſt thy boaſt of God*, ver. 18. *And knoweſt his Will*, &c. as if he had ſaid, I grant it is ſo; but why is thy Converſation ſo diſagreeable to that outward Profeſſion? *Ver.* 20. and the following Verſes ſhew this to be the meaning. See alſo *Rom.* 9. 4, 5. *Gal.* 4. 15, 16. *Epitrope.*

An Ironical *Epitrope* is, when we ſeem to grant a thing, which is indeed a Prohibition of the contrary. Of this *Illyricus* ſays, *Clave Script.* Part. 2. Col. 302. 'It 'is a ſpecies of *Permiſſion*, when we grant what is unjuſt to any, not as judging what 'he ſays right, but as it were giving way to his Obſtinacy, Malice, or Fury. As 'angry Fathers uſe to ſay to their diſſolute Sons,--- I ſee you will ruine your ſelf; 'take your Courſe, run on headlong to deſtruction. Examples you may read, *Jud.* 10. 14. *Prov.* 6. 32. 1 *King.* 22. 15. *Eccleſ.* 11. 9. *Iſa.* 29. 1. *Jer.* 2. 28. & 7. 21. *Lam.* 4. 21. *Ezek.* 20. 39. *Amos* 4. 4, 5. *Mat.* 23. 32. & 26. 45. *Joh.* 2. 19. & 13. 27. 1 *Cor.* 15. 32. 2 *Cor.* 11. 19. *Rev.* 22. 11.

5. Συγχώρησις, *Synchoreſis*, Conceſſion, is when a certain Saying is granted, yet withal declared to be unprofitable or of no advantage; *James* 2. 19. *Thou believeſt that there is one God, thou doſt well; the Devils alſo believe and tremble.* See *Rom.* 11. 19, 20, &c. 1 *Cor.* 4. 8. 2 *Cor.* 10. 1, 2, 11. & 12. 16, &c. Conceſſion.

CHAP. VII.

Of other Schemes of Sentences and Amplifications.

I. *Schemes taken from Cauſes.*

Αἰτιολογία, *Ætiologia*, according to its Signification, is the rendring of a Reaſon of a Word or Deed; as *Rom.* 1. 13, 14. *Now I would not have you ignorant, Brethren, that oftentimes I purpoſed to come to you, (but was let hitherto) that I might have ſome Fruit among you alſo, even as among other Gentiles. I am debter both to the* Greeks, *and the* Barbarians, *&c.* Ver. 15, 16. —— *I am ready to preach the Goſpel to you that are at* Rome *alſo: For I am not aſhamed of the Goſpel of Chriſt; For it is the Power of God unto Salvation, to every one that believe*, &c. See *Rom.* 3. 20. & 4. 14, 15. *Ætiologia.*

Μετάστασις, ſignifies *Tranſlation*, and is when the Cauſe or Blame is transferred from one to another, as *Rom.* 7. 8. *Paul* ſays, that *the Law augments Sin*; yet *Ver.* 14. following, ſhews that it is the fault of our corrupt Nature.--- See *Rom.* 8. 3. 1 *Cor.* 4. 6, &c. *Metaſtaſis.*

II. *Schemes taken from Adjuncts and Circumſtances.*

Τοπογραφία, *Topographia*, that is the Deſcription of a Place, is, when a Place is accurately deſcribed, exhibiting it, as it were to our view; as the Deſcription of *Hell*, *Iſa.* 30. 33. *Luke* 16. 24, &c. the *New Heaven*, and the *New Earth*, in the Elect, which ſhall be eternally glorified, *Iſa.* 65. 17, &c. *Rev.* 21. 1, &c. *of Sin*, or the *Church* inviron'd with broad Streams, *Iſa.* 33. 20, &c. By which Deſcription, its Safety and divine Defence from Enemies is noted. Of the *New Temple* and the Admirable *City*, *Ezek.* 40.--- See *Pſal.* 42. 6. *Pſal.* 60. 7, &c. *Pſal.* 89. 12. with *Ver.* 11.

Here note, That the *Climates* or diſtinct parts of the Earth, as the *Eaſt*, *Weſt*, *North*, and *South*, when mentioned in Scripture, are to be underſtood with reſpect to the *Situation* of *Judæa*, *Jeruſalem*, and the *Temple*, where the Prophets lived in the Land which God gave the *Jews*: only we muſt except ſome Places in *Ezekiel*, who lived and wrote in *Babylon*. Note alſo * that the *Sea* ſignifies the *Weſt*. viz. The *Mediterranean* Sea, which is on the Weſt of *Judæa*, Numb. 2. 18. Joſh. 16. 3. Ezek. Obſervation. ☞ * ☞ Note

Ezek. 42. 19, &c. *Jerom* on *Ezek.* 46. ſays, *'Tis a cuſtomary way of ſpeaking in Scripture, becauſe of the Situation of* Judea, *to call the Sea the Weſt.* We may except *Pſal.* 107. where in the *Hebrew* Text, the *Sea* ſignifies the *South*, viz. the *Red Sea*, which was on the South of *Judea*: See *Pſal.* 72. 8. *Exod.* 23. 31, &c.

Chronographia Χρονογραφία, *Chronographia*, a Deſcription of Time, πραγματογραφία, *Pragmatographia*, a Deſcription of a Thing or Action, and προσωπογραφία, *Proſopographia*, a Deſcription of a Perſon, are rather the Circumſtances (περιστάσεις) of an hiſtorical Speech ſimply and plainly delivered, than *Schemes*; tho by ſome accounted as ſuch.

Hypotypoſis. Ὑποτύπωσις, *Hypotypoſis*, ſignifies Repreſentation, and is, when a thing is ſo repreſented to the Eye, ſo as that it may ſeem not to be told, but to be acted; as in that Deſcription of the horrible Deſolation of the *Earth*, *Iſa.* 1. 6, &c. the whole 34 Chapters. *Jer.* 4. 19, 20, 21, 23, 24, 25, 26, 31. Of *Idols*, *Iſa.* 44. 9. & 46. 6. The Humiliation and Paſſion of *Chriſt*, *Iſa.* 53. Of *Famine* or Hunger, *Lam.* 4. 8, 9. Of the *Triumph* of *Chriſt*, *Col.* 2. 14, 15, &c. The *Holy Spirit* not only exhibits verbal but real *Hypotypoſes*; of which ſee our Treatiſe of *Types*, *Article* 3. To this Head, ſome refer εἰκών, an Image, or Repreſentation of a thing, *viz.* When the glorious or illuſtrious Figure, Picture, or Species of a Thing or Perſon is produced: as when Chriſt is repreſented by the *Sun*, *Mal.* 4. 2. alſo when God is likened to a *Gyant*, or mighty Man, ſcarce ſober after drinking hard, and quarrelling with all he meets with, to denote his Wrath againſt wicked Men, and how ſeverely he will puniſh them, *Pſal.* 78. 65, 66. When *Chriſt* is expreſſed by a *Spouſe* and a *Warriour*, *Pſal.* 45. When the proſperous wicked Man, is propoſed as a *green Bay-tree*, Pſal. 37. 35, 36. So that this is only an illuſtrating Similitude.

Pathopœia. Παθοποιία, *Pathopœia*, an Expreſſion of Affection, is when Affections are clearly expreſſed by a plain Speech: As of God, *Iſa.* 49. 15. *Jer.* 31. 20. *Hoſ.* 11. 7, 8. of the Apoſtle *Paul*, 1 *Cor.* 4. 14, 15. 2 *Cor.* 2. 4. *Gal.* 4. 19, 20. See *Luke* 18. 9, 10, 11, 12, 13, 14. *Iſa.* 3. 16, 17. *Jer.* 48. 3, &c.

Syllogiſm. Συλλογισμὸς, *Syllogiſmus*, *Ratiocinatio*, Reaſoning, ſpecially ſo called, (which is alſo called ἔμφασις, *Emphaſis*) is, when the greatneſs of a thing is manifeſted by ſome certain Sign; as when the Stature and Strength of *Goliah*, is ſet forth by his Armour; 1 *Sam.* 17. 4, 5, 6, &c. When *Rehoboam* the Son of *Solomon*, ſaid that *his little Finger would be thicker than his Fathers Loins*; 1 Kings 12. 10. The grievouſneſs of the Burden or Yoke laid upon the People, is noted, when by the Signs of external Peace, the greatneſs of inward and ſpiritual Peace is denoted, as *Iſa.* 2. 4. See alſo *Iſa.* 4. 1. & 49. 20. *Mat.* 10. 30. & 24. 20. *Luke* 7. 44, &c. But ſpeaking more accurately, either theſe things belong to a ſimple hiſtorical Narration, or the *Tropes* and their Affections of which we have treated, *Volumn* 1. Book 1.

III. *Schemes taken from diſparates or different things.*

Παρέκβασις, *Parecbaſis*, Digreſſion, is, when ſomething is added beſides the purpoſe, or exceeds the intended Narration. *Gen.* 2. 8, to 15. where there is a Digreſſion, reſpecting the Habitation which God provided for the Man he created. *Gen.* 38. throughout is a *Digreſſion*, as alſo *Chap.* 36. In the Epiſtles of *Paul*, there are many neat Digreſſions, which are fairly, tho with different Reaſons, brought to ſerve his preſent ſcope, returning by a circle of Sentences to his firſt original pur-

Rom. 1. 1, to 8. poſe. *Rom.* 1. 1, to *ver.* 8. the Apoſtle from his *Name*, digreſſes to his *Vocation*, ver. 1. then to define the *Goſpel*, ver. 2. then to deſcribe *Chriſt*, ver. 3, 4. again he comes to his *own Vocation*, v. 5. at length he greets the *Romans* with *Grace* and *Peace*, and ſo ends the *Circle*. His Scope runs thus, *Paul* the Apoſtle of the *Gentiles*, ſeparated unto the Goſpel, *ver.* 1. the Goſpel is the Doctrine of the Son of God, *ver.* 2, 3. the Son of God is true God and Man, *ver.* 3, 4. By this Son of God and Man, *Paul* was called to the Apoſtle-ſhip, to preach among the Gentiles, *ver.* 5. the *Romans* are Gentiles, *ver.* 6. therefore let Grace and Peace from God the Father, and our Lord, *Jeſus Chriſt*, be to the *Romans*, *ver.* 7. See 1 *Cor.* 1. 13, &c. *Eph.* 3. 1, &c. *Col.* 1. 3, to the end. There are many of theſe Digreſſions in the Epiſtles of *Peter*, and in his Sermons, as they are deſcribed by *Luke* in the *Acts*, &c.

Μετάβασις, *Metabaſis*, Tranſition, is, when the thing, or things, to be ſpoken, is briefly hinted or pointed at; as 1 *Cor.* 12. 13. *But covet earneſtly the beſt Gifts, and yet ſhew I unto you a more excellent way.* The firſt Words reſpect what went before,

and

and is their ἀνακεφαλαίωσις, or Sum; the latter prepares them with the Argument of what follows.--- See 1 *Cor.* 15. 1, 2. & 11. 17.

IV. *Schemes taken from Oppoſites, or Contraries.*

Ἀντίθεσις, *Antitheſis*, Contention; is, when a thing is illuſtrated by its contrary oppoſite: --- As when the Fortune of the wicked is oppoſed to the Fortune of a good Man. *Pſal.* 1. & 37. See alſo *Iſa.* 1. 21. & 5. 3. & 43. 32, *&c.* 59. 9. *Lam.* 1. 1. *Ezek.* 16. 33, 34. *Rom.* 5. 6, 7, 8. & 8. 13. 15. 2 *Cor.* 4. 17, 18. *Phil.* 3. 7, 8, 9, 14. 2 *Pet.* 2. 19, &c.

Ἀντιμετάβολὴ, *Antimetabole*, Commutation or Inverſion, is a kind of a delicate Permutation (or Change) of Contraries one to another, as *Mark* 2. 7. *The Sabbath was made for Man, and not Man for the Sabbath.* More Examples, ſee *Joh.* 15. 16. *Rom.* 4. 1, 2, 3. & 7. 19. 1 *Cor.* 11. 8, 9. 2 *Cor.* 12. 14, &c.

Ἀντικατηγορία, *Anticategoria, adverſe* Accuſation, or a transferring to the Adverſary, is, when we faſten that upon our Adverſary which another was accuſed or ſuſpected of: as *Ezek.* 18. 29. & 33. 17.

Ἀντιστροφὴ, *Antiſtrophe*, Inverſion, is, when we retort any thing propoſed as granted into the contrary. It is alſo called βίαιον, violent: We have an Example in the Anſwer of *Chriſt* to the Woman of *Canaan*; *Mat.* 15. 26, 27. which bears this Sence,--- Becauſe thou art a Dog (ſays Chriſt) the Children's Bread muſt not be thrown to thee,--- Yea but (ſays ſhe) becauſe I am a Dog, you ought not to deny me the Crumbs which fall from the Table, *&c.*

Ὀξύμωρον, *Oxymoron*, ſignifies one that is wittily fooliſh, and is, when Contraries are acutely joyn'd, which ſeem at firſt ſight to be non-ſenſe, but upon better view to be Elegant; as *Job* 22. 6. *To ſtrip the naked of their Cloathing.* Now the naked have no Cloaths, and ſo cannot be ſtript,--- ſo that naked by a *Synecdoche*, ſignifies to be ill habited. *Jer.* 21. 19. *He ſhall be buried with the Burial of an Aſs*: that is, with an unburied Burial, *viz.* not at all: See 2 *Chron.* 36. 6. and *Joſephus* Lib. 10. Ant. Cap. 8. *Acts* 5. 41. *Rejoycing that they were counted worthy to ſuffer Shame for his Name*; ἀξιωθῆναι *to be worthy*, and ἀτιμάζεσθαι *to be diſgraced*, or contumeliouſly uſed, are Contraries, but the Apoſtle joyns them by a moſt elegant *Oxymoron*,-- denoting, that it is the greateſt Dignity to be treated unworthily for the ſake of Chriſt; becauſe the Ignominy of the Godly in this World will be their Glory in the Preſence of God.

Ab ὀξὺ acumen, & μωρὸς ſtultus.

Acts 5. 41.

1 *Tim.* 5. 6. *The Widow that lives delicately*, (or in Pleaſure) ζῶσα τεθνηκε, *vivens mortua eſt, living ſhe is dead*, or as we render it, *ſhe's dead whilſt ſhe liveth.*-- By *Life* in the former part, is meant temporal Life, by the *latter*, ſpiritual Life, *viz.* Dead in Sin. Profane Writers much uſe this Figure, ſometimes in a ſingle Word, as θρασύδειλος, *a faint-hearted Bragger*, πλουσιόπτωχος, *a rich Beggar*, that is, a covetous Man; γλυκύπικρον, *bitter-ſweet*, (as in Wedlock) μωρόσοφος, *a wiſe Fool*, that is, a Simpleton, that conceits himſelf wiſe. Sometimes in two or more words, as *Sophocles* ſays, ἐχθρῶν ἀδῶρα δῶρα, *the Gifts of Enemies are not Gifts*; ἀβίωτος βίος, *a lifeleſs Life*, a living Carkaſs. So *Epiphanius* ſays of *Joſeph*, ἄνανδρος ἀνὴρ τῆς Μαρίας, *the Husband and not the Husband of* Mary. *Cicero --- If they are ſilent they ſay enough,*-- ſo *Harmonious diſcord*, he is *mad with Reaſon, poor in the midſt of Riches.*--- Hence *Scipio Affricanus* ſaid, *Nunquam ſe minùs otioſum eſſe, quam cum otioſus, nec minùs ſolum, quam cum ſolus eſſet*, &c. *Voſſius* ſays, that in the very word *Oximoron*, there is an *Oxymoron*, becauſe it is compounded of Words that ſignify *Acuteneſs* and *Folly*, as if a Man could ſpeak ſimply and wiſely at the ſame time.

1 Tim. 5. 6.

Ἀποδιοξις, *Apodioxis*, Rejection or Deteſtation; is, when any thing is rejected with Indignation, as extreamly abſurd and intolerable; *Pſal.* 50. 16, &c. God rebukes the wicked that preſume to preach his Word,--- ſo *Chriſt* rebukes *Peter*, that would prevent his Paſſion, *Mat.* 16. 23. and his Diſciples, *Luke* 9. 55. that would have Fire from Heaven to conſume the inhoſpitable *Samaritans*; ſo *Peter* deals with *Simon Magus*, that would purchaſe the Holy Ghoſt for Mony; *Acts* 8. 20.

Ἀνθυποφορὰ, *Anthypophora*, a contrary Inference; is, when the Objection is refuted or diſproved by the oppoſition of a contrary Sentence. It is alſo called ἀντεισαγωγὴ, *Anteiſagoge*, and ἀντικατάλεξις, *Anticatalexis*, Compenſation, becauſe it takes away the Queſtion, by oppoſing a ſtronger Argument; as *Mat.* 21. 23, &c. this differs from that *Antipophora* Chap. 6. for that anſwers a tacit, this an expreſs Objection.

V. *Schemes taken from Comparates.*

Σύγκρισις, παράθεσις, *Syncriſis, Paratheſis*, Compariſon; is an Amplification of the Sacred Speech by the compariſon of ſuch things as are like and unlike, greater or leſs,--- as in a Propoſition and its Anſwer, or the Propoſition only, leaving the Anſwer to be found out, of which ſort there are many Examples in the Parables of our Saviour; of which ſee *Gram. Sacr.* p. 483, &c. and *Illyricus* Part 2. *Clavis Script.* 4. Tract in the Titles of Similitudes, as alſo our Treatiſe of Parables.

VI. *Schemes taken from Diviſion.*

Μερισμὸς, *Meriſmos*, Diſtribution, is when the Whole is largely expounded by a Deduction from the Parts (properly or analogically, ſo called) as *Iſa.* 24. 1, 2, 3. *Ezek.* 36. 4. *Rom.* 2. 6, 7, 8. *Joh.* 5. 28, 29.

Synathroiſmes. Συναθροισμὸς, *Congeries*, a Heap or Pile; is when things of ſeveral Species are piled or huddled together; *Iſa.* 1. 11, 13, 14. & 3. 16. *Rom.* 1. 29, 30. *Gal.* 5. 19, 20, 21, 22.

Ἀνάβασις, *Anabaſis*, Increaſe; is when the Speech aſcends by degrees from the loweſt to the higheſt,-- or when the latter Words increaſe in Vehemence beyond the former, ſtill adding the Vehemence to the Oration: See *Pſal.* 2. 1, 2, 3. (*Acts* 4. 25, 26, 27.) *Iſa.* 1. 4. *Pſal.* 7. 5. *Pſal.* 18. 37, 38. *Ezek.* 2. 6. *Dan.* 9. 5. *Hab.* 1. 5. *Zech.* 7. 11, 12. 1 *Cor.* 4. 8. 1 *Joh.* 1. 1. Sometimes there is a progreſs from the higheſt to the loweſt; *Ezek.* 22. 18. in the names of Metals; ſee *Phil.* 2. 6, 7, 8.

VII. *Schemes taken from Definition.*

Ἐπεξήγησις, *Epexegeſis*, Interpretation, is when Words of the ſame Signification are joyned to illuſtrate a Sentence, as *Pſal.* 17. 1. *Pſal.* 35. 1, 2, 3. *Pſal.* 18. 1, 2. *Jon.* 2. 3, 4, 6. *Zech.* 6. 12, 13. to this they refer ἐπιμονὴ, *Epimone*, Commoration, *viz.* When one perſiſts in his Speech, changing only the Words or Sentences: *Mat.* 7. 21, 22, 23. & 12. 31, 32. *Col.* 2. 13, 14, 15. 1 *Cor.* 7. 36, 37, &c.

When that which was before obſcurely delivered, is in the ſame Sentence more clearly expounded, they call it ἑρμηνεία, *Hermeneia*, which ſignifies *Interpretation*; Iſa. 1. 22, 23, *&c.*

Περίφρασις, *Periphraſis*, Circumlocution; is, when a thing is pronounced or deſcribed with many Words. Some ſay that the Reaſon of this, is, becauſe Truth may be propoſed more ſplendidly, or that which is unſeemly may be avoided.

Gen. 20. 16. Some Interpreters ſay, That the Phraſe *Gen.* 20. 16. *To be a covering of the Wives Eyes*, is a *Periphraſis* of a Husband, becauſe ſhe was really his Wife, and becauſe it was his Duty to protect her (hence it is ſaid *Ruth* 3. 9. *Spread thy Skirt over thine Handmaid*; that is, receive me into thy Protection in a way of Marriage) then from the Duty of the Wife, who is to reverence and obey her Husband; for the Women were to be vailed, to betoken Subjection, *Gen.* 24. 65. 1 *Cor.* 11. 5, &c. The intire words of *Abimeleck* to *Sarah*, Gen. 20. 16. runs thus, *Behold, I have given thy Brother a thouſand pieces of Silver: Behold, he is to thee a covering of the Eyes unto all that are with thee, and with all other, and be thou adviſed*, (ſo the Hebrew) as if he had ſaid, Thou didſt tell me *Abraham* was thy Brother, to whom (ſo falſly repreſented) I have given a preſent of a thouſand pieces Silver, for a Recompence of what he ſuffered---. But he is thy Husband, not thy Brother, and is ſo acknowledged by all thy Family: Therefore let him be ſo known to all Strangers, and let this Paſſage forewarn you, by which you have wilfully put your ſelf in hazard, and diſſemble no more that way, *&c.* So a *parting* or double *way* is called *the Door of Eyes* in the Hebrew, *Gen.* 38. 14.

It is ſaid by a *Periphraſis* (they are the words of *Voſſius*, *lib.* 4. *Inſtit. orat. cap.* 13.) that when mention is made τῶν περὶ πολιτείαν ὄντων, of Mens retiring to *a place of Eaſe*, they *covered their Feet*, *Judg.* 3. 24. 1 *Sam.* 24. 4. For the *Hebrews*, *Greeks*, and *Romans* wore (not Breaches as we do, but) long Gowns or Coats, which covered their Feet at that time. This may be an Inſtance of the Modeſty of the ſacred Stile. See more Examples; *Judg.* 5. 10. 2 *Sam.* 3. 29. 2 *Kings* 18. 37. *Eſa.* 36. 12. 2 *Chron.* 26. 5. *Job* 10. 21, 22. where there is a *Periphraſis* of *Death*: See *Job* 16. 22.

So

So *Job* 18. 14. Death is called, *The King of Terrors*; that is, which terrifies the wicked; *ver.* 13. it is called, *The first born of Death*; that is, most cruel and funeſt, the *Metaphor* being taken from the Right of Primo-geniture, to which belong'd a double Portion, and other Prerogatives; and therefore from theſe, whatever was excellent and chief in its own kind was by the Hebrews called the *firſt-born* (other Phraſes reſpecting Death: See *Gen.* 15. 15. & 25. 8. & 42. 38. 2 *Kings* 22. 20. *Pſal.* 94. 17. *Pſal.* 115. 17. *Eſa.* 14. 15. & 38. 10. 2 *Cor.* 5. 1 *Phil.* 1. 23. 2 *Pet.* 1. 13, 14, &c.) *Job* 26. 13. the *Whale* is called a *Serpent like a Bar*, or oblong, becauſe of his immenſe Length: See other Examples, *Eccleſ.* 12. 1, 2, &c. *Prov.* 30. 31. 2 *Sam.* 5. 9. with *Joſh.* 15. 8. 2 *Sam.* 5. 6. *Ezek.* 1. 22. where there is a *Periphraſis* of Chriſtal: *Ezek.* 24. 16. & 21. 15. a Wife is called the *deſire of the Eyes*, as *ver.* 18. *Ezek.* 26. 9. there is a *Periphraſis* of a battering *Ram*; --- a *Periphraſis* of *Gems* of a bright Luſtre; *Ezek.* 18. 14. as a *Carbuncle*, *Ruby*, *Chryſolite*, &c. See more Examples, *Ezek.* 31. 14. *Micah* 7. 5. *Zeph.* 1. 9.

In the New Teſtament Men are called γεννητὶ γυναικῶν, *born of Women*; *Mat.* 11. 11. See alſo *Luke* 21. 35. *Job* 1. 9. *Luke* 2. 23. 1 *Theſſ.* 5. 3. *Mat.* 1. 18, 23. & 24. 19. *Mark* 13. 17. *Luke* 1. 31. & 21. 23. *Rev.* 12. 2. There is a *Periphraſis* of *Reſt*; *Pſal.* 132. 3, 4, 5; *&c.* the meaning of which, that he would not reſt till it be done, *&c.*

VIII. *Schemes taken from Teſtimony.*

Gnome, *Chriæ*, *Noema*.

γνώμη, a *Sentence*, is a certain general, brief and ſeaſonable Saying, of the Manners or Affairs of this Life, without the allegation or citing of an Author (*Prov.* 1. 2. they are called *words of Prudence or Underſtanding*.) But if an Author be quoted, it is called χρεία *Chria*, (that is, a profitable Saying) as *Seneca* ſays, *ita vivendum eſſe cum Hominibus, tanquam Deus videat, ſic loquendum cum Deo, tanquam Homines audiant:* that is, *We muſt ſo live with Men, as if God had ſeen us; and we muſt ſo ſpeak with God, as if Men heard us.* And as *Cræſus* in *Xenophon* ſays, Τέχναι πηγαὶ τῶν καλῶν, *Arts are the Fountains of good Things. Demoſthenes* ſays, πόλεως ψυχὴν εἶναι τὸς νόμος, *The Laws are the Soul of a City*, &c.

But if an Alluſion only be made to a Sentence or famous Saying, or if it be accommodated to a certain Perſon, it is called νοήμα (*Noema*) that is, Cogitation, or thinking; which is frequent in prophane Rhetoricians. But,

Concerning the ſacred Scripture, It abounds with the moſt ſweet and uſeful Sentences in the World: *John* 6. 68. *Lord, to whom ſhall we go? thou haſt the Words of Eternal Life.* A fair deſcription of which, we have *Eccleſ.* 12. 11. *The words of the Wiſe* (are) *as goads*, (by which Men are prick'd forward to their Duty, as Oxen are prick'd forward to go on, or labour) *And as Nails* (which keep Men within the bounds of Duty, as Planks are fixt when they are nail'd through) *faſtened by the Maſters of Aſſemblies*, (he ſpeaks Metaphorically of Divine Preaching, as 1 *Cor.* 3. 6. *Jam.* 1. 21. For the Maſters of Aſſemblies are ſuch as founded or inſtituted Colledges, or ſuch as in the publick Aſſemblies of the Church taught the Word of God, as the Prophets and Prieſts in the Old Teſtament did) *which are given from one Shepherd*, (that is, God, the only Paſtor of his People; *Pſal.* 23. 1. that is, the ſupream Governour and Protector. He alone is the Author of his written Word, ſpeaking immediately by his Prophets, *&c.*

Citations of the Old Teſt. in the New.

More eſpecially and by way of brief Analogy, we will make ſome Obſervations of the Quotations of the Old Teſtament quoted in the New, (1.) *Quoad formam internam*, with reſpect to the *internal Form*, which is the ſenſe of Scripture Oracles. (2.) The *external Form*, which is the Manner or Character of ſpeaking, and the Mode or Way of Allegation.

1. The *internal* or inward Form, with reſpect to which, the Allegation is made either according to the ſenſe intended by the Holy Spirit; or its *Analogical Accommodation.* (1.) The Senſe intended by the Holy Spirit, is either literal, or typical and myſtical. In an immediate literal Senſe, there are frequent Quotations which concern Chriſt, of whom the Prophets propheſied, κατὰ τὸ ῥητὸν, word for word; as *Eſa.* 7. 14. *Behold, a Virgin ſhall conceive, and bear a Son, and thou ſhalt call his Name Emanuel*; which in the proper and proximate ſenſe is cited with reſpect to *Chriſt*; *Mat.* 1. 23.--- compare alſo *Deut.* 18. 15. with *Act.* 3. 22. *Pſal.* 2. 7. with *Act.* 13. 33. *Heb.* 1. 5. & 5. 5. *Pſal.* 8. 2. with *Mat.* 21. 16. *Pſal.* 22. 18. with *Mat.* 27. 35. *John* 19. 24. *Pſal.* 40. 6, 7, 8. with *Heb.* 10. 5, &c. and *Pſal.* 45. 6, 7. with *Heb.* 1. 8, 9

and *Pſal.* 68. 18. with *Eph.* 4. 8. and *Pſal.* 69. 9. with *Rom.* 15. 3. and *Pſal.* 102. 25. with *Heb.* 1. 10. and *Pſal.* 110. 1. with *Mat.* 22. 24, 45. *Mark* 12. 36. *Luke* 20. 42, 43, 44. *Acts* 2. 34, 35. 1 *Cor.* 15. 25. *Heb.* 1. 13. *Pſal.* 110. 4. *Heb.* 5. 6. and 7. 17. *Pſal.* 110. 22. with *Mat.* 21. 42. *Mark* 12. 10. *Acts* 4. 11. 1. *Pet.* 2. 7. So *Eſa.* 11. 10. with *Rom.* 15. 12. and *Iſa.* 28. 16. with 1 *Pet.* 2. 6. and *Iſa.* 42. 1, &c. with *Mat.* 12. 17, &c. and *Iſa.* 45. 23. with *Rom.* 14. 11. and *Eſa.* 61. 1. with *Luke* 4. 18, 21. and *Amos* 9. 11. with *Acts* 15. 15, 16. *Mic.* 5. 2. with *Mat.* 2. 6. and *Zech.* 9. 9. with *Mat.* 21. 5. *John* 12. 14, 15. and *Zech.* 11. 12. with *Mat.* 27. 9. and *Zech.* 12. 10. with *John* 19. 37. and *Zech.* 13. 7. with *Mat.* 25. 31. *Mal.* 3. 1. with *Mat.* 11. 10. *Mark* 1. 2, &c.

Junius and *Tremellius*, *Tarnovius* and *Rivet*, refer to this place, *Hoſ.* 11. 1. *Out of* Egypt *have I called my Son*; which *Mat.* 2. 15. is cited and applied to Chriſt.

2. There are Citations in a mediate and typical Senſe out of the Old Teſtament, reſpecting Chriſt and his Myſtical Body the Church: As *Exod.* 12. 46. about the *Paſchal Lamb*, applied to *Chriſt*, *John* 19. 26. the *Brazen Serpent*, *Numb.* 21. 8, 9. with *John* 3. 14, 15. *Jonas* Chap. 2. 1, 11. with *Mat.* 12. 39. *Adam* and *Eve*, *Gen.* 2. 23, 24. with *Eph.* 5. 31, 32, &c. To this Head alſo may be reduced thoſe Allegations, which are Expoſitions of an Allegorical Speech, as in *Phil. Sacr.* p. 375.

An *Analogical Accommodation* (which *Cajetan* called a tranſumptive ſenſe) is when the words of the Old Teſtament are uſed in the New, and accommodated to the Event, and for Conveniency or Similitude are attributed to a Perſon or ſome certain thing, extending it beyond the ſcope the firſt holy Writer; as *Mat.* 13. 35. the ſaying, *Pſal.* 78. 2. *I will open my Mouth in a Parable, I will utter dark Sayings of old*; is analogically ſaid to be fulfilled in Chriſt: For, as God the Father by the Prophets opened the Myſteries of the Kingdom of Heaven to his People at all times; ſo Chriſt who was, ὁ λόγος ἐνδιάθετος, the hypoſtatical Word of the Father, thought meet to expreſs himſelf in Parables. Yet in the 78 *Pſalm*, true Examples are given; but Chriſt uſes feigned Narrations, μυθώδεις ἢ ἀλληγορικάς, both which agree in this, that they are called *Parables*, that is, Similitudes, *viz.* ſuch as are brought in by Chriſt, and recited by the *Pſalmiſt* on purpoſe to admoniſh the People by thoſe Examples, of what they were to expect from God by their Perſeverance in, or Apoſtacy from the Faith: See 1 *Cor.* 10. 6, 11, &c.

The words *Eſa.* 53. 4. viz. *He hath born our Griefs* (or Infirmities) *and carried our Sorrows* (or Diſeaſes) are cited *Mat.* 8. 17. Now if you reſpect the Perſon or adequate Subject of whom the Prophet ſpeaks; the Allegation or Citation is, κατὰ τὸ ῥητὸν, according to the word, or literally to be underſtood: but if you will have reſpect to the thing of which *Matthew* treats; it muſt be only by way of Analogy and Accommodation. For here there is an account given of Chriſt, with reſpect to his healing divers Diſeaſes, in which he is ſaid to accompliſh what was foretold by the Prophetical Oracle, and in a literal ſenſe to bear our Spiritual Infirmities in his Paſſion and Death, as it is expounded 1 *Pet.* 2. 24, 25. More Citations you may find, *Deut.* 30. 11. with *Rom.* 10. 6. in the deſcription of the Righteouſneſs of Faith; ſee alſo *Eſa.* 43. 19. compared with *Rev.* 21. 5. *Mat.* 2. 17, 18. with *Jer.* 31. 15. *Mat.* 13. 14. with *Eſa.* 6. 9. *Mat.* 15. 8. with *Eſa.* 29. 13. *Luke* 23. 30. *Rev.* 6. 16. with *Hoſ.* 8. 10. *Acts* 13. 40, 41. with *Habak.* 1. 5. *Rom.* 9. 27, 28. with *Eſa.* 10. 22. *Rom.* 9. 29. with *Iſa.* 1. 9. 1 *Cor.* 1. 19, 20. with *Iſa.* 29. 14. & 33. 18. *Rev.* 1. 7. with *Zech.* 12. 10. & *Rev.* 11. 4. with *Zech.* 4. 14, &c.

2. As to the exernal Form.

As to the *external* Form, or the kind of ſpeaking, or the manner of Citation, the following things are obſervable. (1.) The frequent Quotation of the *Septuagint*, or the ancient Greek Tranſlation of the Old Teſtament, of which, as *Hierom* notes, * *Hoc generaliter obſervandum, quod ubicunq; ſancti Apoſtoli aut Apoſtolici viri loquantur ad Populos his plerumq; Teſtimoniis abutuntur, quæ (per Tranſlationem Septuagint. Interpretum) jam fuerant in Gentibus divulgatæ*; that is, *This is to be generally noted, that whereſoever the holy Apoſtles or Apoſtolical Men ſpoke to the People, they did for the moſt part uſe theſe Teſtimonies, which* (that is, the Tranſlation of the Seventy Interpreters) *were now publiſhed to the Gentiles.* And that even in thoſe things where there is a manifeſt difference between that Tranſlation and the Original Hebrew Text, as *Luke* 3. 36. wherein, the Genealogy of *Chriſt*, the Name *Cainan* is put in which is not in the Original Hebrew, but in the verſion of the Seventy, of which more hereafter.

* *In queſt Heb. ſuper Gen. To.* 4. fol. 102.

The words (καὶ τυφλοῖς ἀνάβλεψιν, *reſtoring Sight to the blind*) as it is cited, *Luke* 4. 18. are not in the *Hebrew* Text of *Iſa.* 61. 1. but in the *Septuagint*: Compare *Zech.*

Zech. 9. 9. with *Mat.* 21. 8. and *Pſal.* 8. 2. with *Mat.* 21. 16. Upon *which* * *Illyricus* thus ſays, *In ſeptuaginta Interpretum verſione citandâ notandum eſt, Apoſtolos in Novo Teſtamento non immerito aliquid dediſſe imbecillitati Chriſtianorum, & communi conſuetudini, quod non aliter aliquoties dicta Scripturæ citaverint, quam ſicut jamdudum apud vulgus ex illa verſione innotuerint ſic enim illi puſillis Chriſti lac præbentes, ac ad eorum captum ſeſe accommodantes, loqui non dedignati; ſic videmus etiam Parentes aliquando cum Infantibus balbutire*; that is, *In the Citations of the ſeventy Interpreters in the New Teſtament, we are to note, That the Apoſtles yielded much to the Weakneſs of Chriſtians and common Cuſtom, and that ſeaſonably, in not quoting thoſe Places otherwiſe than the Capacity of the Vulgar could reach: For they giving as it were Milk to thoſe tender Babes of Chriſt, and accommodating themſelves to their Underſtanding, diſdained not to ſpeak after that manner. So we ſee Parents ſometimes liſp to their little Ones.* * Part 2. *Clavis Script.* p. 103.

Rivet ſays thus * *They* (*viz.* the holy Pen-men of the New Teſtament) *followed this Interpretation in thoſe things only, which did no way prejudice the Truth of Faith, eſpecially when they had occaſion to diſcourſe of any dangerous departure from that very verſion received among the Greeks*; or, as he adds, *The Apoſtles and Apoſtolical Men uſed that common Verſion by a Liberty no way dangerous, to win upon the Greeks or Gentiles, who had great Veneration for it, tho not in every part perfect.* Yet we muſt carefully note, that the *Apoſtles* did not always quote the *Septuagint*, as by the comparing of divers places may appear; as *Eſa.* 25. 8. for the Hebrew word there, which ſignifies *in ſempiternum, for everlaſting*, the *Septuagint* has it ἰσχύσας, *prevailing* or overcoming; but St. *Paul* tranſlates it εἰς νῖκος, *in Victory*: *Matthew* and *John*, as *Jerome* witneſſes in his Comment on *Eſa.* 6. made their Quotations from the *Hebrew*, whereas *Luke* was very skilful in the Art of Medicine, and better read in *Greek*; therefore his Stile is elegant both in his *Goſpel*, and in the *Acts* of the *Apoſtles*, ſavouring more than they of human Eloquence, and more uſing *Greek* than *Hebrew* Citations. Examples from *John* and *Matthew* are *Zech.* 12. 10. which the *Septuagint* renders ἐπιβλέψονται πρός με ἀνθ' ὧν κατωρχήσαντο, *They will look upon me, becauſe they have inſulted* (for דקרו *transfixed* or *pierced*) but *John* 19. 37. cites it out of the Hebrew, ὄψονται εἰς ἐξεκέντησαν, *They ſhall ſee him whom they pierced:* compare the Verſion of the Seventy, *Hoſ.* 11. 1. with *Mat.* 2. 15. *Mic.* 5. 1. with *Mat.* 2. 6. *Eſa.* 42. 1, 2, 3, 4. with *Mat.* 12. 18, 19, 20, 21. theſe and other Paſſages are to be oppoſed to ſuch as do overmuch extol that *Greek* Verſion, and attribute divine and authentick Authortiy to it, becauſe the Evangeliſts and Apoſtles ſometimes made uſe of it, which kind of reaſoning might carry a ſhew of Validity had they always uſed it, which 'tis certain they did not, and the Reaſon why they cited it ſometimes is given before. * In Iſagog. Scrip. *cap.* 10. *p.* 138. לנצח.

Citations from ſenſe, not word for word.

2. *Teſtimonies*, and Prophecies of the *Old Teſtament*, are alleadged and produced in the *New*, not always according to the Letter, or word for word, but frequently by change of the Phraſe in divers Reſpects; as,

Detraction 1. 1. Sometimes words are left *out*, which are not for the preſent purpoſe, as appears, if you compare *Deut.* 24. 1. with *Mat.* 5. 31. and *Deut.* 25. 5. with *Mat.* 22. 24. and *Eſa.* 9. 1. with *Mat.* 4. 15. and *Eſa.* 42. 4. with *Mat.* 12. 21. Some obſerve more eſpecially that the ſacred Writers when they make Allegations, do for brevity and perſpicuity ſake, cite the firſt and the laſt, and cut off the middle, as *Eſa.* 28. 11, 12. with 1 *Cor.* 14. 21. and *Eſa.* 40. 6, 7, 8. with 1 *Pet.* 1. 24, 25. and *Zech.* 9. 9. with *Mat.* 21. 5, &c.

Adjection 2. Sometimes words are added for Illuſtration or Expoſition's ſake, as *Gen.* 2. 24. with *Mat.* 19. 5. where (οἱ δύο, *they two*) are emphatically added, *And they two ſhall be one Fleſh*: So *Deut.* 6. 13. compared with *Mat.* 4. 10. where the excluſive word is added with great evidence, *viz. Thou ſhalt worſhip the Lord* [*thy God*] *and him* [*only*] *ſhalt thou ſerve*: See alſo *Eſa.* 64. 4. with 1 *Cor.* 2. 9. where theſe words are added, *Neither hath it entred into the Heart of Man.*

Tranſpoſit. 3. There is ſometimes a *Tranſpoſition* of Words, which nevertheleſs diminiſhes not, nor varies the ſence, as *Eſa.* 64. 4. compared with 1 *Cor.* 2. 9. where *the hearing of the Ear, and the ſeeing of the Eye* are tranſpoſed; ſo the *Deſtruction of Altars and the killing of the Prophets*, are tranſpoſed; 1 *Kings* 19. 14. with *Rom.* 11. 3.

Change 4. There is ſometimes a change of the *words themſelves*, and ſometimes of their *Accidents*: The change of *words themſelves* happens, (1.) From the diverſity of reading in the Hebrew Text, eſpecially when the Quotation is from the *Septuagint*; who having made uſe of Bibles not pointed, did frequently read and expound it otherwiſe then, 'tis in the Hebrew; *Gen.* 47. 31. *And* Iſrael *bowed himſelf upon the Head* המטה,

of

of the Bed (he worshipped or adored his Lord God, so as that he bowed his Body to his Beds-head) but the *Septuagint* have it καὶ προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, * *And* Israel *worshipped upon the end or top of his Rod or Staff*; for they read it as if it had been המטה, which signifies a *Rod* or *Staff*, the difference being only in the *Points*. This Version the Apostle exactly follows, *Heb.* 11. 21. And whereas there is a different reading even in the *Greek*, some Copies having αὐτοῦ, *ejus*, of his; some ἀυτὸς, *suus*, his: There arises a double Interpretation here, *viz.* That *Jacob* through Age being in Bed, leaned upon his Staff, and thanking God for the promise of a Sepulture with his Fathers; hence say some, it should be thus, *Et inclinavit se Baculo suo innixus*; *And he bowed himself, leaning upon his Staff*, or, that he bowed himself to the Scepter which *Joseph* held, and honoured his Son in his Office; that that Dream might be fulfilled which *Joseph* had of the *Obeysance of the Sun and Moon*, mentioned *Gen.* 37. 9. which the vulgar Version, and that of *Erasmus* will have rendred, *And he adored, leaning on the top of his Rod*, &c. Another Example you have *Psal.* 40. 7. *Mine Ears hast thou opened*; of which Metaphor, see our sacred *Philology*, Book 1. Vol. 1. *cap.* 7. But the *Septuagint* render it σῶμα δὲ κατηρτίσω μοι, *But a Body hast thou prepared for me*; which Version the Apostle cites, *Heb.* 10. 5. This reading may be explained two ways: First of Christ's *human Body*; hence the *Syriac* elegantly translates it; *But with a Body hast thou cloathed me:* and so the Version agrees excellently with the original Hebrew. Because thou hast prepared a Body for me, and hast made me an obedient Servant (which is symbolically noted by the digging or boring of the Ears) that I may offer the self-same Body as a Sacrifice to thee for the Sins of Mankind.

* Et adoravit *Israel* super summitatem virgæ suæ Heb 11. 21.

Heb. 10. 5.

Secondly; as *a Body*, in opposition to *Figures* and *Shadows*, as *Westhemerus* says, * *Sacrificium & Oblationem noluisti, id est, Ceremonias illas* V. T. *repudiasti, sed Corpus aptasti mihi*, &c. That is, *Sacrifice and Offering thou wouldest not*; *that is, thou hast abrogated the Ceremonies of the Old Testament, but thou hast prepared a Body for me*; *that is, the* Truth, *of which, those Sacrifices were only Shadows*; *a Figure thou wouldest no longer, the time coming wherein the Body, that is, the very thing it self, and Truth was to be made manifest*, Col. 2. 9, 17. *Hunnius* in his Comment says, *That these words from the Greek Translation are by a very good Reason retained, because that Body provided or fitted for Christ, or taken in the Incarnation, is to be opposed (as a thing adumbrated, and the true propitiatory Sacrifice) to the Rites of the Law, which contained only a Shadow, not the absolute Image or Substance of things.*

* Westhemerus *lib.* de Tropis Sac. Scrip. *p.* 148.

ἐξηγήσεως. 2. *Exegetically*, that is, by way of *Illation* or Inference, as *Psal.* 68. 18. *Thou hast received Gifts among Men* (so the Hebrew) which *Eph.* 4. 8. is thus quoted, καὶ ἔδωκε δόματα τοῖς ἀνθρώποις, *And gave Gifts unto Men*; both are true, and the one is the Consequence of the other, or an Illation from it. *Esa.* 1. 9. *Except the Lord of Hosts had left us a Remnant* (שריד, *reliquum*) this *Rom.* 9. 29. is called σπέρμα, *Seed*: So from the *Septuagint*, Esa. 10. 22. *If thy People be as the Sand of the Sea*, &c. it is said *Rom.* 9. 27. *Si fuerit* ἀριθμὸς τῶν υἱῶν Ἰσραὴλ, *If the number of the Children of* Israel, *&c.*

Esaiah 28 16. Rom. 9. 27. 1 Pet. 2. 6.

It is said, *Esa.* 28. 16. *He that believeth shall not make haste*, which *Rom.* 9. 27. is quoted, *Whosoever believeth on him*, ὃς καταισχυνθήσεται, and 1 *Pet.* 2. 6. ὃς μὴ καταισχυνθῇ, *shall not blush, be ashamed, or be confounded*: the latter follows from the former; He that believes makes no haste, but patiently expects the fulfilling of Divine Promises; and therefore he will certainly partake of them; whence it follows, that he has no cause to be ashamed of his hope, *&c.*

Amos 5. 27.

Amos 5. 27. *I will cause you to go into Captivity beyond* Damascus: this is quoted, *Acts* 7. 43. thus, *I will carry you away beyond* Babylon. Both were fulfilled: for the *Israelites* were not only carried away into *Syria* only, whose Chief or Metropolitan City *Damascus* is, but also beyond *Babylon*, into *Persia* and *Caspia*, as appears, *Esd.* 8. 17.

Micah 5. 2.

Mic. 5. 2. *And thou* Bethlehem Ephratah, *tho thou be little among the thousands of* Judah, *yet out of thee shall come forth unto me that is to be a Ruler in* Israel. This Text is thus cited *Mat.* 2. 6. *And thou* Bethlehem *in the Land of* Juda, *art not the least among the Princes of* Juda; *for out of thee shall come a Governour, that shall rule (or feed) my People* Israel. In the former Text it is called *Bethlehem Ephrata*, of which you may read *Gen.* 35. 16, 19. and 48. 16. In the latter, it is called, *The Land of Juda*, by a *Synecdoche*, for a City seated in the Land of *Juda*: For at that time the Epithet of *Juda* was more used, and to *Herod* himself better known then the Sirname of *Ephrata*, which perhaps at that Season, grew out of use, or was less known

to

to the Vulgar. In the former Text *Bethlehem* is called *little*, with reſpect to external Splendor and Eminency: But in the latter it is called *not the leaſt*, becauſe of that ſingular Honour which accrued to it by the Nativity of the *Meſſiah*. In the former 'tis ſaid, *among the thouſands of Juda*, but here *among the Princes of Juda*, of which, ſee our firſt Book, *Chap.* 3. *Sect.* 3. there the *Meſſiah* is called a *Ruler in Iſrael*, but here a *Captain* (or Governour), *who ſhall feed the People:* which eminent *Metaphor* is elſewhere expounded as it reſpects the Office of Chriſt.

So much for a change in Words themſelves, the like may be found in their *Accidents*, ſuch as reſpect, (1.) *Number*, as that which is ſaid, *Pſal.* 32. 1. in the ſingular Number, *viz. Bleſſed is he whoſe Tranſgreſſion is forgiven, whoſe Sin is covered*, is cited, *Rom.* 4. 7. in the plural; ſo *Eſa.* 52. 7. with *Rom.* 10. 15. in both places the *ſenſe* is the *ſame*, for the *ſingular* is put for the *plural ſynecdochically*. Compare *Deut.* 6. 16. with *Mat.* 4. 7, &c. (2.) Perſon, of which Examples are given elſewhere. (3.) *Mood* and *Tenſe*, of which there is an eminent Example in the Citation from *Eſa.* 6. 10. which is made *Mat.* 13. 14, 15. *John* 12. 40. *Acts* 28. 26, 27. where there is an *emphatical Change* of the *Imperative* Mood into the *Indicative*, and of the *Preſent* Tenſe of the *Subjunctive* into the Future Tenſe of the *Indicative*. *Gram. Sacr.* p. 680.

Now before we proceed it is to be *noted*, That ſometimes there is ſuch a Change made in the Quotation, that we cannot clearly ſhew from what place of the Old Teſtament it is taken, as *Eph.* 5. 14. wherefore he ſaith, *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light*; which ſome refer to *Eſa.* 60. 1. and others to *Eſa.* 26. 19, 21. But it ſeems to agree moſt with the firſt place, becauſe of the likeneſs of the Scope. *Note.*

Another ſacred Sentence of a doubtful Original we meet with, *Jam.* 4. 5. *Do ye think that the Scripture ſaith in vain, the Spirit that dwelleth in us luſteth to Envy?* which words are thought to be cited from *Gen.* 8. 21. others think them to be rather taken from *Numb.* 11. 29, &c.

3. The Writers of the *Old Teſtament* are wont from two or three alledged Teſtimonies to make up one intire Citation, or, as *Salmeron* ſays, *Tom.* 1. *p.* 109. To produce one Teſtimony from divers Prophets put together, as *Mat.* 21. 4, 5. of which the firſt part is taken from *Eſa.* 62. 11. and the latter from *Zech.* 9. 9. The Evangeliſt calls it the Prophet, in the ſingular Number, to denote the Harmony and Agreement that is betwixt the Prophets. Compare *Mat.* 21. 13. with *Eſa.* 56. 7. and *Jer.* 7. 11. and *Mark* 1. 2, 3. with *Mal.* 3. 1. *Eſa.* 40. 3. and *Acts* 1. 20. with *Pſal.* 69. 25, 26. and *Pſal.* 109. 7, 8. *Rom.* 3. 10, 11, 12, 13, 14, 15, 16, 17, 18. which are taken from *Pſal.* 14. 2, 3. *Pſal.* 53. *Pſal.* 5. *Pſal.* 140. *Pſal.* 10. *Eſa.* 59. 7, 8. and *Pſal.* 36. Compare *Rom.* 9. 33. with *Eſa.* 28. 16. *Eſa.* 8. 14. and *Rom.* 11. 26. with *Eſa.* 59. 20. or 27. 9. or 4. 4. or *Jer.* 31. 34. and 1 *Cor.* 15. 54, 55. with *Eſa.* 25. 8. *Hoſ.* 13. 14. and 1 *Pet.* 2. 7. with *Pſal.* 118. 22. and *Eſa.* 8. 14. *Heb.* 9. 19, 20. with *Exod.* 24. 6, 7, 8. and *Numb.* 19. 6.

Teſtimonies are not only cited from the Scriptures of the Old Teſtament, but alſo from the Books of the ancient *Rabbies*, as we have already touched upon. In 2 *Tim.* 3. 8. there is mention made of *Jannes* and *Jambres*, upon which *Schikard* * ſays, *Hæc nomina Magorum Ægypti nuſpiam in Scripturis, at in Targum*, &c. *Theſe names of the Egyptian Magicians are no where to be read in Scriptures, but in the* Targum, *of* Jonathan Ben Uziel, *upon* Exod. 7. 11. *they are expreſly found*: *Paul* therefore quotes this famous Paraphraſe of the Law: Yet others ſay, that this *Targum of Jonathan*, is of too late a Date, if we conſider the Stile and Matters treated of, than that *Paul* could peruſe them; but that he and the Author of the *Chaldee Paraphraſe*, rather received it from common Opinion or Tradition: And *Schindler* affirms, that the Names *Juhanes* and *Mambres* were expreſſed in the *Talmud tract. Sanhedrim. Pliny* in his Natural Hiſtory, *lib.* 30. *cap.* 1. ſpeaks of Names ſomething like theſe, and repreſents them as a Faction that oppoſed *Moſes*, &c. * In præfat. Behinath Happeruſchin

To this we may refer what we read in the 9*th* Verſe of the Epiſtle of *Jude*, concerning the Controverſy between the Archangel *Michael* and the *Devil*, about the Body of *Moſes*; and alſo the Prophecy of *Enoch* concerning the *coming of the Lord to Judgment*; ver. 14, 15. of which *Junius* ſays, that the former is taken from *Zech.* 3. 1, 2. where that Divine Rebuke is read; And that by *Michael* we are to underſtand *Chriſt*, called the *Archangel*, becauſe he is the Prince of Angels: See *Dan.* 12. 1. But the Body of *Moſes* is not to be underſtood properly but figuratively of the Truth and Complement of the Law given by *Moſes* (ſee *Col.* 2. 17.) of which Comple-

Zech. 3. 1. Complement (which is in Chriſt) he was a Type; *And he ſhewed me* Joſhua *the High Prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his Right-hand to reſiſt*; Zech. 3. 1, &c.

We meet with three Citations from prophane Writers, quoted by the Apoſtle
Acts 17. 28. *Paul*, as (1.) *Acts* 17. 28. *For in him* (that is the Lord God) *we live, move, and have our being, as certain alſo of your own*; *Poets have ſaid*; *For we are alſo his Offspring*,
* 5 Strom. fol. 123. τοῦ γὰρ καὶ γένος ἐσμέν, which piece of a Verſe *Clemens Alexandrinus* * ſays, is taken from *Aratus* in *Phænomenis*, and recites the intire place of *Aratus* conſiſting of ſome Verſes. In *Aratus* this is attributed to, or ſpoken of *Jupiter*, which *Paul* took notice of, as perverſly and altogether unjuſtly aſcribed to that imaginary, falſe, and phantaſtical God, and therefore reſtores that Sentence to the only true God. This *Aratus* flouriſhed in the time of *Ptolomy Philadelphus*, and was illuſtrious in the Court of *Antigonus* the Son of *Demetrius*, who governed the *Macedonian* Monarchy in the 105 *Olympiad*: *Mac.* 2. 1. ſee *Sextus Senenſis*, lib. 2. *Bibliothec. ſanctæ*, Tit. *Aratus*. In the Golden Verſes of *Pithagoras*, there is the like Sentence, θεῖον γένος ἐσὲ βροτοῖσι.

1 Cor. 15. 33. 2. Φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κάκαι, *Corrumpunt Mores bonos colloquia* (*vel conſortia*) *prava*; *Bad* (*or evil*) *Diſcourſe* (*or Society*) *corrupts good Manners*. This Sentence conſiſting of a Senary Iambick, ſome attribute to *Menander*, therein following *Jerome* in his Epiſtle to the *Orator Magnus*. Others aſcribe it to *Euripides*: However it is, the Verſe is made Canonical by the Apoſtle. And the word ὁμιλία (rendered Communication) really ſignifies a Fellowſhip, or keeping Company with impious and leud Perſons, from ὅμιλος, *cœtus*, a Congregation or gathering together: See *Eſa.* 22. 13.

3. *Tit.* 1. 12. one of themſelves, a Prophet of their own, ſaid Κρῆτες ἀεὶ ψεῦσται κακὰ θηρία γαστέρες ἀργαί, *The* Cretans *are always Liars, evil Beaſts, ſlow Bellies*; ver. 13. *This Witneſs is true*. There is a moſt elegant *Oxymoron*, in theſe words of *Paul*; *The* Cretans *are always Liars*; but he that ſaid this was a *Cretan*, therefore
596. l. 7. (it may be concluded) he was a Liar; yet ſays *Paul*, his Teſtimony is true: And hence perhaps he calls him Prophet; this Greek Verſe is thus rendred in Latine (*Cres ſemper Mendax mala Beſtia, venter iners eſt*. Eraſmus Adag. 12, 29.
* Divus Hieronimus in Commentariis, quos in hanc ſcripſit Epiſtolam, &c. ſays thus, * *Jerome* in his Commentaries written upon this Epiſtle, intimates that this Verſe is found in the Works of *Epimenides*, in a Book, whoſe Title was, *De Oraculis*, of Oracles. Hence *Paul* calls him a Prophet, whether by way of *Irony*, or becauſe of the Subject he treated on, we will not determine. The beginning of this Verſe Κρῆτες ἀεὶ ψεῦσται, was made bold with by *Callimachus* a Poet of *Cyrene*, in a Hymn, wherein he celebrates the Praiſes of *Jupiter*, and lampoons the *Cretans* very ſatyrically for their Vanity and Boaſting that he was buried among them; whereas (as this Heathen Zealot fancies) *Jove* was immortal: Hence *Ovid* ſaid, *Nec fingunt omnia Cretes*, the *Cretans* do not always lye; hence alſo roſe the Proverb, κρητίζειν, (to play the *Cretan*) was put for to lye. The occaſion of this Diſcourſe was, that the *Cretans* had a certain Sepulcher with this Epitaph, Ἐνθάδε κεῖται ἐν Διὸν ἐπικαλέσι, that is, Here lies one whom they call *Jupiter*. Becauſe of this Inſcription, the Poet charges them with a Lye, in theſe words, Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία γαστέρες ἀργά, τάφον ἄνα σεῖο Κρῆτες ἐτευκήναντο: σὺ δὲ θάνες ἔσσι γὰρ αἰεί; that is, The *Cretans* are always Liars, evil Beaſts, ſlow Bellies: Therefore, O King, the *Cretans* have built a Sepulcher for you: But thou haſt not died, for thou always liveſt, &c.

4. To conclude, we will only add the Paſſage we read, *Acts* 17. 22, 23. *Ye Men of* Athens, *I perceive that in all things ye are too ſuperſtitious*; *for as I paſſed by, and contemplated on what ye worſhip*, (*or beheld your Worſhip*) *I found an Altar with this Inſcription*, Ἀγνώστῳ θεῷ, To the unknown God: *Whom therefore ye ignorantly worſhip, him declare I unto you*, &c. *Upon which* Jerome *excellently* ſays * (after he had recited ſome ſayings of learned *Ethnicks*, quoted by the Apoſtle) This Leader of the Chriſtian Hoſt, and this invincible Orator, pleading the Cauſe of Chriſt, diſcreetly urges that accidental view of the Inſcription of that Heatheniſh Altar, as an Argument to prove the true Faith. He learn'd of the true *David*, to ſnatch the Sword from the Enemies Hand, and chop off his Head with his own Weapon, &c. Of this
* Epiſt. ad Magnum Oratorem Romanum *Tom.* 3. operum, *f.* 148.
* In *lib.* 7. *de* Civit. Dei *cap.* 17. ἐπιγραφῆ, or Inſcription on that Altar *Ludovicus Vives* ſays, * 'That in the *Attican* 'Fields there were very many Altars dedicated to unknown Gods, hinted at by the 'Evangeliſt *Luke*, *Acts* 17. as alſo by *Pauſanias* in his *Atticks*, θεῶν ἀγνώτων βωμοὶ, '(the Altars of unknown Gods) which Altars were the Invention of *Epimenides* 'the

'the *Cretan*. For when that Country was viſited with a ſore Plague, they conſulted the Delphian Oracle, whoſe Anſwer is reported to be, That they muſt offer Sacrifices, but named not that God to which they ſhould be offered. *Epimenides*, who was then at *Athens*, commands that they ſhould ſend Beaſts (intended for the Sacrifice) through the Fields, and that the Sacrificers ſhould follow with this Direction, that wherever they ſhould ſtand, there they muſt be ſacrificed to the unknown God, in order to pacify his Wrath. From that time therefore to the time of *Diogenes Laertius*, theſe Altars were viſited. More of this may be ſeen in *Sixtus Senenſis*, lib. 2. *Biblioth*, *Tit. Aræ Athenienſis Inſcriptio.* See alſo *Wolfius Tom.* 1. *Lectionum Memorabilium*, p. 4. v. 20, *&c.* So much of Schemes or Figures.

Schema hujus Mundi citius prolabitur Undis.

In { *Jeſu* / *Cælo* } *ſolo ſpes rata, firma quies.*

1 Cor. 7. 31. Παράγει το σχῆμα τοῦ κόσμου τούτου.

Præterit hujus Mundi Figura.

F I N I S.

A TREATISE Of all the TYPES, PARABLES and ALLEGORIES of the *Old* and *New-Teſtament*, with the Expoſitions of the Learned upon ſuch as are obſcure, *&c.*

IN treating of a *Type*, we are to remark, 1. Its *Definition*, and that (1.) With reſpect to its *Name*. (2.) With reſpect to the *Thing* it ſelf. 2. Its *Diviſion*. 3. Its *Canons*, or Rules: of which in order.

Article I.

Of the Definition of a Type.

IN the Definition, (1.) We are to reſpect its *Etymology*. (2.) Its *Homonymy*, or various Acceptations. The Greek word τύπος (*Typos*) which generally is uſed in this Affair, is derived of τύπτω, (which ſignifies to *beat* or *ſtrike*, and is formed of its mean *Prater-Tenſe*) has various Significations. As,

1. In a *general* Signification τύπος, a *Type*, is called the Print or Mark, which is made by beating, as *John* 20. 25. what we call, *the print of the Nails*, is in Greek, τύπος ἥλων, *the Type of the Nails*; that is, the Impreſſion or Holes left by the Nails beaten or driven through his Hands.

2. More particularly, It denotes an *Example* or *Exemplar*, which, in certain Actions we imitate, this goes before, and is to be imitated; ſee *Phil.* 3. 17. 1 *Theſſ.* 1. 7. 2 *Theſſ.* 3. 9. 1 *Tim.* 4. 12. *Tit.* 2. 7. 1 *Pet.* 5. 3. 1 *Pet.* 2. 21. *Acts* 23. 25. *Rom.* 6. 17. What we tranſlate *Form of Doctrine*, in the Greek, is τύπος διδαχῆς, that *Type of Doctrine*; that is, in which God has preſcribed the Rule, Form and Example of Obedience, and Life to us, *viz.* to believe the Goſpel, and live accordingly, *Phil.* 1. 27.

Ariſt. Eth. 1. c. 3. & l. 2. c. 7.

3. In another Signification τύπος, a *Type*, is called a *Deſcription not very exact*, viz. that which is made ſummarily, briefly, and leſs compleatly.

4. It has alſo another Signification with Phyſicians, who call that Form and Order obſerved or noted in the Increaſe or Abatement of Diſeaſes; τύπος, a *Type*, denoting the Symptoms of the Diſeaſe, and what it is: Hence *Galen* writ a Book entitled, περὶ τῶν τύπων, of *Types*. As to other Senſes wherein Lawyers and Politicians take it, conſult *Stephanus in Theſaur. Græcæ Linguæ*, Tom. 3. Col. 1691.

5. But to approach nearer to our Scope and Buſineſs, τύπος, a *Type*, denotes a Figure, Image, Effigie, or Repreſentation of any thing, and that either painted, feigned, or engraven or expreſſed by any other way of Imitation. *Acts* 7. 43. So, *Iſocrates* in *Evag. encom.* calls τύπους, the *Images of Bodies*, (τῶν σωμάτων εἰκόνας.)

6. Divines underſtand nothing elſe by *Types*, but the Images or Figures of things preſent, or to come; eſpecially the Actions and Hiſtories of the Old-Teſtament, reſpecting ſuch as prefigured Chriſt our Saviour in his Actions, Life, Paſſion, Death, and the Glory that followed. In which Senſe ſome judg this Appellation to be ἔγγραφον, *written or inſcribed*, and refer *Rom.* 5. 14. to it, where *Adam* the firſt Man, is called τύπος τοῦ μέλλοντος, *Figura futuri*, *the Figure of him that was to come*, (viz. the laſt *Adam*, 1 Cor. 15. 45.) and 1 *Cor.* 10. 6. ταῦτα τύποι ἡμῶν ἐγενήθησαν, *now theſe things were our Types*; and *ver.* 11. ταῦτα πάντα τύποι συνέβαινον ἐκείνοις, *now all theſe things happened to them for Types*. Theſe two Texts we tranſlate Examples, or Enſamples. But in the former place (*Rom.* 5. 14.) a *Type* ſeems not properly to denote what we here intend, for there is a certain Compariſon made between *Adam* and *Chriſt*, which carries rather a Diſparity than a Similitude in it. The *Protaſis*, or Propoſition, is in *v.* 12. As *Adam* conveyed Death together with Sin to all that were born of him (*ut Adamus omnibus ex ſe natis cum peccato mortem communicat.*) The *Apodoſis*, Rendition, or Return, is not expreſly ſet down, but inſinuated in the foregoing words, as if he had ſaid, So Chriſt conveys or communicates Life to all thoſe that by Faith are given to, and implanted in him. A *Type* therefore in the ſaid place denotes a Similitude *generically*, and relates to the fifth particular. In the latter Example τύπος, a *Type*, ſignifies an Example, Shadow, or Umbrage of things to come, as the words annexed make out, yet not properly relating to the Types in hand. To this ſome refer *Heb.* 8. 5. *Acts* 7. 44. where τύπος, a *Type*, is taken for the *Pattern* and Image ſhewn to *Moſes* in the Mount [*Exod.* 25. 40. in the Hebrew 'tis called תבנית, an *Exemplar* (Pattern) Figure or Form] denoting that the Structure of that Levitical Tabernacle, was a Type or Prefiguration of the Truth, which was to be expected under the Goſpel-Diſpenſation: So *Gregory Nazianzen* ſays, * 'That the Univerſal Law was a ſhadow of things to come, as the 'Apoſtle declared, and as God commanded *Moſes* to do all things, κατὰ τὸν τύπον, 'according to the Example ſhewed him in the Mount, *viz.* of things obvious to ſenſe, 'which afterwards were to be diſcovered by Faith. *Piſcator* ſays that by τύπος, a 'Type, *Heb.* 8. 5. the ἀρχέτυπος, or Arch-Type, is to be underſtood; that is, the prin-'cipal or primitive Exemplar or Pattern of thoſe heavenly and ſpiritual things, 'which were prefigured by the Tabernacle, and the Ceremonies relating to it, as 'Anti-Types, *viz.* the Death of *Chriſt* upon the Altar of the Croſs, and his En-'trance into the heavenly Sanctuary, which things were ſpiritually revealed to '*Moſes*.

* Orat. 42. εἰς τὸ ἅγιον πάσχα, p. 683.

But we may be ſatisfied that by *Type* (or Example) in the aforeſaid place, we are to underſtand the Diſpoſition and Form of the future building of God's Houſe under the Evangelical Diſpenſation, (and ſo it belongs to the fift Signification) according to the Signification of the Hebrew word בנה (*Banah*) *ædificavit*, he hath built.

II. *Synoni-*

II. *Synonimous* Terms, (1.) The word *Typos* uſed by the Seventy, anſwers to תבנית, *Exod.* 25. 40. and צלם *Amos* 5. 26. but neither of theſe concern us in this place: yet we may refer to this that general Appellation, משל (*Maſhal*) which denotes a Similitude, or the Compariſon of one thing to another: Alſo a Parable, Proverb, Axiome, dark or figurative Speech: See *Ezek.* 24. 3. In the *Arabick* Tongue we meet with the word שבה (*Schibh*) which denotes a Similitude, Type, or Parable, from ישבה, he was like, &c. (2.) From *Greek* Writers, as well Canonical, as Eccleſiaſtical, we may mention ſome Synonimous Appellations; as from the New-Teſtament, we find that the Types of things to come are called, (1.) Σκιὰ, *a ſhadow of things to come*, Heb. 8.5: σκιὰ τῶν ἐπουρανίων, *ſhadow of heavenly things*, and *Heb.* 10. 1. σκιὰ τῶν μελλόντων ἀγαθῶν, *the ſhadow of good things to come*; becauſe *Chriſt*, with his Bleſſings and Works performed for the Salvation of Mankind, was propoſed to the Godly in an obſcure Way, or a ſhadowy Deſcription of his Lineaments in the Old-Teſtament. Hence ſome think that *Rom.* 13. 12. the Old-Teſtament is repreſented by Night (or Darkneſs) and the New-Teſtament by Day (or face to face.) (2.) Ὑπόδειγμα, an *Example* or Pattern; the Prieſts of the Old-Teſtament are called * λατρεύοντες ὑποδείγματι ἐπουρανίων, *to ſerve to thoſe things* (that is to be exerciſed in thoſe parts of Divine Worſhip) which were Types and Figures of things to be expected in the New; here there may be an *Elliþſis* of the Prepoſition ἐν, and ſo the ſenſe is, that their Prieſthood or Miniſtry expir'd ἐν ὑποδείγματι in the *Exemplar* or Shadow of heavenly things, becauſe by their Prieſthood, the Celeſtial and Spiritual Prieſthood of Chriſt was prefigured as in *Types*; the like Appellation we have *Heb.* 9. 23. * Heb. 8. 5.

3. Σημεῖον a *Sign*, *Mat.* 12. 39. where Chriſt applies the three days ſtay of *Jonas* in the Whales Belly, as a Type of himſelf, σημεῖον τοῦ Ιωνᾶ τοῦ προφήτου, *the Sign of the Prophet Jonas.* Here Chriſt accommodates his Speech to the words of the Scribes and Phariſees, who asked a Sign of him; otherwiſe a Sign and a Type differ in Signification, the one being of a larger, the other of a narrower Signification: Every Type is a Sign, but every Sign is not a Type: Every Sign may repreſent the thing ſignified altho unlike; but the condition of a Type, is that it muſt bear a Parity, Proportion, or Likeneſs to the thing typified.

4. Παραβολὴ, a *Parable*, *Heb.* 9. 9. which Term in the Hebrew Books of the Old-Teſtament frequently anſwers the word משל, but is put in this place for ſuch typical or prefigurative Things, and Actions, as are related in the Old-Teſtament: So *Heb.* 11. 19. the Phraſe of *Abraham's receiving his Son in a Figure*, (which Son was by him adjudged as good as dead) ἐν παραβολῇ *in a Parable* or Similitude, is well expounded, that he was a Type or Similitude of Chriſt. In Eccleſiaſtical Writers we meet with the ſame Appellations, or ſuch as are very near, only we are to take notice, (1.) That they confound the Allegory with the Type frequently: So *Auguſtine Tom.* 1. *oper.* lib. *de vera Relig.* cap. 56. ſays, an Allegory (under which Term undoubtedly he comprehended Types) is fourfold, *viz.* reſpecting *Hiſtory*, *Fact*, *Preaching*, and *Sacraments.* (2.) *Gregory Nazianzen* puts the Antitype for the Type, *Orat.* 42. εἰς τὸ ἅγιον πάσχα, *Pag.* 692. his words are, ὁ δὲ χαλκῆς ὄφις ἡρεμάτω μὲ κατὰ τῶν δακνόντων ὄφεων, ὅτι ὡς τύπῳ δὲ τοῦ ὑπὲρ ἡμῶν, παθόντος, ἀλλ' ὡς ἀντίτυπῳ; that is, *Yet really the Brazen Serpent was not hanged up to prevent the biting of Serpents, nor yet as a Type of Chriſt, who ſuffered for us, but as an Antitype.* (3.) In the *Latine* Tongue the words *Exemplar*, *Figura*, *Prafiguratio*, are much uſed, that is, a Pattern, Figure, or repreſenting a thing to come. But the word *Type* was moſt uſual to denote Priviledges to come, by the donation of Patents to ſuch as were Denizens of the City of *Rome*, when it was Imperial.

The *Correlative*, or that which anſwers a *Type*, is the *Antitype*, that is, the thing repreſented by the Type, or that which anſwers to it; as 1 *Pet.* 3. where when the Hiſtory of eight Souls ſaved by Water (in the Deluge) *Gen.* 6. 7. & 8. is mentioned, the Apoſtle ſubjoyns *ver.* 21. ὃ ἀντίτυπον νῦν καὶ ἡμᾶς σώζει βάπτισμα, (*i. e.*) *to which the Antitype Baptiſm doth now alſo ſave us*; ſo the Greek, by which the Apoſtle denotes, that *Baptiſm* which is a *Medium*, or means of Salvation in the Goſpel-Diſpenſation, is the *Antitype*, or Anſwers to the Type, of that great Preſervation of thoſe few faithful Perſons that were ſaved in that Univerſal Deluge, commonly called *Noah's* Flood. *Antitype.* 1 Pet. 3. 21.

This *Antitype*, or thing prefigured, has other Appellations in the New-Teſtament, as firſt, *Col.* 2. 17. where it is called σῶμα a *Body*, which is oppoſed to τὴν σκιὰν a *Shadow*, and ſignifies only the very thing or genuine Eſſence, whoſe ἀποσκίασμα,

Obumbration, or *Shadow*, or *Picture* was prefigured in the time of the Old-Teſtament; hence 'tis ſaid *ver.* 9. of the ſame Chapter, *that in him* (viz. Chriſt) *dwelleth all the fulneſs of the Godhead*, σωματικῶς *bodily*. In the time of the Old Teſtament God dwelt in the Temple of *Jeruſalem*, and upon the *Ark* of the Covenant, in the Mercy-Seat, but it was τυπικῶς *typically*. But when the Fulneſs of Time was come, the whole Fulneſs of the Deity dwelt bodily, truly, and in a moſt eminent manner perſonally in Chriſt's Humane Nature.

2. Conſult *Heb.* 10. 1. where you will find a *Metaphor* taken from Painters, who firſt with a *Charcoal* are wont to draw a σκιαγραφία, that is, a rude Adumbration or Delineation of the thing they intend to paint, and afterwards perfect it with true and lively Colours, till they make a fair Picture. By the Friſt of theſe, the Apoſtle in this place, means the σκιάι, or *Shadows* of the Old Teſtament; by the latter, the Truth and Complement of the Old Teſtament Types, which the Apoſtle calls εἰκονα, *Images*.

Heb. 9. 23. *Heb.* 9. 23. τὰ ἐν τοῖς οὐρανοῖς, *things in the Heavens*, or, (as the Explication ſubjoyned has it τὰ ἐπουράνια) *heavenly things*, are called ſuch things as are underſtood to typify the heavenly Prieſthood of Chriſt, and other things mentioned in the Old Teſtament: So *ver.* 24. they are called τὰ ἀληθινὰ, *true*, by which is hinted, that the Images, Prefigurations, or Adumbrations of thoſe good things, were but exhibited only in the Old Teſtament: See *John* 1. 17. where 'tis ſaid, *That Grace and Truth came by Jeſus Chriſt:* In which place, *Grace* is oppoſed to the *Curſe* of the Law, and *Truth*, to the *Ceremonies*, *Shadows* and prefigured Types thereof.

The Definition of the thing as thus: A *typical ſenſe is when things hidden* (or unknown) *whether preſent, or to come* (eſpecially when the Tranſactions recorded in the Old Teſtament prefigure the Tranſactions in the New) *are expreſt by External Actions, or Prophetical Viſions. The Diviſion of Types follows.*

Article II.

Of the Diviſion of Types.

HEre we ſhall wave the wranglings of Criticks, who ſpent many words to confute each other, and give the beſt account we can of the real *Diviſion* of Types, which may be reduced to two ſorts. (1.) *Prophetical* Types. (2.) *Hiſtorical* Types; of which in Order.

Article III.

Of Prophetical Types, and Typical and Symbolical Actions.

Prophetical Types are ſuch, whereby the Prophets who were divinely inſpired by External Symbols, figured or ſignified things preſent, or to come, in their Speeches, or Writings, either by way of Warning, Admonition, or Prophecy. This muſt be conſidered, (1.) with reſpect to *Actions*. (2.) *Viſions*.

1. Prophetical *Actions* are typical, when ſome thing myſtical and hidden, is adumbrated or ſhadowed by thoſe things which the Prophets by Divine Command acted; as for Inſtance; *Eſa.* 20. 2. *The Prophet goes out naked*; (that is, without his Prophetical Garments) to prefigure the fatal Deſtruction of the *Egyptians* and *Ethiopians*: *Jer.* 13. 1. and the following Verſes, the Prophet by Divine Command gets himſelf a linen Girdle, puts it upon his Loins, hides it in a Rock by *Euphrates*, afterwards takes it from thence, but 'tis putrified, or marr'd, or rotten: By which *Type* the Bleſſings God gave the People, their Ingratitude and Wickedneſs, and the Deſtruction that was to come upon them, are prefigured, as by the Context appears. *Chap.* 16. 2, 5. There is a Command to abſtain from *Matrimony*, *Procreation of Children*, *mourning Feaſts for the Dead:* By which Type God denounces moſt woful Calamities which were to come upon his People for their Sins: See *Chap.* 18. 2, 3, *&c. ver.* 6, & 11. And 19. 12, 13. & 27. 2. & 51. 63. *Ezek.* 2. 8, &c. The Prophet eats the *Volumn*, *Book*, or *Roll* reached to him, to witneſs, the Gift of Prophecy, divinely

Eſa. 20. 2.

Jer. 13. 1, &c.

divinely inſpir'd into him, which afterwards he was ſtrenuouſly to exerciſe againſt the Rebellious People: See *Chap.* 4. 2. & 13. 3. & 24. 3, 16, to 22. where you have Inſtances relating to this Head, *Hoſ.* 1. 2. and the following Verſes, gives the Names of *Wife of Whoredoms, and Children of Whoredoms*, to a lawful Wife, and lawfully begotten Children; by which Type he denotes and taxes the ſpiritual Idolatry of the People of *Iſrael*; See *Tarnovius Exercit. Bib.* largely upon the place. The like Symbolical Action we read *Chap.* 3. to this we may alſo reduce the typical Action of the Prophet, which is deſcribed, 1 *Kings* 20. 35. We may add likewiſe to theſe, that Action of Chriſt, when he curſed the *barren Fig-tree*, which preſently withered. For that Curſe was not produced from any raſh, or unſeaſonable Malice, or a deſire of Revenge; but by it, our Saviour would typically ſhew, (1.) The Deſtruction that was to come upon the People of *Iſrael*, conſidered as ſuch obſtinate Perſons, who by no Admonitions, or Threats, would ſuffer themſelves to be amended or reformed: See the Parable *Luke* 13. 6, 7. (2.) The power of Faith, whoſe Analogy, or deep Myſtery, Chriſt himſelf expounds. Hoſea 1 2.

To this Head we may alſo refer the Action of the Prophet *Agabus*, in *Acts* 21. 10, *&c.* who took *Paul's Girdle, and bound his own Hands and his Feet, to intimate Paul's Captivity at* Jeruſalem, *&c.*

Article IV.

Of Prophetical and Typical Viſions.

THeſe may be thus diſtinguiſhed, *viz.* ſuch as were ſhewn to Men *ſleeping*, or *waking*: To Men aſleep their Dreams have been ſent from Heaven. In theſe there is a twofold difference, ſome are mere, or naked Sights or Views, which without Figures, and the myſtery of Types, repreſent deep things, and future Events: ſuch was the Dream of *Joſeph*, Mat. 1. 20. & 2. 13. of the *Wiſe Men*, *Mat.* 2. 12. But theſe concern not this Head; ſome are ὄνειρα συμβολικα, or ſuch Dreams, which are hidden or involved in Figures and Types; theſe Dreams came ſometimes to *Believers*, ſometimes to *Unbelievers*. ὁράματα.

To the former *Claſs* belongs;

Firſt, The Dream of the *Patriarch Jacob*, Gen. 28. 12. *And he dreamed, and behold, a Ladder ſet upon the Earth, and the top of it reached to Heaven; and behold, the Angels of God aſcending and deſcending upon it:* Verſe 13. *And behold, the Lord ſtood above it, and ſaid, I am the Lord,* &c. Certain Interpreters, by reaſon of the Antitype, refer this Viſion to the Patriarch *Jacob* himſelf, making the Ladder to ſignify the Journy of *Jacob*; the aſcending Angels his Keepers when he travell'd, and the deſcending Angels, when he return'd; they ſay, that God ſtood on the top of the Ladder, ſince he is the Moderator or Governour of the whole Affair, becauſe by his Providence *Jacob* is taken from his Parents, led in his Journy, entertained by his Father-in-Law *Laban*, andled back again. This Interpretation, they ſay, is made by God himſelf, *ver.* 15. But *Chriſt* is a more ſure Interpreter, who, *Joh.* 1. 51. makes himſelf the *Antitype* of that Viſion. *Verily, verily, I ſay unto you, hereafter ye ſhall ſee Heaven opened, and the Angels of God aſcending and deſcending upon the Son of Man*: That is, from day to day, ye ſhall more and more underſtand, that I am he who is prefigured in that Viſion of *Jacob's Ladder*. That Viſion holds forth, Gen. 28. 12. of Jacob's Ladder.

1. The Perſonal Union of two Natures in the *Meſſiah*, which is prefigured by the Ladder ſtanding upon the Earth, whoſe top reached Heaven, denoting the Union of the Divine and Humane Nature, by the Symbol of the Ladder touching Heaven and Earth.

2. The Fruits, Benefits, or Bleſſings (τῦ λόγυ) of the incarnate Word, or the Word made Fleſh, expreſſed by the Ladder's touching Heaven; becauſe through *Chriſt*, the Aſcenſion or Entrance into Heaven, is open to all Believers, *Joh.* 3. 14, 15, 16. and by him *only*, *Acts* 4. 12. As the *Patriarch* ſaw but *one* Ladder; ſo the *going up* and *coming down* of the Angels, denotes, that they were no longer to be hurtful to Mankind, but moſt friendly: (See *Luke* 2. 9, 13.) For they come down as *Miniſtring Spirits* for the help of the Saints, *Heb.* 1. 14. and go up again, carrying their Souls into *Abraham's Boſom*, Luk. 16. 22. Here is alſo a Bleſſing annext by the Lord, *ver.* 14. *And all the Families of the Earth ſhall be bleſſed in thee*; that is,

in

in thy Seed. This is that *Bleſſing* which comes upon us through *Chriſt*, *Eph.* 1. 3. *Gal.* 3. 8, 9.

3. Here is the principal *End* for which the Land of *Canaan* was delivered into the Poſſeſſion of the Poſterity of *Abraham* and *Jacob*, *viz.* That there may be a certain Seat or Habitation for that People, of whom the *Meſſiah* was to be expected.

2*dly*, The double Dream of the Patriarch *Joſeph*, *Gen.* 37. 5, &c. which was expounded by *Joſeph*'s Brethren, *ver.* 8. and his *Father*, *ver.* 10. very agreeable to the Event of the thing, as *Chap.* 41. and the following Chapters

3*dly*, The Dream of *Daniel* of the four Beaſts that came out of the Sea, *Dan.* 7 3, &c. which were *Types* of the four *Monarchies* of the World, *viz.* the *Babylonian*, *Perſian*, *Grecian*, and *Roman*, &c.

To the latter Claſs belong,

1. The Dream of *Pharaoh* King of *Egypt*, *Gen.* 41, of the fourteen Cows and the fourteen Ears of Corn, by which the future State of *Egypt*, and the neighbouring Country, with reſpect to Fertility, and the ſcarcity of Corn, is prefigured, as *Joſeph* himſelf expounds it, *Chap.* 41. 25, &c. and is evidenced by the Event *ver.* 47, 54, &c.

Dan. 2. 29. 2. The double Dream of *Nebuchadnezzar*; the firſt is deſcribed, *Dan.* 2. 29, &c. *viz.* of the great, large, ſplendid, terrible Image of a Man, whoſe Head was *Gold*, *his Breaſt and Arms Silver*, *Belly and Sides Braſs*, *Legs Iron*, *Feet part Iron*, *part Clay*, *and of the Stone hewen out without hands*, *which brake them to pieces*; *becoming afterwards a great Mountain.* By which typical and ſymbolical Image: the four univerſal Kingdoms or Monarchies of the Earth are again ſhadowed, or adumbrated, as the Prophet himſelf expounds it, *Dan.* 2. 37. and the following Verſes.

But by the *Stone cut or hewn out without hands*, the ſpiritual Kingdom of the *Meſſiah* is denoted, which when theſe Monarchies were in being, began to lift up, or erect it ſelf; but at length whatſoever ſhall remain of the ſaid Kingdoms, he will break in pieces and conſume, *ver.* 44.

So much of *Viſions* which appeared to Men *aſleep*. Such as appeared to Men awake are of a twofold kind, (but of the manner of Appearance, *viz.* whether with *Extaſy*, or without, is not our work to diſpute at preſent) *viz.* ſome have the Expoſition or Interpretation of the *Types* and *Symbols*, annexed, and ſome have not.

Prophetical Viſions appearing to Men awoke. *Viſions* of the firſt ſort are to be alſo differenced, foraſmuch as the Interpretation of the Viſion is taken either from *the thing it ſelf*, or from its *Appellations* or *Terms*, and ſo it is by an alluſive Reaſon.

Jer. 24 1, 2, &c. Of the firſt ſort are the Viſions of *Jeremy*, Chap. 24. *of the two Baskets of Figs*, *good and bad*; by the good *Figs*, the Reſtauration of the *Jewiſh* and Chriſtian Church which was to come, is prefigured; and by the bad Figs, the carrying away of *Zedekiah* and the People of *Iſrael* into Captivity, is alſo prefigured, as it is expounded in the fifth and the following Verſes.

Ezek 8. 9, 10, 11. The 8, 9, 10, and 11, Chapters of *Ezekiel* agree in the Deſcription of the ſame Viſion of the Prophet, which had four parts; the *firſt* part of the Viſion obumbrates the Wickedneſs of the Jews which remained at *Jeruſalem*, Chap. 8. The *ſecond* figures out the Deſtruction of the Citizens in the very City, except thoſe whom God had mark'd, as *Chap.* 9. The third prefigures the Fire, by which is denoted the flaming Anger and Indignation of the Lord, who by Plague and Famine afflicted the Inhabitants before the taking of the City, and after its taking, utterly burnt and deſtroyed the whole City, with the Temple; and hence the Glory of the Lord departed, as *Chap.* 10. The *laſt* denotes the Perſecution and Ruine of thoſe that eſcaped the Burning and Deſtruction of the City, as *Chap.* 11. So *Chap.* 37. *ver.* 1. and the following Verſes, there is a Viſion of *Bones made alive again*, *and reduced to their former State*, by the *Immiſſion of the Spirit*; by which the Reſtitution of the *Jews*, and the Deliverance of the Univerſal Church, its Reſurrection from Death, and its eternal Glory is adumbrated or ſhadowed forth, as appears *ver.* 11, & 23. with the Verſes immediately following both places. The *Viſion* in the 8*th* of *Daniel*, of the *two horned Ram*, and of *the He-Goat with one horn*, is expounded by *Gabriel*, *ver.* 19. to relate to the Kings of *Media*, *Perſia*, and *Greece*, &c.

Amos 7. 1, 4, 7. is a relation of certain Viſions, by which, as by Types and Symbols, a Famine to come, Warlike Devaſtations, and the Captivity of all the *Iſraelites* after

after the Extinction of *Jeroboam*'s Family is denoted, as it is expounded in the ſame Chapter; ſee *Chap.* 9. 1. where you have a Viſion, that denotes God's departure from the Temple, his forſaking the Jews, and his moſt ſure Judgments againſt them.

Zechary 1. 8, &c. there is a Viſion of *a Man riding upon a red Horſe, ſtanding among the Myrtle-trees in the bottom, and behind him, red Horſes, bay, and white,* (ſo the Hebrew); by which is figured our Saviour *Chriſt*, dwelling in the Church among the godly, and Angels miniſtring to him, as *Chap.* 1. *ver.* 18. *The four Horns* denote the Enemies of *Iſrael* who invaded them, as the *Syrians*, *Aſſyrians*, and *Babylonians* on one ſide, *viz.* the North; the *Ammonites* and *Moabites* from the Eaſt; the *Edomites* and *Egytians* from the South, and the *Philiſtines* from the Weſt. The *four Carpenters*, ver. 20. which caſt out the *Horns* aforeſaid, do figure out thoſe Inſtruments which God ſhall make uſe of, and gather from all parts, to deſtroy the *Babylonians*, and thoſe Enemies of the Church, who hindered the building of the *Temple*, and the City *Jeruſalem*. *Chap.* 2. *ver.* 1. there is repreſented a Man, holding a *meaſuring Line* in his hand, to meaſure *Jeruſalem*; by which the rebuilding of the City in time to come is denoted, *Chap.* 3. *ver.* 1. *Joſhua* the High-Prieſt is repreſented as a Type of *Chriſt*, as is plainly intimated, *ver.* 8.

Chap. 4. 2. there is mention of a *Golden Candleſtick*, which is a *Type* of the Church, and moſt *precious* in the ſight of God, the Explication of which, with reference to each individual Member, is given by our Saviour himſelf.

The *flying Roll*, Chap. 5. 1. denotes the Judgments of God againſt the impenitent, and unmannerly Jews. More Examples may be read in this and the following Chapter.

To the latter Clauſs belong the Viſions we read of, *Jer.* 1. 11, 12, 13, 14. *Amos* 8. 2. of which we have ſpoke before. *Lib.* 1. p. 185.

We have treated ſo far of *Viſions*, whoſe *Antitypes* are expounded in the very Text; but there are others which are not ſo expounded: Therefore we muſt take their Expoſition either from the *Circumſtances* of the Text, or from *other* places of Scripture; or from the Event, Complement, or fulfilling of the Prophecy; ſuch are *Iſa.* 63. 1, &c. where there is a Dialogue propoſed by the Prophet, between *Chriſt* and the Church, reſpecting his own moſt bleſſed Paſſion and Merit. And altho there is in that place no direct mention of ſuch a Viſion, yet the Circumſtances do fairly intimate it, *viz.* That ſuch a Viſion appeared to the Prophet. *Pag.* 421. l. 1.

In *Ezekiel* the 40*th* to the end, we have a Typical Deſcription of the Temple and City: The *Antitype* of which, is not the City and Temple rebuilt by *Zerubbabel* and *Nehemiah* after the Captivity, (as the Hebrew *Rabbies*, and others have dreamed) but the Myſtical Temple of God, his true Church, and the heavenly and ſpiritual City, as the Learned Doctor *Haſſenreſſerus* moſt learnedly expounds it. Laſtly, the Revelations of *John*, in which the future State of the Church, by divers Viſions, both ſymbolical and typical, is repreſented (the Explication or fulfilling of which the Event muſt ſhew) is properly reduced under this Head. So much for Prophetical Types.

Article V.

Of an Hiſtorical *Type, and its firſt Diviſion.*

AN *Hiſtorical* Type is the myſtical Senſe of Scripture, whereby things acted or done in the Old Teſtament, (eſpecially what reſpected the Prieſthood and Worſhip of the Jews) prefigured and adumbrated things acted in the New Teſtament-times, with reſpect eſpecially to *Chriſt* the *Antitype*, who is, as it were, the *Kernel* incloſed in all thoſe Shells of Old-Teſtament-Ceremonies, Types or Actions, *&c.*

This may be thus diſtinguiſhed, (1.) that like an *Allegory*, it is either *innate*, (or natural) or *inferr'd*. The *Innate* is that which is expreſly delivered in the Scriptures, or when the Scripture it ſelf ſhews or intimates, that ſome Ceremony, or thing tranſacted, does adumbrate the things related or done in the New-Teſtament, eſpecially

especially Christ in a mystical sense. This is done, either *expresly* and implicitely, or *tacitely* and implicitely; or, which is all one, the Scripture either shews it *expresly*, or *tacitely* insinuates the thing transacted to be a Type of Christ: Of the first kind we have many Examples.

Examples of Types.

The Prophet *Jonas* was *swallowed into the Whales Belly*, and vomited out after three days (as *Jonah* 1. 17. and 2. 10.) this is a *Type* of *Christ*, who lay three days in the Grave, and of his glorious Resurrection, as Christ himself expresly says, *Matth.* 12. 40. & 16. 4. *Luke* 11. 29, 30.

The *Brazen Serpent* which *Moses* by Divine Command lifted up in the Desart, against the bitings of Serpents, as *Numb.* 21. 8, 9. is expresly said to be a *Type* of Christ, who was lifted up upon the Cross, and healing Believers of the biting of the Infernal Serpent; *John* 3. 14, 15.

The Constitution and Sacrifice-Offerings of the *Levitical* Priesthood in the Old Testament, did typically prefigure Christ the High-Priest, as *Heb.* 5. and the following. More Examples may be found upon a diligent search and Meditation of the Scripture.

Mercy-Seat.

Examples of the latter sort are these: The *Mercy-Seat*, or the *Covering* of the Ark of the Covenant, *Exod.* 25. 17. which typified *Christ*, *Rom.* 3. 25. so you may compare *Josh.* 1, &c. with *Heb.* 4. 8. that the *Manna* was a Type of Christ is told us, *John.* 6. 32. 33, &c. The *Paschal Lamb*, *Exod.* 12. 3, &c. was a Type of Christ, as 1 *Cor.* 5. 7. *John* 19. 36.

Manna.

Paschal Lamb.

The *Scape-Goat*, Lev. 16. 10, 21. was a Type of Christ, as *John* 1. 29. 1 *Pet.* 2. 24. — So was *Isaac*, *Gen.* 22. 2, 12. with *Rom.* 8. 32. and *Heb.* 11. 19. So *Sampson*, *Judg.* 13, &c. compared with *Matth.* 2. 23. where that which is spoken of *Sampson*, Judg. 13. 5. is accommodated to *Christ* the Antitype: Yet the Phrase Ναζωραῖος κληθησεται, (*he shall be called a Nazarene*) not used as some say, respecting the words concerning *Sampson*, but to other Sayings of the Prophets, *Isa.* 60. 21, &c. * in which the *Messias* is called נצר, *Netzer*, *Surculus*, a Branch, whence *Nazareth* is derived; hence the *Syriack* has it נצרת *Natzerath*, or *Notrath*, † *Matth.* 2. 23. and the Reason they give is, that it is said it was written, διὰ τῶν προφητῶν *by the Prophets*, in the plural Number, *&c.*

* Isa. 11. 1. Zech. 6. 12.

† See Piscator *upon the place*, and Junius *in* Parallellis.

That King *Solomon* the Son of *David*, was a Type of Christ, appears *Heb.* 1. 5. *Acts* 2. 30. & 13. 12. where the Promise made to *David*, spoken in a literal sense of *Solomon*, 2 *Sam.* 7. 12. 1 *Chron.* 17. 11. is referred to Christ.

Solomon.

The first-born Son of the Lord, as the People of *Israel* are called *Exod.* 4. 23. when they were to go out of *Egypt*, is a Type of Christ, *the only begotten Son of God*, Mat. 3. 17. who is said to be called from his Exile in that Nation, *Mat.* 2. 15. where that which is literally said of the *Israelites*, *Hos.* 11. 1. is accommodated to Christ the Antitype, *&c.*

First-born Son.

An *illated* or *inferr'd* Type is that which is consequentially gathered to be such by Interpreters; this is either by *fair Probabilities* agreeable to the Analogy of Faith — or *extorted*, and without any Foundation in, or shadow of Sense, from the literal Sense of the Text.

Judg. 13 14, 15, 16 *Chapters.*

Of the first sort, the *Homily-writers* and Expositors produce a great many. As the doings of *Sampson* in *marrying a strange Wife, and destroying his Enemies by his Death*; altho no where in Scripture applied to Christ, yet it is expounded as a Type of Christ, who was spiritually (as it were) married to the *Gentiles*, and conquered his Enemies by Dying. More Examples are, *Gen.* 37, &c. respecting *Joseph*, *Numb.* 16. 47. respecting *Aaron* (See *Isa.* 59. 2. & *Gen.* 2. 22, 23. *Dan.* 6. 22. *Judg.* 16. 2, 3. 1 *Sam.* 17. 49. 1 *Sam.* 22. 2. with *Luke* 15, 1, &c.

* *Lib.* 1. summæ *cap.* 90.

Of the latter sort, are the wild fantastical Conceits of *Papists*, and some others, who make Types where there are none. For Instance, * *Turrecremata* makes the Son of *David*, yea, Christ himself, a Type of the *Pope of Rome*: For he expounds the words 2 *Kings* 7. 13. thus — *I will establish the Throne of his Kingdom for ever*: that is, says he, I will cause the Supremacy, or Kingdom of the *Pope*, always to endure, with several other things of the same ridiculous Tenor; which we omit as useless to our undertaking.

Article

Article VI.

Other Diviſions of an Hiſtorical Type.

ANother Diviſion of an *Hiſtorical Type* is this; ſome immediately reſpect Chriſt, and ſome, the Things that belong to Chriſt. Of the *firſt* Sort are ſuch Things as prefigure, and lively ſet forth his moſt holy Life, his moſt bitter Death, his moſt glorious Reſurrection and Exaltation, as in the Examples before recited. Of the *latter* Sort are, the *univerſal Flood*, in which, by the peculiar Bleſſing of God, *Noah* and his Family were ſaved, which is called *a Figure or Type of Baptiſm*, 1 *Pet.* 3. 21. (to which *Pſal.* 29. 10. may be applied) which, by the Power and Efficacy of the moſt precious Blood of Chriſt, ſaves Men, and is to them the Laver of Regeneration and Renovation of the Holy Spirit. The Parallel of this Type, with the Antitype, may be read in the learned *Gerhard*, Tom. 4. *loc. de Bapt. Sect.* 8. 2. *Noah.*

The Bodily *Circumciſion* is a Type of Heart-*Circumciſion*; the former is called περιτομὴ ἀχειροποίητος, *the Circumciſion made without Hands*; the latter, περιτομὴ τοῦ Χριστοῦ, *the Circumciſion of Chriſt*, Col. 2. 11. *Circumciſion.*

So our Divines propoſe ſome Types of the Lord's Supper, as the *Tree of Life* in the midſt of Paradiſe, *Gen.* 2. 9. ſee *Rev.* 22. 14. *John* 6. 53, 54, 55. The *Bread and Wine* brought forth by *Melchizedek*, and given to *Abraham*, *Gen.* 14. 18, 19. The *Paſchal Lamb* eaten yearly (*in* ἀνάμνεσιν) in Commemoration of the Deliverance of the Iſraelites from literal Egypt, *Exod.* 12. 27. with 1 *Cor.* 5. 7. & 1. 26. the *Manna*, *Exod.* 16. 15. the *Water* that came out of the Rock, *Numb.* 20. 11. the *Blood of the Covenant*, Exod. 24. 8. *Heb.* 9. 20. the *Shew-bread*, Exod. 25. 30. the *live Coal*, Iſa. 6. 6. the Explication of which, amongſt other Types, may be read in *Gerhard*, *tom.* 5. *de ſacr. Euch. ſect.* 12. *Tree of Life.* *Bread and Wine.* *Manna.*

The Types of the New Teſtament Church (as learned Men ſay) are *Paradiſe*, *Gen.* 2. 8. *Noah's Ark*, Gen. 6. 14, *&c.* the *Calling of Abraham*, Gen. 12. 1. *Joſhua* 24. 2. See more Examples, *Exod.* 26. 1. *Joſh.* 2. 18. & 6. 23. *Pſal.* 87. 1. *Gal.* 4. 22. *Mal.* 3. 3. Yet ſome of theſe are reputed *Allegories* rather than Types.

Types are either of *Things*, or of *Ceremonies*: the Types of *Things* done are, when ſome Actions of holy Men in the Old Teſtament prefigured ſome Things done in the New. Thus *Abraham's offering* his Son, in Obedience to God's Command, and Love to him, typified God the Father, delivering his Son to Death for the Love of Mankind, *Rom.* 5. 8. & 8. 32. So *Joſeph's* being ſold into *Egypt*, and afterwards advanced, typified the Humiliation and Exaltation of Chriſt, *Phil.* 2. 6, &c. *Ceremonial Types* are, when the Ceremonies, and whole Conſtitution of the Levitical Worſhip in the Old Teſtament, prefigured Things in the New; an evident Explication of which the Epiſtle to the Hebrews gives. 3.

Article VII.

Canons or Rules expounding Types.

Canon I.

IN *Prophetical Types* we muſt exactly take notice where Chriſt manifeſts himſelf with reſpect to his Office and Merit; and where he ſets forth other Divine Things, as Judgments, and Bleſſings.

The Reaſon of the *Canon* is; Becauſe the Son of God, before the Fulneſs of Time was come, *Gal.* 4. 4. did at ſundry Times, and in divers Manners (πολυμερῶς καὶ πολυτρόπως) adumbrated and made himſelf manifeſt, with his Merit and Paſſion, to the Fathers and Prophets of the Old Teſtament, partly by plain Promiſes, and partly by Typical Viſions, and thus he rejoyced in the habitable Parts of the Earth, *Prov.* 8. 31. In which reſpect he is ſaid to be *a Lamb ſlain from the Foundation of the*

World, Rev. 13. 8. For the general Understanding of these Types, the Learned give this Rule: *Whatsoever Text of the Old Testament treats of the Grace of God, of Propitiation, Redemption, Benediction, and Destruction of Enemies, so that the Light and Explication of it may be found in the New Testament, or that the Circumstances and Emphasis of the Words themselves discover it; that Text is to be expounded of Christ, together with his Merit and Passion.*

Gen. 28. Thus the Vision of *Jacob's Ladder*, prefigures Christ, the true Ladder, by which the Saints ascend into Heaven, as appears by the Circumstances of the Text, which treats of the Propitiation of God, his Divine Protection, and his Blessings upon the faithful Posterity of Believers; Besides, Christ applies this to himself, *John* 1. 51.

Isa. 63. 1. *Isa.* 63. 1, 2, 3, 4, 5, 6. There is a Prophetical Colloquy, which respects not only Christ, but also his most bitter Passion, and most glorious Victory; for, (1) the Text discourses of the Propitiation of God, the Redemption of Men, and the Destruction of Enemies. (2) The three foregoing Chapters expresly treat of the Merits and Blessings of Christ. (3) 'Tis expounded of Christ, *Rev.* 19. 11, 13, 15. (4) The Circumstances of the Text, and the *Emphasis* of the Words clearly evidence it to be as before expounded: of which more in another Place.

Canon II.

There is oftentimes more in the Type than in the Antitype.

IRenæus *lib.* 2. *chap.* 40. says thus: *A Type and Image* (of a Thing) *is sometimes different from the Truth, according to its Materiality and Substance: But according to the Habit and Lineament it ought to keep a Similitude, and to shew by Things present, Things which are not present.* The Reason of the Canon you have *Art.* 6. God designed one Person or Thing in the Old Testament to be a Type or shadow of Things to come, not in all Things, but with respect to some particular Thing, or Things only; hence we find many Things in the Type, which are not to be applied to the Antitype (which it typifies in some certain Thing only, not in all) especially the Failings and Sins of the Saints of the Old Testament, who did typify Christ, are by no means, neither ought they to be attributed to the most holy and unspotted Jesus. For as a Picture may represent all the Lineaments of the Party pictur'd exactly, altho there may be some accidental Spot in it, that is not in the Person. So the Life of the Saints may be a Type and Image of Christ, altho they are lyable to Frailties and Infirmities incident to humane Nature, which are no Representations of any thing in Christ. The Use of this *Canon* is shewn in the *Epistle* to the *Hebrews*, where the Priesthood and ritual Sacrifices of the Old Testament are fairly accommodated to Christ the Antitype, yet that there were many Things in that Priesthood, which do not quadrate; as that the Priest was to *sacrifice for his own Sins*, Chap. 5. 3. which does not quadrate with Christ, *Chap.* 7. 27. that Priesthood was ἀσθενὲς καὶ ἀνωφελὲς, *weak and unprofitable*, Chap. 7. 18. and there were *many* Priests, neither of which can be apply'd to Christ, who made all perfect and unchangeable, *Chap.* 7. 24, 25.

Canon III.

There is oftentimes more in the Antitype than in the Type.

Oportet Figuram minus habere quam Veritatem, quia, &c.

CHrysostom, *Homil.* 61. on *Gen.* says: *It is necessary that the Figure have less in it than the Truth, because otherwise it would not be a Figure of Things to come.* The Reason of this *Canon* is the same with the foregoing. For since no one Type can express the Life and particular Actions of Christ, therefore there is altogether more in the Antitype, or other Thing adumbrated, than can be found in Types. And when we say that there is more in the Antitype than the Type, it is to be understood, not only with respect to the Thing, but also with respect to the Manner. Of this *Moses* and *Joshua* were Examples, each of which was a Type of Christ.

Moses

Moſes typified Chriſt as a *Redeemer*, and *Joſhua* typified him, as he brings his People to Heaven, their true Country. But the Manner varies in both Places, and in that reſpect there is much more in the *Antitype* than in the *Type*. In the *Type* there is only a *bodily* or humane Deliverance; in the *Antitype* an *heavenly* and a *ſpiritual*. In the *Type* there is only a ſimple or *ſingle Redemption*; in the *Antitype* ſuch a Redemption, as is made (*intercedente* λυτρῳ) by a redeeming Price, *viz.* the Blood of Chriſt, *Rom.* 3. 24. The Redemption in the Type, and the Introduction into the Land of *Canaan* is made by *Moſes* and *Joſhua*, as by the Miniſters of God, *Heb.* 3. 5. In the Antitype our Redemption and Salvation is wrought by Chriſt, as (*per αὐτον τ σωτηρίας*) *by the principal Author or Cauſe of Salvation*, Act. 3. 15. & 4. 12. Heb. 5. 9. So *Moſes*, when he is called μεσίτης, *Mediator*, Gal. 3. 19. may be term'd a Type of the Mediatorial Office of Chriſt, with reſpect to the Thing it ſelf; although there be an eminent Diſparity in the Manner. *Moſes* is called a *Mediator*, becauſe of his Office of Interpreting and Teaching, *Exod.* 19. 3. *Deut.* 5. 5. But Chriſt is not only a Mediator in that reſpect, but for the great Bleſſing and Benefit of his Satisfaction, 1 *Tim.* 2. 5, 6. &c.

Canon IV.

There muſt be a fit Application of the Type to the Antitype.

THis Application, beſides other Things, (if it be infer'd) comprehends this alſo, that there may be a Compariſon made betwixt the Type and the Antitype, as far as the Scripture and the Analogy of Faith will bear it. Here *Bellarmine* faulters egregiouſly, *lib.* 1. *de Miſſa*, *cap.* 9. where going about to prove that there is a true Sacrifice offer'd in their Maſs, he wreſts the Type in the Old Teſtament, *Gen.* 14. in the Hiſtory of *Melchizedek*. For whereas this is a Figure of Chriſt in a peculiar reſpect, *Pſal.* 110. 4. *Heb.* 7. 17. and that he truly ſacrificed *Bread* and *Wine*, Gen. 14. 18. he concludes it neceſſary, that Chriſt alſo ſacrifice Bread and Wine, *&c.* But beſides this, that Articles of Faith are not to be proved by Typical Accommodations, (if not in the Scriptures, as this is not) but by certain and illuſtrious Evidences of Scriptures, which *Bellarmine* * himſelf grants. We will encounter this *Papiſtical* Quibble, and affirm, that this Application of the Type to the Antitype is not only in the leaſt little conſonant to Scripture, (For the Parallel is quite otherwiſe propoſed, *Heb.* 7.) but quite contrary to it, and a Diſparagement to, if not a juſtling out the only Sacrifice of Chriſt and his everlaſting Prieſthood.

* *Lib.* 3. *de V. D. cap.* 30.

Canon V.

When there are many partial Types of one and the ſame Thing, then we are te judge not from one Antitype, but of all jointly taken.

THE Reaſon of this *Canon* depends upon the foregoing Canons. For in as much as the Things of the New Teſtament are prefigured in the Old, πολυμερῶς, at *ſundry Times*, and in *divers Manners*, Heb. 1. 1. Therefore if a right Judgment of the Thing prefigured ought to be made by Types, we muſt not examine or meditate upon one Type ſingly, but many of them together. Here *Socinus* and his Followers err, when he parallels the Redemption and Mediation of *Moſes*, with that purchas'd and done by *Chriſt*. But beſides that *Moſes* is here a Type of Chriſt only with reſpect to the Thing, (*ratione rei*) but not (*ratione modi*) with reſpect to the Manner, as we ſaid *Can.* 3. For we may alledge that we bring our Judgment according to the Canon concerning our Redemption by Chriſt, and his Mediatorial Office, not from that ſingle Type of *Moſes*, but from others join'd with it. For the Manner of our Redemption, which conſiſts in the appeaſing of divine

Wrath and Satisfaction for our Sins, was more proximately and immediatly (though not fully) adumbrated by the Sacrifical Types, chiefly the *Scape-Goat*, Lev. 16. 21. The *Redheifer*, Numb. 19. 2. Nevertheleſs you are to note here, that the grand Foundation of our Belief in this Point, is not built upon Types, but upon clear Scripture Texts, that unfold the Myſtery of our Redemption.

Canon VI.

In expounding the Types of the Old Teſtament we are to examin accurately, whether the Shadow, or the Truth, repreſented by a Shadow, be propoſed: That is, whether the Prophets propheſy of Chriſt under the Umbrage or Shadow of Types, or in expreſs Terms (viz. ſpeaking of our Saviour in a literal Senſe.)

THE Reaſon depends upon that Cuſtome of Prophetical Speech, yea of God himſelf, ſpeaking by the Prophets, by which they are wont to make a ſudden Tranſition from the *Type* to the *Antitype*, from a corporeal to a ſpiritual Thing; and when the Speech is of another Thing, to turn themſelves to Chriſt, the *Kernel* (as it were) of the Scripture, and propheſy of him not under the Shadow of Types, but in expreſs Terms. As for Inſtance, it is ſaid *Pſal.* 2. 7. *Thou art my Son, this Day have I begotten thee.* *Calvin*, in his Commentary upon this Pſalm, ſays, that *it is to be underſtood Literally of* David, *but Typically of Chriſt.* So the Place *Micha* 5. 2. *But thou* Bethlehem Ephrata, *&c. out of thee ſhall come forth unto me a Ruler*, (or Captain) this the ſame *Calvin* expounds not literally of Chriſt, but of ſome Politick Governour, as a Type of Chriſt. When yet theſe, and all Texts of the ſame Purport are to be underſtood of Chriſt literally, which the Coherence and Scope of the Text does clearly prove, *&c.*

Canon VII.

The Wicked, as ſuch, are by no means to be made Types of Chriſt, &c.

THE Adultery of *David*, and what is related of the two *Harlots*, and the Inceſt of *Amnon* and *Thamar* were accommodated by certain Writers to Chriſt, as *Azorius* the Jeſuit †, and *Cornelius a Lapide* *. But theſe are impious and groundleſs Conceits, as the moſt of the Learned affirm. *Gretzer* the Jeſuite *lib.* 1. *de Cruce cap.* 6. affirms, that the Oak, in which *Abſolom* did hang by the Hair of the Head, is a Figure or Type of the Croſs of Chriſt; and that *Abſolom* prefigured Chriſt. This Man is certainly a very daring and Non-ſenſical Type-maker, to make ſuch an impious Typical Explication. For *Abſolom* received juſt Puniſhment for his Rebellion againſt his Father, *&c.*

† *Lib.* 8. *cap.* 2. *Inſtit. Moral.*
* *In præfat. Pent. Can.* 40.

It cannot be denied but that the Puniſhments of ſome Malefactors are accommodated to Chriſt, as an Antitype. *Gal.* 3. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a Curſe for us: for it is written, Curſed is every one that hangeth on a Tree.* In which Words he gives (not obſcurely) the Typical Senſe of *Deut.* 21. 23. (which is with reſpect to the Fact it ſelf, or the civil Puniſhment, or with reſpect of the Cauſe or ceremonial Reaſon added.) In the ſaid Place of *Deuteronomy* the Body of the Perſon hanged, is commanded to be taken down and buried, for this Reaſon, becauſe he that is hanged, is accurſed of God. For otherwiſe neither according to the Law of Nature, nor according to the Civil Law, neither of himſelf, is he that is hanged, accurſed or execrable to God. Doubtleſs therefore by this Ceremonial or Levitical *Ætiology* (*viz.* a rendring a Reaſon) [in reſpect of which the Perſon hanged, is ſaid to be accurſed in the Sight of God, as Things of old were according to the Levitical Miniſtration.] Reſpect is had by *Moſes* to *Chriſt* the Mediator, as the Apoſtle expounds it in the aforeſaid Place, *He is made*

Reſpectus altius ſive rationis additæ Ceremonialis.

made a Curſe and Sin for us, 2 Cor. 5. 21. For tho the Reaſon, or Occaſion of hanging, in the Old Teſtament, be vaſtly different from Chriſt (for they that were hanged then, were hanged for their own Crimes; but Chriſt bears the Puniſhment of other Mens Sins imputed to him); yet, *in hoc ipſo tertio*, in this very third, or meaning, they are Types of Chriſt, in as much they were accounted Ceremonially accurſed by God. See 1 *Pet.* 2. 24. *Deut.* 21, *&c.*

Canon VIII.

One Thing is ſometimes a Type and Figure of two Things, even contrary Things, but in divers reſpects,

THus the *Deluge*, wherein *Noah* was ſaved, was to Believers a Type of Baptiſm. But in regard the Wicked were drowned in it, it typified the Damnation of Reprobates at the Great Day. To this Head ſome refer the Places where Chriſt, who is called a *Rock* and a *Corner-ſtone*, is ſaid to be to the Godly a Rock or Stone of Salvation, but to the Wicked a Rock of Offence. So *Chriſt* is called a *Lyon* for his Strength; but the *Devil* is ſo called for his Cruelty. But the two later are rather a different Explication of one Metaphorical Appellation with reſpect to different or divers Things.

Canon IX.

In Types and Antitypes an Enallage, *Permutation or Change ſometimes happens, as when the Thing figured and adumbrated takes to it ſelf the Name of the Figure, ſhadow or Type: and on the contrary, when the Type and Figure of the Thing repreſented takes to it ſelf the Name of the Antitype.*

EXamples of the firſt Sort may be read *Ezek.* 34. 23. & 37. 24. *Hoſ.* 3. 5. where Chriſt is called *David*, who in many Things was a Type of Chriſt. *John* 1. 29, 36. Chriſt is called a *Lamb*, becauſe the *Paſchal-Lamb* was an eminent Type of him: Thus he is called our Paſsover, 1 *Cor.* 5. 7. *Rom.* 3. 25. Chriſt is called Ἱλαστήριον, the *Propitiatory* or Mercy-ſeat, not becauſe of the Propitiation he made for our Sins, 1 *John* 2. 2. but becauſe the Covering of the Ark of the Covenant (which the 70 render by Ἱλαστήριον *) was a Type of him.

* *Which Moſes calls* כפרת

The New Teſtament Church is frequently called *Sion*, Iſa. 2. 2, *&c. Jeruſalem*, Gal. 4. 26. Rev. 21. 2. becauſe theſe were Types of it. The Miniſters of the Goſpel are called the *Sons of* Levi, (ſay ſome) for the ſame Reaſon, *viz.* that they typified theſe; but this is diſputed. Of the later Kind you may read Examples (1) in *Prophetical Types*, when the Name of a Perſon or Thing (which properly agrees with the Antitype, for which the Type is propoſed) is given or attributed to any, as *Eſa.* 7. 3. and 8. 1, 3. So the honeſt Wife of *Hoſea* the Prophet, and his *Children* born in lawful Wedlock, by the Command of God, are called *a Wife of Whoredoms*, and *Children of Whoredoms*, Hoſ. 1. 2. Becauſe of the *Iſraelites*, who were the Antitype, and guilty of this (*viz.* ſpiritual) Whoredom. See *ver.* 4, 6, 8. Hoſ. 1. 2.

In Hiſtorical Types, as when hanging was called in the Old Teſtament the Curſe of * the Lord; becauſe it was a Type of Chriſt, who was made a Curſe for our Sins, *Gal.* 3. 13. See *Eſa.* 45. 1. with 8. *verſe.*

2. * קללת אלהים

To conclude with a general Canon, κατ' ἀναλογίαν, *Imagines gerunt nomina ſui Prototypi* ——, that is, Pictures or Figures are call'd by the Names of the Perſons they repreſent; as, *Caſar*'s Statue or Picture is called *Caſar* ——: and ſo of others. See *Gen.* 41. 26. *Dan.* 8. 20, *&c.*

OF PARABLES.

Wherein ſhall be given (1.) the Definition of the Word, and Thing. (2.) Its Diviſion. (3.) Canons reſpecting it.

Παραβολὴ. Collatio. Comparison.

A *Parable* is called ſo ἀπὸ τοῦ παραβάλλειν, which, beſides other Significations, which this Subject is unconcern'd in, (for it ſignifies *objicere*, *conjicere*, *detorquere*, *committere*, *appropinquare*, *tranſmittere*, &c.) denotes conferring, comparing, or the Collocation of different Things. *Jerom* * calls it a *Similitude*, becauſe, as a previous Shadow of Truth, it repreſents it. *Toſſanus* ſays, that it denotes the Compariſon of Heavenly Things with Earthly; It anſwers to the Hebrew * *Maſhal*: Properly and ſtrictly it ſignifies an artificial Narrative of a Thing done, to ſignify another Thing. So *Glaſſius* ſays.

* Tom. 3. Epiſt 151. ad Algaſiam q. 6. p. 559.

* משל

2. As to the different Significations of the Word, it is (firſt) uſed to denote any Similitude or Compariſon whatſoever, *Mat.* 24. 32. *Mark* 3. 23. where the Word (παραβολὴ) a *Parable* is uſed. (2.) 'Tis uſed to ſignify any Thing obſcurely and figuratively expounded, as *Mat.* 15. 15. where *Peter* calls the Words of Chriſt a Parable, (παραβολὴν) *ver.* 11. which is expounded *ver.* 17, &c. (3.) 'Tis uſed to denote a Proverb or Adage, as *Luk.* 4. 23. where that vulgar and overworn Saying of the common Proverb, *Medice cura teipſum*, *Phyſician heal thy ſelf*, is called a Parable. (4.) For a Type of the Old Teſtament, preſiguring a Thing in the New, *Heb.* 9. 9. & 11. 19. where the Word, which we tranſlate Figure, is in the Greek παραβολὴ, Parable. (5.) For ſpecial Doctrine, which yet is to be underſtood more univerſally, and extended more largely, ſo *Luke* 14. 7. (6.) It is taken properly and ſtrictly for an artificial Narration of a Thing (as it were) tranſacted, to ſignify another Thing, as *Mat.* 13. 3, 10, 13, &c. *Chap.* 21. 33, 45. & 22. 1. with ſeveral other Places, of which you may read more in the firſt Volume.

3. As to its Συνωνυμία, the Appellations of a Parable are *Hebrew* and *Greek*. The uſual Word in the *Hebrew* is משל, *Maſchal* (according to the *Syriack* and *Chaldee* מתלא, the Letter ש being changed into ת, as *Mat.* 13. 18, 24, &c. & 15. 15. & 21. 33, 45. & 22. 1. *Mark* 3. 23.) from the Root משר, which ſignifies to *rule* or *liken* (or aſſimilate) that ſo the original Signification of משל might be παροιμία γνώμη, a ruling Sentence, *viz.* an eminent and authentick Saying, or a Similitude and Compariſon. This Hebrew Word denotes (1.) the Comparing of one Thing with another, as *Ezek.* 24. 3. (2.) A famous or received Saying, as 1 *Sam.* 10. 12. *Ezek.* 18. 2. (3.) An obſcure Saying that needs Expoſition, *Ezek.* 20. 49. See 21. 5. (4.) A Thing gravely ſpoken, and comprehending great Matters in a few Words, *Job* 27. 1. *Num.* 23. 7, 18. *Chap.* 24. 3, 15. ſo *Pſal.* 49. 5. & 78. 2. (5.) That which is ſad and complaining, (or grievous Mourning and Lamentation.) *Mich.* 2. 4. (6.) That which is Ironical and inſulting, as *Eſa.* 14. 4. *Jer.* 24. 9. *Deut.* 28. 37. 1 *King.* 9. 7. So *Hab.* 2. 6. *Prov.* 1. 1. with *ver.* 6. See *Jer.* 24. 9. *Deut.* 28. 37. 1 *King.* 9. 7. *Hab.* 2. 6. The Sentences of *Solomon* are called משלי, Parables or Proverbs, *Prov.* 1. 1, &c. As for New Teſtament Inſtances, peruſe *Mat.* 20. 1, &c. *John* 10. 6, &c.

In theſe Texts the Hebrew Word ſignifies Parable.

ουκιαι

2. *The* Nature *and* Definition *of a* Parable.

1. SOme ſay that a Parable is a continued Metaphor, or an Allegory of Words (λέξεως,) which is a Continuation of Tropes, eſpecially Metaphors; of this Mind is *Azorius*, *Gillius*, *Morton*; but this is not right, for ſeveral Reaſons ſhewed by the learned *Glaſſius*, p. 440. to which we refer. A Parable, according to *Jerome*, is *a Compariſon made of Things differing in Nature under a certain Similitude.* *Varinus* deſcribes it, παραβολὴ παραθεσις ἐστιν ὁμοιωματικὴ ὅτι σαφηνείας χάριν ὑπονεμένων: i. e. *A Parable is a Compariſon, ſignifying a Similitude in order to explain, or make the Things treated of perſpicuous.*

We define or deſcribe a Parable thus: *A Parable is a Similitude or Compariſon, by which ſome certain Affair or Thing is feigned, and told, as if it were really tranſacted, and*

and is compared with ſome ſpiritual Thing, or is accommodated to ſignify it.

A Parable differs from an Hiſtory, (1) with reſpect to the Object: for Hiſtory is a Narrative of Things really done, but a Parable only of a Thing feigned, and adapted to inſtruct, which yet is not a Lie, as *Auguſtine* well ſays, *lib.* 2. *Quæſt. Evang. q.* 41. *Non omne quod fingimus mendacium eſt, ſed quando id fingimus quod nihil ſignificat, tunc eſt mendacium. Cum autem fictio noſtra refertur ad aliquam ſignificationem, non eſt mendacium, ſed aliqua figura veritatis. Alioquin omnia, quæ à ſapientibus & ſanctis Viris, vel etiam ab ipſo Domino figuratè dicta ſunt, mendacia deputabuntur, quia ſecundum uſitatum intellectum non ſubſiſtit veritas in talibus dictis.* Hence *Horace* ſays,

Ficta voluptatis cauſâ ſunt proxima veris.

And if Fables, accommodated to teach or inſtruct, are not Lies, much leſs are Parables.

2. They differ with reſpect to uſe; An *Hiſtory* gives you a plain ſimple Narrative. A *Parable* does not only tell a Thing as if really done, but has withal ſome reference to ſome other Thing in order to inſtruct, either implicitely or explicitely.

A *Parable* differs from an *Example*, which the Greeks call παράδειγμα. For an *Example* is but Part of an Hiſtory, when a Thing, rightly done, is defended or juſtified from Inſtances or Practice of the like Thing done before: or when a Thing ill done is demonſtrated by a like Example. Thus Chriſt excuſes his Apoſtles when accuſed for plucking the Ears of Corn on the Sabbath, *Mat.* 12. by the Example of *David*'s eating the Shew-bread, 1 *Sam.* 21. 6. compare *Mat.* 12. 41, 42. *Luk.* 14. 1, &c. & 10. 29, 30, &c. where you have the Parable of him that *fell among the Thieves.* See alſo *Luk.* 16. 19. the Parable of the *Rich Man and Lazarus*, &c.

The *Diviſion* of Parables is thus. In a Parable there are two Parts. The *firſt* is the Thing brought as a Similitude: the *ſecond* is the Application of that Thing, which is (as it were) the *Marrow*, *Kernel* or *Myſtical Senſe* of it. In Scripture we find three Sorts of Parables. (1) Some relate a Thing done and produced as a Similitude, as the Parable of the *Leaven.* (2) Some relate to a Thing not done, but of which there may be a Poſſibility or Probability; as the Parable of the Housholder, *Mat.* 20. (3) Others relate to a Thing impoſſible; as when the Trees *went to annoint* (or chuſe) *themſelves a King*, Judg. 9. 8.

More Examples of Parables reade in *Mat.* 13. 3, &c. *Luk.* 8. 4, &c. *Mat.* 22. 2, &c. reſpecting the fourfold *Seed* —; the *Tares* —; and *Marriage of the King's Son*, Mark 13. 34. *The Man taking a far Journey.*

Canons of Parables.

1. PArables are more frequently uſed in the New than in the Old Teſtament. In the Old Teſtament are theſe Parables, *Judg.* 9. 8. applied *ver.* 16. 2 *Sam.* 12. 1. The Parable of *Nathan* to *David*, Eſa. 5. 1. The Parable of the *Vineyard* expounded, *ver.* 7. *Ezek.* 17. 2, &c. The Parable of the *two Eagles* explained, *ver.* 12. *Ezek.* 33. 2. Of the *Watchman*, applied to the Prophet, *ver.* 7.

In the New Teſtament are theſe Parables, *Mat.* 13. 3, &c. *Mark* 4. 3, &c. *Luk.* 8. 4, &c. *Mat.* 13. 24, &c. *Mark* 4. 26, &c. *Mat.* 13. 31. *Mark* 4. 30. *Luk.* 13. 18, 19. *Mat.* 13. 33. *Luk.* 13. 21. *Mat.* 13. 44. & *ver.* 45, 46, 47. *Mat.* 18. 23. *Luk.* 7. 41. *John* 10. 1. *Luk.* 12. 16, 42. *Mat.* 24. 45. *Mark* 13. 34. *Luk.* 13. 6. & 14. 16. *Mat.* 18. 12. *Luk.* 15. 4, and *ver.* 8. & *ver.* 11. *Luk.* 16. 1. & 18. 2. *Mat.* 20. 1. *Luk.* 19. 11. *Mat.* 21. 28, 33. & 22. 2. & 25. 1, 14, &c.

2. Chriſt with good Reaſon uſed a Parabolical Way of Preaching —: theſe Reaſons partly concern *God, viz.* a Fulfilling of the Scripture, as *Mat.* 13. 34, 35. with *Pſal.* 78. 2. Or, ſecondly, *Men*, who are teachable and Godly (1) for their Information, *Mark* 4. 33. *John* 3. 12. (2) To excite and ſtir up a Fervor in them of being taught, as *Mat.* 13. 9. *Mark* 4. 9. *Luk.* 8. 7. See *Mat.* 13. 10. *Mark* 4. 10.

Sometimes they are uſed to *ſtubborn* and unteachable Men, who deſpiſe the Word, to inform them, ſtir them up (peruſe *Mat.* 13. 9. with *Pſal.* 48. 2 *Tim.* 2. 25.) to check and convince them, *Mat.* 21. 33, 40, 41, 43. See *Luk.* 7. 43. See 2 *Sam.* 12. 6, 7. 1 *King.* 20. 39, 40, 41, 42. *Mat.* 13. 11. *Mark* 4. 11, 12.

3. In Parables, if they be taken intirely, there are three Things, the *Root*, the *Bark*, and the *Sap* or Fruit. The *Root* is the *Scope* to which it tends. The *Bark*,

Bark is the *ſenſible* Similitude, and the *Sap* or Fruit is the *Myſtical* Senſe, *&c.*

4. 'In the right Explication and Application of Parables the Scope of them is 'principally to be heeded, *viz.* the Drift of the Spirit, which may be gathered from foregoing and ſubſequent Things, with which it has any Connexion. See *Mat.* 20. 16. & 19. 30. and *Mat.* 13. 31.

5. In Parables there is no neceſſity of being too ſifting and anxious about every ſingle Word, nor ought we to expect a too curious Adaptation or Accommodation of it, in every Part, to the ſpiritual Thing inculcated by it: but only to mind the Applicatory Part; as the Edge of a Sword is only deſigned to cut.

6. *Parabolical Theology is not argumentative.* That is, any Expoſition or Accommodation of them beyond their Native Scope, or wherein the Interpretation diſagrees with the Analogy of Faith, or where it is ſuperſtitiouſly wreſted; this is like the *wringing of the Noſe, till it brings Blood*, Prov. 30. 33.

7. It helps very much in the Underſtanding of Parables, if Men know the *Natural* Properties of ſuch Things, Arts or Myſteries, as are propoſed in the Similitudes. As what *Treaſure* is, what a *Jewel* or *Pearl* is, what *Muſtard*, *Tares*, &c. are.

8. Whereas it is frequently ſaid, that *the Kingdom of Heaven is like this or that Thing*, we are not to underſtand that it is ſo in all its Parts, or in every Reſpect, but only in ſuch Things as are declared in the Similitude. So *Chriſt* is *compared* to a *Thief* only in this reſpect, becauſe he comes in a Time when unlook'd for, or when unexpected, *Luk.* 12. 39.

9. *All Parables do not conclude in the ſame, but in a different Manner.* Some from Likeneſs (*à ſimili*) as the ſeven Parables, *Mat.* 13. Some from Things unlike, as that of the *unjuſt Judge*, Him that deſired three Loaves, and the *unjuſt Steward*, &c.

FINIS.

THE

BOOK IV.

THE Fifth HEAD OF Metaphors, Allegories, and Similes, With other borrowed Terms, Respecting the Graces of the Holy-Spirit, AND THE Blessed Ordinances of the Gospel.

Grace compared to Salt.

Mark 9. 50. *Have Salt in your selves*, &c. Ἔχετε ἐν ἑαυτοῖς ἅλας, &c.

TOuching the several Metaphorical Notations of this Term [*Salt*,] we shall refer you unto the Eleventh Chapter of *Philologia Sacra*.

By *Salt* in this place, is meant the blessed and most precious Grace of the Spirit.

Metaphor.

SAlt is of a searching quality; if it be laid or rubb'd upon Meat, it will pierce and search it to the very Bone.

Parallel.

TRue Grace, or the spiritual Operation of the Spirit, is of a searching nature; it will (when received in Truth) infuse it self into every Faculty of the Soul: *The Spirit searcheth all things, yea, the deep things of God.* If there be any Sin hid, it will search and find it out. 2 Cor. 2.

Simile.	Parallel.
II. Salt is of a purging, cleansing, and purifying nature; it will work out Blood, Filth, &c. as common Experience shews.	II. Grace is of a purging and purifying virtue; it will not only search Corruption out, whether it be in the Heart or Life, but also in a blessed manner purge and work it forth: *He that hath this Hope, purifieth himself, even as he is pure.* 1 Joh. 2. 3.
III. Salt hath a preserving quality; it will not only purge Corruption out of Meat, but also preserve Meat and other things from Corruption and Putrefaction.	III. Grace preserves the Soul from all manner of Sin and Defilements; it will not suffer a Saint to *run with others to the same excess of Riot; but teacheth us to deny all Ungodliness, and worldly Lusts, and to live righteously, soberly, and godly in this present World. How shall I do this thing, and sin against God?* 1 Pet. 4. 4. Tit. 2. 12.
IV. Salt seasons things, causing that to taste savoury, which otherwise would be no way pleasant, wholsom, or good for the Body. Job 6. 6. *Can that which is unsavoury be eaten without Salt?*	IV. Grace seasons a Christian; it makes him savoury to God, and to all good Men, savoury in his Words, savoury in his Dealings and Commerce, savoury in all his whole Conversation; not only savoury himself, but seasoning others also; hence called the *Salt of the Earth. Let your Speech be alway with Grace, seasoned with Salt: That ye may know how to answer every Man.* Col. 4. 6.
V. Salt is of universal use throughout the World; it is the one thing needful among Men; it is said to season all things; we receive great Advantage by it. It is known to be exceeding necessary both by Sea and Land.	V. Grace is also absolutely necessary; 'tis the one thing needful to Salvation, without which there is no getting to Heaven. The Advantages all Believers receive thereby are wonderful. All Men, of what rank or quality soever, stand in need of Grace; they were better be without Gold, than without Grace. It is good in every Place and Condition; Men need it as well at Sea as at Land, in Sickness and Health.
VI. Salt (as *Pliny*, and other Naturalists say) is exceeding good against the Sting of Serpents, and will destroy Worms that breed in the Body, and hath many other medicinable Virtues in it.	VI. Grace is a most Sovereign Remedy against Sin, (that Sting of the old Serpent) and there is nothing like it to kill the Worm of Conscience, that is bred by means of the Corruption of the inward Man, and there gnaws, and greatly torments the Soul; and many other Soul-medicinable Virtues it hath.
VII. Salt was made use of under the Law in Sacrifices: *And every Oblation of thy Meat-Offering shalt thou season with Salt. With all thy Offerings thou shalt use Salt.* Lev. 2. 13.	VII. Grace must be made use of in all our spiritual Sacrifices and Offerings unto God. We must pray with Grace, and sing with Grace, and do all in God's Worship with Grace in our Hearts; nothing we do will be accepted without it. *Every one shall be salted with Fire,* (or seasoned with Affliction) *and every Sacrifice shall be salted with Salt,* viz. Grace. Mark 9. 49.

Metaphor.	Disparity.
SAlt is natural, or else made by Art, of salt Water, Ashes, Fire, &c. *Pliny* says, that in *India* they have Salt out of Quarries of Stone. *Plin.* lib. 31. p. 414, 415.	GRace is supernatural. No Man hath the Divine Influence and Operation of the Spirit of God naturally, nor can he get it by any humane Contrivance or Art whatsoever; it is the *Gift of God.* Joh. 1. 14.

II. If

II. But

Metaphor.

II. If Meat be quite corrupted, putrified, ſtink, and is loathſom, Salt cannot recover it, nor make it ſavoury.

III. Salt may loſe its Saltneſs or Savour, and become good for nothing, but to be trodden under the foot of Men.

IV. Things may be over-ſalted or ſeaſoned, ſo that they may be ſpoiled, and become unwholſom to human Bodies.

Diſparity.

II. But if the Soul be wholly or in every Faculty thereof corrupted, ſtinks, and is loathſom in the Noſtrils of God, yet Grace can quickly recover it, and make it very ſavoury and ſweet to God and good Men.

III. Grace cannot loſe the excellent Savour thereof. Chriſtians may loſe much of their Salt, or decay in Grace; but Grace, be it little or much, will never loſe its own precious Virtue.

IV. But no Man can be over-much ſeaſoned with Grace; never had any Chriſtian too much of this ſpiritual Salt in him. The more you receive and take in of this, the better you will be ſeaſoned thereby.

Inferences.

FRom hence we infer, That Grace is the principal Thing.

2. How unſavoury are all graceleſs Perſons? *The whole World lieth in Wickedneſs.* They are like putrified or ſtinking Carrion in a Common-Shore, (as the Greek Word there ſignifieth.)

3. This may ſtir up all ungodly Ones to look out and cry mightily for Grace, the excellent Nature of which is ſet forth under the Metaphor *Light*, *Vol.* 1.

4. Let all who profeſs themſelves Chriſtians, examine themſelves throughly, whether they are ſalted with Grace, or not. Are you ſavoury Men and Women? What is your Communication, your Speech, your Converſation? *&c.*

5. Take heed you loſe none of this Divine Salt; you will ſoon become unſavoury, if you have not Salt in your ſelves.

6. You that ſhould ſeaſon others, ſhould have much Salt in your own Hearts and Lives. *Ye are the Salt of the Earth.*

The Girdle of Truth.

Epheſ. 6. 14. *And having your Loins girt about with Truth*, &c.

A Girdle properly is a Belt or Girdle, uſed to be worn by Souldiers, to preſerve the Breaſt and Belly.

Truth hath various Acceptations in the holy Scriptures, ſome of which (according to *Wilſon* and others) you may take as follows.

1. The moſt perfect Divine Eſſence, which is Truth it ſelf, and the Author of all Truth in his Creatures: *Thou haſt redeemed me, O Lord God of Truth*, Pſal. 31. 5.

2. Jeſus Chriſt: *I am the Way, the Truth, and the Life.* John 14. 6.

3. The Statutes, Precepts, and Promiſes of the Law of *Moſes*: *Thy Commandments are Truth.* Pſal. 119. 151. v. 142.

4. The whole Word of God, both Law and Goſpel: *Thy Word is Truth*, John 17. 17. *Whereof you heard before, by the Word of the Truth of the Goſpel.* Col. 1. 5.

5. The Light of Nature in Man ſince the Fall, to help him to know God ſo far, as to leave him without excuſe: *Which with-hold the Truth in Unrighteouſneſs.* *Rom.* 2. 18.

6. True Religion taught and contained in the Goſpel: *Who hath bewitched you, that you ſhould not obey the Truth?* Gal. 3. 1. Tit. 1. 1.

7. Truth of Grace, Sincerity, void of Deceit in Heart and Life. *I have walked before thee in Truth*, Iſa. 30. 3. *Thou loveſt Truth in the inward Parts.* Pſal. 51. 6.

8. Fidelity and Faithfulneſs between Man and Man. *Jer.* 5. 1, 2.

9. Judgment and true Juſtice, *Truth is fallen in the Streets.*
10. Moſt true, far from all Deceit, *The Judgments of the Lord are Truth.*
11. Truth ſignifieth Sincerity from the Heart, with aſſent of the Mind, as one truly purpoſeth, *&c.* without Hypocriſy. Pſal.19.9.

1. But that which is principally intended by the Girdle of Truth according to Expoſitors, is, firſt, the true Doctrine of the Goſpel, called the Word of Truth.
2. Truth of Grace and Sincerity of Heart, called, *The unleavened Bread of Sincerity and Truth.* 1 Cor.5.8.

By Loins is meant the Mind, *Gird up the Loins of your Mind,* &c. A Chriſtian ſhould be of a ſound Judgment, he ſhould be girt about (as with a Girdle) with Truth and Sincerity; *Hold the Myſtery of Faith in a pure Conſcience:* 1 Tim.3.9. Maintain the true Religion, and be ſincere and upright in the Profeſſion of it. Why Truth in both theſe reſpects is compared to a Girdle, will appear by what follows.

Metaphor.

A Girdle was of uſe in former times by Souldiers, it was part of their Habit or Armour.

II. A Girdle cleaves cloſe to a Man when 'tis well girt to him, and it is not eaſily unbuckled by an Adverſary.

III. A Girdle compaſſeth a Man about.

IV. A Girdle ſtrengthens the Loins of a Souldier, or him that is well girt therewith: *Gird up thy Loins, and ariſe and ſpeak unto them all that I command thee; be not diſmaied:* as much as if God ſhould ſay, be ſtrong for thy Work: *Thou haſt girded me with Strength,* &c. *Their Loins ſhall be looſed; I will looſe the Loins of the Kings: He weakeneth the Strength of the Mighty:* the Girdle of the ſtrong; ſo the *Heb.*

Jer. 1. 7. 2 Sam. 22. 40. Iſa. 45. Job 12. 21.

V. A Girdle was uſed to gird on the other parts of the Souldiers Armour; *Let not him that girdeth on his Harneſs boaſt himſelf, as he that putteth it off:* 1 King 20. 11.

Parallel.

THe true Doctrine of the Goſpel, or the holy Principles of Religion and Sincerity, are of great uſe among all Chriſt's Spiritual Souldiers, in order to the arming of them compleatly.

II. So the Truth of Chriſt ſhould be faſtened in our Hearts and Judgments, that we may not be wavering in our Minds; *Stand faſt in the Faith,* &c. Sincerity ought to cleave to our inward Parts, as a Girdle doth to the Loins of a Man. 1 Cor.16. 13.

III. So the Truth of Chriſt, and Sincerity of Heart ſhould compaſs Chriſtians about, they ought to keep always in the bounds of Truth and Uprightneſs; God hath ſet Bounds to his People, out of which they muſt never go: we muſt not ſwerve aſide to the Right-hand or Left, nor play the Hypocrite, for ſuch that do ſo, cannot be ſaid to be girt about with Truth.

IV. The true Doctrine of the Goſpel, or that Religion that is according to Godlineſs, joyned with Sincerity of Heart, is the ſtrength of every Chriſtian, or Souldier of Chriſt; if he hath not this Girdle on, his Loins are looſe and weak, and he is as unſtable as Water, as *Jacob* ſpeaks of *Reuben.* Let Truth go, nay, one Truth go, and how doth it weaken our Hands? or profeſs it with a falſe and deceitful Heart, and how unable are ſuch to ſtand againſt the Aſſaults of the Enemy? On the other hand, when a Perſon is well girt with Truth in both theſe reſpects, he is thereby made ſtrong and couragious. Gen 49. 2, 3.

V. Truth is that which faſtneth or girdeth on every part of the Chriſtian's Armour, Sincerity compleats and perfects all; what will a Man's Faith Hope, Righteouſneſs ſignify without the Girdle of Truth, unleſs he keeps within the Bounds of Chriſtian-Doctrine, and is ſincere and upright in the Profeſſion thereof.

VI. Giid-

VI. So

Metaphor.

VI. Girding up the Loins, notes a Preparation for Battel and War. Thus *David* ſpake of Chriſt, *Gird thy Sword on thy Thigh, O moſt Mighty. Let not him that girdeth on his Armour boaſt*, &c. Pſal.45.3.

Parallel.

VI. So the Apoſtle would have Saints ſtand, or be ready to engage their ſpiritual Enemies, *having their Loins girt about with Truth.* Such a Perſon is prepared to encounter with all Adverſaries of the Soul. We ſhould be girt with the Truth, and girt for the Truth; that is, as another Apoſtle ſpeaks, to *contend for the Faith once delivered to the Saints.* We ſhould be ready to diſpute, fight, make War, as good Souldiers of Chriſt. Opponents are like Combatants; Controverſial Divinity, ſaith Mr. *Caryl*, is called Polemical Divinity. Diſputes are *Word-Wars*; and there have been as hot Wars made by the Pen, as ever were by the Sword. *Gird up now thy Loins*, &c. ſaith God to *Job.* The Lord ſeems to ſend him a Challenge to the Battel, by a further Debate: Arm thy ſelf like a mighty Man, get ready for the Duel, for I am reſolved to trie what a Man thou art in arguing. A Saint being girt with Truth and Sincerity, is fitted for any Conflict. Eph.6.14. Jude 3. *Caryl* on Job 38. pag. 35.

VII. We read of girding up the Loins for Travel, or when a Man is to take a Journey. Thus *Eliſha* ſaid to *Gehazi*, 2 *Kin.* 4. 29. *Gird up thy Loins, and take my Staff in thine hand, and go thy way.* It was the Faſhion in thoſe Eaſtern Countries, where they wore their Garments long, and ordinarily looſe, to gird them up, by which they could travel the better.

VII. So Chriſtians ſhould have their Loins girt about with Truth and Uprightneſs, that they may be fitted and prepared to travel Heaven-wards. God's People are Strangers and Pilgrims whilſt in this World, and are travelling to their own Country; and to have their Minds well girt up with Truth, will be a great Help to them in their Journey. A Storm of Perſecution may ſoon blow away the looſe Garment of Profeſſion, if a Perſon be not girt with the Girdle of Truth and Sincerity.

VIII. There is mention made of girding up the Loins, in order to ſerving, and attending on Buſineſs: *Which of you*, ſaith Chriſt, *having a Servant plowing, or feeding Cattel, will ſay unto him by and by, when he is come from the Field, Go and ſit down; and will not rather ſay, Gird thy ſelf, and ſerve me?* &c. From hence we may ſee, Girding is preparatory to Serving or Waiting: It alſo denotes Preparation for our Labour or Work.

VIII. Truth and Sincerity prepares and fits the Mind for Chriſt's Work and Service: *Let your Loins be girt about, and your Lights burning, and ye your ſelves like unto Men that wait for their Lord.* He is always well girt with Truth and Uprightneſs, that is ready to wait upon, or do Work for the Lord Jeſus. Careleſs, ſlothful, and unſound Perſons are ungirt, and ſo unbleſs'd. A Saint in doing of his Work, whether it be Heart-Work, or Hand-Work, ought to be well-girt, *viz.* perform all in Truth and Uprightneſs. Miniſters muſt preach nothing but Truth; and as they muſt preach nothing but Truth, ſo they muſt preach in Truth, or in Sincerity of Heart. *Some preach Chriſt*, ſaith the Apoſtle, *but not ſincerely.* Their Minds were not girt with Truth. All our Prayers ought to be put up in Truth: *God is near to all that call upon him in Truth.* All Works of Charity ought to flow from a pure Heart, *viz.* to be done in Uprightneſs and Simplicity, according to the Direction given by the Lord in his Word, both for matter and manner. Luk.12.35. Phil.1.16. Pſal.145. 18.

IX. A Girdle is a great Ornament, uſed to be put on uppermoſt, to cover the Joints of the Armor, which, if ſeen, would cauſe ſome uncomelineſs; for tho the Armor was cloſely knit and claſped together, yet ſome gaping was ſubject to be betwixt piece and piece; and therefore

IX. Sincerity is a glorious Ornament. A Chriſtian hereby appears very comely in the ſight of God, and it greatly tends to hide and cover all the Infirmities of his Life; for the Saints Graces are not ſo cloſe, nor their Lives ſo exact, but in the beſt are found Defects and Weakneſſes, which are as ſo many Gaps or Clifts in his Armor; but Sincerity covers all, ſo that he is not put to ſhame by them.

1. Sin-

Metaphor.

fore they uſed to put over theſe parts a broad Belt or Girdle, which did ſerve not only to faſten the other Armor together, but it made the Souldier appear more comely in his Harneſs and Accoutrements.

Parallel.

1. Sincerity covers all outward Blemiſhes, or want of outward Beauty, that great Idol of the World. Sincere Perſons, if they be not ſo fair and comely as ſome others, yet being holy and upright, ſincere and vertuous Ones, how amiable are they rendred hereby in the ſight of all good Men! It covers all things that ſeems to render a Saint diſhonourable or uncomely.

2. Mean Parentage, or a low Deſcent, is much deſpiſed in the World; but how baſe ſoever the Stock, and ignoble the Birth be, when true Grace and Sincerity comes, it makes the Houſe and Perſon illuſtrious, and very glorious: *Since thou wert precious in mine eyes, thou haſt been honourable*, Iſa. 43. 4. Sincerity ſets a Mark of Honour upon a Perſon, or a People. If you ſee this flouriſhing, tho in a mean Cottage, it tells you a great Prince, nay, an Heir of Heaven dwells there. Sincerity brings the Creature into Alliance with the moſt high and glorious King of Heaven and Earth. Who dares ſay, a Child of God, the Spouſe of Chriſt, and Heir of Heaven is of an ignoble Birth and Pedigree?

3. It covers Poverty, which expoſeth to great Contempt. There's none ſo rich as a godly ſincere Perſon; he is daily let into God's Treaſury, Chriſt's Storehouſe is always open unto him: *All is yours.* 1 Cor. 3. 22

4. To want Parts, and to be a Perſon of no Name, and of ſmall Endowments, expoſeth to diſdain; none are more contemptible in the eye of the wiſe and vain-glorious World, than ſuch. But alas! an honeſt Heart, one that is ſincere, excells beyond all compariſon the proudeſt, moſt renowned and applauded for human Wiſdom, Parts, and Elegancy in the World.

5. It covers all ſinful Uncomelineſs, and all the Godly Man's Failings, whether they be Sins of Omiſſion or Commiſſion; for Sincerity is that excellent quality to which pardoning Mercy is annexed. 'Tis Chriſt in a proper ſence that covers all Sin, but he will cover the Sins and Failings of none but ſuch as are ſincere: *Bleſſed is the Man whoſe Sins are covered*, &c. Pſal. 32. 2. The upright Man's Righteouſneſs is accepted through Chriſt, tho he be never ſo infirm, or attended with Miſcarriages: Tho God doth not like his Sin for his Sincerity, yet God will not un-ſaint him becauſe of his Sin.

Ainſworth X. The Prieſt under the Law wore a Girdle, which was made of fine Linnen, and of Blew, Purple, and Scarlet; the Hebrew Doctors ſay, it was about three fingers broad; it was curiouſly woven, as *Joſephus* obſerves, with Pictures of Flowers. This Girdle (ſaith *Ainſworth*) ſignified the girding up the Loins of our Minds with Strength, Juſtice, and Vertue, *Eph.* 6. 15. Alſo we read of Chriſt's being girt with a Golden Girdle, *Rev.* 1. 13.

Joſephus *Antiquit. Book* 8. *cap.* 2.

X. Truth and Sincerity is not only an Ornament, but a moſt glorious Ornament, being that which was figured out by the Prieſt's Girdle, rarely made with curious Flowers. This is as a choice Golden Girdle, curiouſly wrought by the Spirit of God, which all the Prieſthood of Chriſt have on. 1 Pet. 2. 5. It is made of a Complication of every Grace. Sincerity is not alone; many choice Divine Flowers are interwoven together, in making of the Girdle of Truth.

Metaphor.

BEſides other great Diſparities betweeen other Girdles, and the Girdle of Truth, this is one, *viz.* Other Girdles may be loſt, or be corrupted; they may rot, and paſs away, like that which *Jeremiah* had,

Diſparity.

BUt the Girdle of Truth can never be loſt. Sincerity in the Heart of a Believer is ſo faſt tied to him, or twiſted about him, that he can never loſe it. I never yet read of a Man, that was perfect and upright in Heart and Life in the ſight of God, that ever loſt his

Metaphor.	Disparity.
had, *Jer.* 13. 1, 2, *&c.* which was *marred, and profitable for nothing.*	his Sincerity, so as to die an Hypocrite; tho he may in some things be guilty of Hypocrisy, yet he cannot absolutely become an Hypocrite. This Girdle cannot rot, or be corrupted.
II. Other Girdles are only made for the Body.	II. But Truth and Sincerity is a Girdle for the Soul, by which the Mind is stayed and strengthned.

Inferences.

THis should teach every Professor to labour after (if they have not yet got) the Girdle of Truth.

1. Because the Design of Satan is, to corrupt Men in their Judgments, and make them zealous for false Ways. *Paul's* Jealousy of the *Corinthians* was, *lest the Old Serpent should beguile them through his Subtilty, and corrupt their Minds from the Simplicity of the Truth.* 2 Cor. 11. 1,2,3.

2. Because of the damning Nature of Heresy and Hypocrisy, which our Saviour, as well as the Apostle, often warns us of. 2 Joh. 9 10 2 Thess. 2. 10.

3. Because those who are well girt about with Truth, are established Ones. Deceivers are subtil, and false Doctrine is of a bewitching Nature; the wary and established Soul nevertheless is not soon overcome. *In vain is the Net spread in the sight of any Bird. Be no more tossed about with every Wind of Doctrine.* Children are most in danger of the Poyson. 2 Pet. 1.12 Gal. 4. 1. Prov. 1. 17. Eph. 4. 14. 2 Pet. 3. 15

4. And as false Doctrine is of a corrupting nature, so likewise is Hypocrisy, hence compared to Leaven, *Luk.* 12. 1. As Sincerity leaveneth in a good sence, so Hypocrisy is compared to Leaven in a bad sence, from that sowering, infusive, and corrupting quality which is in it.

Directions about putting on the Girdle of Truth.

1. Take heed of a counterfeit Girdle; see that what you own and practise for Truth have the Stamp of God upon it.

2. Take up nothing upon Trust: Do not receive this or that, because such and such Men believe so, and practise so; neither Men nor Ministers are your Rule, but the Word of God.

3. Put not this Girdle of Truth on in Notion only; what will the knowledg of Truth signify in thy Head, if the Loins of thy Mind are not girt with it.

4. Take heed of being prejudiced against the Truth, because of the Unworthiness of them who profess it.

5. If thou hast not yet gotten the Girdle of Truth, buy it now; as *Solomon* adviseth, *Buy the Truth, and sell it not.* The Price of Truth may quickly rise high. Prov. 23. 23.

6. Let Falshood go, let thy Sins go, let thy own Righteousness go, in point of reliance or dependence upon it, so as to trust in it for Justification and eternal Life.

7. Come up to the Price of Truth; do not cheapen it only, but come up to the Price, tho it cost thee a right Hand Lust of Profit; or a right Eye Lust of Pleasure: Thou must deny thy self.

Labour to know the Excellency of TRUTH.

1. It is pure, *Psal.* 119. 140.

2. It will cleanse and purify thy Heart, *John* 17. 17, 19. and cover all the Infirmities of thy Life, as was hinted before.

3. It will make you free: *Ye shall know the Truth, and the Truth shall make you free. John* 8. 32.

4. It is strong; Truth is too hard and strong for all its Opposers; as the young Man said, *Great is the Strength of Truth.* There is no breaking of this Girdle.

5. Consider what God's People have suffered before they would part with Truth, what Torments and Tortures they have endured.

7. There is no managing the spiritual War without the Girdle of Truth.

Marks

Marks of Sincerity.

First; *Negatively.*

1. He is not a perfect and ſincere Chriſtian, whoſe Heart is not changed, who is not renewed, or who hath not a Principle of Divine Grace or ſpiritual Life in him.

2. He is not a perfect and ſincere Perſon, that wants any eſſential part of a Chriſtian; as he is not a perfect natural Child, that wants an Arm, an Eye, or a Leg. See *Mat.* 19. 20. *One thing thou lackeſt, if thou wouldeſt be perfect,* (or approve thy ſelf ſincere) *go thy way, and ſell what thou haſt,* &c.

3. He is not a ſincere Perſon, whoſe Heart is lifted up in him. Hab. 2. 4.

4. He is not a ſincere Man, that is not upright in all his Dealings and Converſe with Men; if he want Moral Uprightneſs, his Religion is good for nothing.

Secondly; *In the Affirmative.*

1. A ſincere and upright Chriſtian is known by the Way he goes in: *The High-way of the Upright is to depart from Evil.* Prov. 16. 17.

(1.) He eſcheweth all Evil, the ſmalleſt, as well as the greateſt. Job 1: 2.

(2.) He leaveth it willingly, he hates it; he doth not part with it as a Man parteth with his Friend, but as a Man parteth with his moſt deadly and mortal Enemy.

2. A ſincere Perſon hath a right Faith, and a good and well-enlightned Judgment. Rotten Principles make rotten Chriſtians. There are ſome Men who are of *corrupt Minds, reprobate,* (or of no Judgment) *concerning the Faith.* 2 Tim. 3. 8.

3. He hath an holy and upright End, he deſires to live to God's Glory, and to ſerve him in Sincerity. *Paul* reſolved, *Chriſt ſhould be magnified in his Body, whether it were by Life, or by Death.*

4. He walks by a true and an exact Rule: *As many as walk according to this Rule, Peace on them, and Mercy, and upon the Iſrael of God.* Gal. 6.

5. He labours to keep all God's Commandments. Thus did *David,* who was a *Man after God's own Heart*; and thus did *Zachary* and *Elizabeth,* who *walked in all the Commandments of the Lord blameleſs,* &c. Pſal. 119. 9. Luk. 1. 6.

6. He deſires to be ſanctified, as well as to be ſaved; to be made holy, as well as to be made happy.

7. He is as willing to do for God, as to receive from God; for the Work, as well as the Wages.

8. He ſtrives as much againſt the Evils of his Heart, as he does againſt the Evils of his Life.

9. He is a Man always for God, in bad Times as well as in good Times.

10. He is the ſame in private as in publick; he is at home what he ſeems to be abroad.

11. He loves and prefers God and Chriſt above all. Thus *David, Pſal.* 73. 25. and *Paul, Phil.* 3. 8, 9.

12. He can go on in God's Ways and Services with abundance of content, without reſpect to any outward Profit or Applauſe, or being taken notice of by Men. His Satisfaction conſiſteth not in the approbation of Men, but in the approbation and commendation of God. His own Conſcience gives Teſtimony and Evidence of the Sincerity of his Heatt. Thus *Paul,* 2 *Cor.* 11. 12. *This is our rejoycing, the Teſtimony of our Conſcience,* &c. 2 Cor. 11. 12.

The Breaſt-plate of Righteouſneſs.

Epheſ. 6. 14. *And having on the Breaſt-plate of Righteouſneſs*, &c.

THere is a { Moral / Legal / Evangelical } Righteouſneſs.

Now a Moral or Legal Righteouſneſs will not ſave or defend the Saint, or ſpiritual Souldier of Jeſus Chriſt, from his Enemy: *Except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye can in no wiſe enter into the Kingdom of Heaven.* Mat. 5. 20 *Paul* valued not his own Righteouſneſs that was of the Law. All our Righteouſneſs, *viz.* that which flows not from Faith, or from a renewed Principle of the Spirit, is but as filthy Rags. Therefore that cannot be the Righteouſneſs here intended.

2. Evangelical Righteouſneſs is twofold:

1. Imputed.
2. Imparted.

Firſt; The Righteouſneſs imputed is that which was wrought by Chriſt for the Believer in the days of his Fleſh, by his active and paſſive Obedience to the Law of God, which is put upon the Soul by Faith, called the *Righteouſneſs of God by Faith.* Phil 3. 9.

Secondly; The Righteouſneſs imparted is that which is wrought by Chriſt in the Soul; it is a ſupernatural Work, or a new Life planted in the Heart of every Believer, by the powerful Operations of the Holy-Ghoſt, whereby he is made holy, and enabled to approve himſelf to God and Men, in all purity of Life and Converſation.

By the *Breaſtplate of Righteouſneſs* in the Text, we underſtand the Righteouſneſs of Sanctification is principally intended; for otherwiſe this piece of Chriſtian Armor would interfere with the Shield of Faith, which comprehends the Righteouſneſs of Juſtification. [*See Shield.*] It is (we ſay) a Principle of new Life, which the Spirit works in the Heart of a Believer; hence the ſeveral Graces of Holineſs are called the *Fruits of the Spirit*, Gal. 5. 22. Man by the Fall had a double Loſs; firſt, the Love of God; ſecondly, the Image or Likeneſs of God: Chriſt reſtores both to his Children; the firſt, by his Righteouſneſs imputed; the ſecond, by his Spirit imparting the loſt Image of God to them, which conſiſts in Righteouſneſs and true Holineſs. Who but a Man can impart his own Nature, and beget a Child like himſelf? So who but the Spirit of God can make a Creature like God, by cauſing him to partake of the Divine Nature?

1. This is that Principle of new Life, *viz.* an inward Diſpoſition, and Divine Quality, ſweetly, powerfully, and conſtantly ſtirring up and inclining to that which is holy, and ſpiritually good.

2. The Work of the Spirit in this reſpect was not to recover what was dying, but to work Life *de novo* in a Soul quite dead; hence called a creating, quickning, forming, and renewing Work. *Gurnal.*

3. It is a ſupernatural Principle, by which we diſtinguiſh it from *Adam*'s Righteouſneſs, which was co-natural to him, as Sin is to us. Holineſs was as natural to him, as Health was to his Body; they both reſulted *ex Principiis rectè conſtitutis*, from Principles pure and rightly diſpoſed.

Why Righteouſneſs is called a Breaſt plate, will appear by the following Parallel.

Metaphor.

A Breaſt-plate is a main and principal Piece of Armor, that belongs to a Souldier.

II. A Breaſt-plate is a piece of Armor that every Souldier ought to have

Parallel.

RIghteouſneſs in like manner is a principal thing belonging to all Chriſtians, who are called Souldiers of Chriſt: *Endure Hardneſs as a good Souldier*, &c. 2 Tim 3 3.

II. Righteouſneſs is ſo neceſſary for every Believer, that he ought not, cannot be without it; there is no engaging any

Metaphor.

have on, when he engages his Enemy; he must not come into the Field without it.

III. A Breast-plate preserves the principal part of the Body, *viz.* the Breast, where the very Vitals of a Man are closely couched together, and where a Shot or a Stab is more deadly, than in other parts, that are more remote from the Fountain of Life. A Man may out-live many Wounds received in the Arms or Legs, but a Stab in the Heart is a certain Messenger of Death.

IV. A Breast-plate is made and prepared for a Souldier, before he puts it on. It is not his own Work, but the Work of a skilful Artist.

V. A Breast-plate much emboldens a Souldier, and makes him fearless, that as he cannot be easily killed, so hereby he cannot be soon cowed. When a Souldier sees himself unarmed, he begins to tremble; but when he hath on a good Helmet, and a Plate of Proof on his Breast, he is not quickly dismay'd, but adventures upon the Point of the Sword.

VI. The Breast-plate and Girdle were both joined or buckled together.

Parallel.

Enemy of the Soul, without a Principle of Holiness be wrought in him.

III. Righteousness and Holiness preserves the principal part of a Christian, *viz.* his Soul. Satan aims to hit him there where he may dispatch him soonest. A Wound in a Man's Credit, Estate, Relations, *&c.* hazard not the Life of his Soul; but Sin exposes it to imminent Danger. This is that Dart, that *struck the young Man through the Liver, as a Bird hasteth to the Snare, that knoweth not 'tis for his Life.* And this is that which Satan strives to tempt, entice, and draw a Saint to yield unto. Hence he should be careful to put on his Breastplate of Righteousness, which whilst he has on, he is safe from the deadly Stab of the Enemy. Prov. 7. 23

IV. Righteousness, which is the Saints Breast-plate, is wrought in him by the Holy Spirit, who is a most wise and skilful Workman. Our own Righteousness is good for nothing, hence called *dead Works*, because they are Works from one dead in Sin, and spring not from a Principle of inward spiritual Life.

V. Thus Righteousness defends and animates the Soul and Conscience, when a Man in the midst of the greatest Danger can lift up his hands without spot. Holiness fills a Soul with Courage, so that he can look in the very face of grim Death; whereas Guilt, which is the Nakedness of the Soul, puts the stoutest Sinner into a shaking Fit of Fear. *The Wicked flee, when no Man pursueth; but the Righteous are as bold as a Lion.* No sooner did *Adam* see his Breast-plate was off, and that he was naked, but he was afraid, and ran away, to hide himself from God. Prov. 28. 1.

VI. So Righteousness and Truth must meet, and be joined together in every Christian; which is held forth by the Copulative [*And*] *Stand therefore, having your Loins girt about with Truth, and having on the Breast-plate of Righteousness.* Which is taken twofold, as hath been shewed: First, for the Truth of Doctrine, or a good and Orthodox Judgment; all the Principles of true Religion, that are essential to Salvation. Secondly, Grace, or Sincerity of Heart. In both these respects, Truth must be clasped to, or joined with Righteousness, and a holy Life. *Solomon* saith, *Two are better than one:* So may I say here, a good Doctrine with a good Conversation, is better than a good Doctrine without a good Conversation, or a good Conversation without a good Doctrine; as a Man must have the one, so he must not be without the other; Wo to him that is alone, for the Spirit will not be his Strength. An evil and corrupt Doctrine may be of as dangerous a Nature as an evil and debauched Life. See 2 *Pet.* 2. 1, 2. *Who privily bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift Destruction,* &c. In vain is a Man's outward Holiness, or moral Sincerity, if he be tainted with heretical and damnable Principles; and as vain is it for a Man to hold the true Doctrine of the Christian Religion, if he be not sincere, and live a holy Life.

Just

Inferences.

THis may inform us, what need there is for every Christian to get and keep on the Breast-plate of Righteousness; not only to get a renewed Principle of Grace in his Heart, but also to maintain the Power of Godliness in his Life and Conversation. This he ought strenuously to labour after, and that for several Reasons.

First; In regard of God, whose main Design in giving Grace, and implanting a Divine Principle in his People, is to make them holy; to this end he hath put this Breast-plate upon them.

1. In regard of the Design he hath to bring them into Union with himself, and in marrying them to Jesus Christ, which is, that they might bring forth Fruit to God.

2. They are regenerated by the Spirit, that they might be holy: *A new Heart, and a new Spirit will I put within you, and cause you to walk in my Statutes, and keep my Judgments, and do them.* Ezek. 36. 26, 27. *We are his Workmanship, created in Christ Jesus unto good Works, which God hath ordained that we should walk in them.* Eph. 2. 10.

3. It is the Design of God in all his Ordinances. The Word of God is both Seed to beget, and Food to nourish Holiness begotten in the Heart. Every part of it contributes to this Design abundantly. The Preceptive part affords a perfect Rule of Holiness; the Promises present us with admirable Encouragements, to entice and allure us thereunto; the Threatnings, or minatory part of the Word, are to deter and keep back from that which is contrary to it.

4. It is the Design of God in all his Providences, to make his People more holy. The Afflictions he brings upon them, are to refine and purify them: *This is the Fruit of all, the taking away of your Sin.* See *Refiner*.

5. Saints are called God's Witnesses; they should from hence endeavour to shine forth in their Testimony for him. What he speaks in his Word, touching his Justice, Holiness, and utter Hatred of Sin and Ungodliness, they ought not only with their Lips, but also with their Lives, bear witness unto.

Secondly; In regard of Satan, whose great Design is against the Holiness of the Saints. How doth it behove them to walk with all Circumspection, since they are continually besieged and assaulted by so strong an Enemy? As God's great Design is to further and prompt to Holiness; so Satan's great Design is to hinder and obstruct it: And what should be our chief care to defend, but that which our Adversaries Thoughts and Plots are most laid to assault and storm?

Thirdly; Saints should labour to have this Breast-plate on; *viz.* be holy, in regard of the World: *Ye are the Light of the World. Let your good Works so shine before Men*, &c. Mat. 5 13, 14.

1. If these Lights become Darkness, or are darkned, no marvel if Men stumble: *Wo unto the World because of Offences; but rather wo to him by whom the Offence cometh. Ye are the Salt of the Earth*: But if this Salt hath lost its Savour, 'tis no wonder if the World stink and be unsavoury.

2. Wicked Men (saith a worthy Minister) know not the Principle by which you walk, they cannot possibly discern the Excellency of that Way and Religion which you profess; but they can discern and make some Judgment of your Conversations; nay, and their Eyes are upon you, they watch to see your Fallings. Spots are soon espied in your Coats; for tho they love not Holiness themselves, yet they expect that those that profess themselves to be Saints should be holy. How should this teach you to get on this Breast-plate?

3. This may greatly work upon the Ungodly, with whom you live and daily converse; nay, those that will not be won by the Word, possibly may, and many times have been won and converted this way. 1 Pet. 3. 1, 2.

4. This will however convince them, that you are the Servants of God, and Heaven-born Souls; it will silence them, and stop their Mouths: *That whereas they speak evil of you, they may be ashamed that falsely accuse your good Conversation in Christ.* 1 Pet. 3. 16.

5. This will leave the World without excuse in the Great Day.

Fourthly; You should labour after Holiness, in regard of the Gospel it self which you profess. That will this way gain much Credit in the World. Nothing brings Religion into greater Contempt, or causeth it to be more slighted by the Ungodly, than the loose, carnal, and unholy Lives of those who profess it.

Fifthly; You ought to labour after a godly Life, in regard of the sincere and holy Ministers of the Gospel, and other faithful Saints and Souldiers of Christ. What can comfort and delight their Souls more than the holy, humble, and fruitful Lives of Be-
Psal.16.3. lievers? The Saints, those excellent Ones, were all *David*'s Delight; and *Paul* accounted them his Joy and Crown. But if they are proud, peevish, covetous, carnal, and walk like other Gentiles, what wounds and grieves them more! This made *David*
Jer.9 1. weep, yea, Rivers of Water to run down his Eyes; and *Jeremiah* to *wish his Head were Water, and his Eyes a Fountain of Tears, that he might weep day and night. Many walk,*
Phil.3.18, 19. saith *Paul, of whom I have told you often, and now tell you weeping, They are Enemies to the Cross of Christ; whose End is Destruction, whose God is their Belly, whose Glory is in their Shame, who mind earthly things.*

Sixthly; Christians, in regard of themselves, ought to labour after Righteousness, and true Holiness; for this only will be the best Evidence to them of the Truth of Grace received, and of their Interest in Jesus Christ. What will all other Attainments and Privileges signify, if they are not holy?

1. By this means they will be able to hold up their Heads in the Day of Trial: *For*
2 Cor.1.12 *our rejoycing is this, the Testimony of our Conscience, that in Simplicity and godly Sincerity, not by fleshly Wisdom, but by the Grace of God, we have our Conversation in the World,* &c.

Isa.3.10. 2. These are the Men it will go well with, whatever comes: *Say unto the Righteous, it shall go well with them,* &c.

3. These shall have Peace in Christ, tho they have Trouble in the World; Peace
Psal.37.37 whilst they live, and Peace when they die: *Mark the perfect Man, and behold the Upright; the End of that Man is Peace.*

4. These need not fear the Assaults of Satan, they have Armor of Proof on, a
Rom.8.1. Breast-plate, that will preserve their Souls from Death: *There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*

Seventhly; Christians should labour to have on this Breast-plate of Righteousness, in regard of the Excellency of it. It is that which God himself is cloathed with; it is that which makes Angels to shine gloriously in Heaven. A Man is hereby capa-
Psal.94 20 citated to have Communion with God: *Shall the Throne of Iniquity have fellowship with thee?* &c.

Eighthly, and lastly; In regard of the Necessity of it: *For without Holiness no Man shall see the Lord.*

Quest. *How should we put on the Breast-plate of Righteousness?*

Answ. 1. In Heart; we must be inwardly holy, Holiness must begin there. *First make the Tree good,* &c.

2. In Life. Negative Holiness doth not only consist in the leaving all gross Sins, but in abstaining from all appearance of Evil, and to leave and abstain from it from right Principles; and not only to leave it, but to loath it.

Again, it consisteth in keeping up all holy and religious Duties, *viz.* Reading, Hearing, Praying, Distributing to the Poor, Conforming to all moral and positive Precepts; to be holy at home, in the Family, in the Church, in the World, to exer-
Acts 24. 16. cise a good Conscience towards God, and towards Men. This is to put on the Breast-plate of Righteousness.

I might give many Directions about putting it on, and also shew some of Satan's cunning Stratagems, in endeavouring to make useless this blessed Piece of the Christian's Armor, in laying Discouragements in the way of true Piety; or by persuading Persons they have this Breast-plate on, when 'tis a counterfeit one. He persuades Men, that Moral Righteousness will serve their turn, and sufficiently preserve them from eternal Death. But this shall suffice in this place.

The Shield of Faith.

Epheſ. 6. 16. *Above all take the Shield of Faith*, &c.

FAith is a Grace, a moſt precious and excellent Grace of the Spirit of God, whereby the Soul is enabled to believe, or go out of it ſelf, and wholly to rely and reſt upon Chriſt crucified, or on his active and paſſive Obedience, upon the Warrant of the Promiſe, for Juſtification and eternal Life.

Metaphor.

A Shield is a Piece of Armor that Souldiers were wont to carry with them into the Field, when they were to engage their Enemies.

II. A Shield is a Piece of Armor made for Defence.

III. A Shield is not for the Defence of any particular part of the Body, as almoſt all other Pieces are. The Helmet is fitted for the Head, the Breaſt-plate is deſigned for the Breaſt; ſo others have their ſeveral Parts which they are faſtened to: But a Shield is a Piece that is intended for the Defence of the whole Body. It was wont to be made very large, for its broadneſs called *Gurnal.* θυρέος of θύρη, a Door, becauſe ſo long and large, as in a manner to cover the whole Body; to which that place alludes, *Pſal.* 4. 12. *Thou, Lord, wilt bleſs the Righteous with Favour, thou wilt compaſs him about as with a Shield.*

Parallel.

FAith is a part of a Chriſtian's ſpiritual Armor. All Chriſt's Souldiers ought to carry this Weapon into the Field with them, when they engage the Enemy of their Souls: *Above all, take the Shield of Faith.*

II. Faith is of excellent uſe to defend the Soul from all ſpiritual Dangers, of Sin and Satan, and other Enemies.

III. So the Grace of Faith defends the whole Man, every part of a Chriſtian. 1. Sometimes Satan's Temptations are level'd againſt his Head, and if he can hit him there, he wounds ſorely. He will be diſputing againſt this Truth, and that Truth, and make a Chriſtian doubt concerning them, if poſſible, becauſe his own Reaſon cannot comprehend them: As perhaps it may be about the Deity of Chriſt, or the Holy Trinity, how they can be three, and yet but one; or about Satisfaction, How the Debt is paid, and yet the Sinner freely pardoned? *&c.* Now Faith is as a Shield to a Saint at this time, and interpoſeth between a Chriſtian, and this Arrow of Satan; it comes in to the relief of the Saints weak Underſtanding, as ſeaſonable as *Zerviah* did to *David*, when the Giant *Iſhbibenob* thought to have ſlain him. I'le truſt the Word of God, ſaith the Soul, rather than my own purblind Reaſon: what I cannot comprehend, I will believe. *Thus* Abraham, *not being weak in Faith, conſidered not his own Body now dead*, &c. Senſe and Reaſon would have made ſad work at ſuch a dead Lift, but Faith brought him off victoriouſly. Rom. 4. 19

Secondly; Sometimes Satan ſtrives to hit the Conſcience, all his Aſſaults and fiery Darts are at another ſeaſon aimed at that, to wound that, to cauſe Horror and Terror within, by ſetting the Evil of Sin, and of his own Heart, and the Infirmities of his Life, before him. Satan ſets our Sins before us, not to humble us, but to wound us; he ſhews our Sins to us, but hides a Saviour from us. Satan hath ſometimes tempted gracious Perſons to lay violent hands upon themſelves, when the heinous Nature of their Sin hath appeared to them, and the Danger they are in thereby; as it was with the poor Jailor, *Acts 16.* But now Faith prevents and keeps off all the Danger, and quencheth this fiery Dart. Chriſt died for Sinners, for the chiefeſt of Sinners; and tho thou art a Sinner, a great Sinner, the worſt of Sinners, yet ſaith Faith, Thou art but a Sinner, and there is Mercy for ſuch. *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*; if thou canſt believe, and throw thy ſelf on Chriſt, thy Sins ſhall not be thy Ruin. Acts 16.

Thirdly; He labours to enſnare the Affections of the Soul, or deaden its fervent Love to Jeſus Chriſt, by preſenting the Pleaſures and Profits of this World to it.

Thus

Metaphor. Parallel.

Thus he ſerved our Saviour himſelf. But now Faith ſhields off this Dart alſo, by ſhewing the Excellency of the Lord Jeſus to the Soul; and that all things without him, and in compariſon of him, are nothing, nay, leſs than nothing; and alſo by ſetting the World to come, and the Glory thereof, before the Eyes of the Soul. Heb. 11.1. *Faith is the Subſtance of things hoped for, and the Evidence of things not ſeen.*

IV. A Shield, tho heavy, and ſomewhat unwieldy, to ſuch as have not skill and ſtrength to uſe it; yet it is a moveable Piece of Armor, which an expert Souldier, with a watchful eye, can turn this way, and that way, to ſtop a Dart or Blow from lighting on any part that they were directed to by the Enemy.

IV. Faith is a piece of Chriſtian Armor, which unskilful Profeſſors are not ready to uſe, but an experienced Soul can turn it any way to keep off the Arrow and fiery Darts of Satan from hurting or wounding him. He obſerves what part the Enemy aims to hit, or how the Temptation is laid. It is a great point of Chriſtian Wiſdom rightly to exerciſe the Shield of Faith; A Man muſt be ſure to have a watchful Eye upon his Adverſary, or elſe for all his Shield he may ſoon be wounded.

V. A Shield doth not only defend the whole Body, but it is a Defence to other parts of a Souldier's Armor alſo; it keeps off the Dart from the Helmet and Breaſt-plate likewiſe.

V. Faith doth not only defend the whole Soul, but alſo 'tis a Safeguard to all the other parts of a Chriſtian's Armor; it is that which ſecures Hope, the Helmet of Salvation, for without Faith Hope would ſoon be broken in pieces. Alſo it ſecures the Breaſt-plate of Righteouſneſs; for neither Chriſt's Righteouſneſs, nor any inherent Holineſs in the Soul, will avail any thing without Faith.

VI. A Shield hath been of wonderful advantage to Souldiers in former Times, when it was in uſe; it hath preſerved them in the time of Battel from Death, and many mortal Wounds. Hence God is pleaſed to call Himſelf a *Shield*, ſignifying thereby his ſure and ſafe Protection to his People in Time of Trouble and Temptation. *Fear not*, Abraham, *I am thy Shield.*

VI. Faith hath been of wonderful uſe to the Saints of God in all Ages; it is that which hath preſerved them when hard beſet, in the greateſt Danger imaginable: *I had fainted unleſs I had believed.* Pſal. 27.13. If he at that time had not had Faith to ſhield him, he had been loſt. All the mighty Men of God (ſaith *Ainſworth*) by the Shield of Faith in God and Chriſt, have done many mighty Works, as the Apoſtle bringeth a Cloud of Wittneſſes in to prove, *Heb.* 11. And hence Shields (ſaith he) were hanged up in *David*'s Tower, for Monuments and Signs of Victory. *Ainſworth* on *Cant.* 4.4. p. 32. Heb. 11. 2 Chron. 11.10,47. 2 Sam. 8.7 Ezek. 27. 11.

Metaphor.

A Shield that Souldiers uſe in Battel is an Inſtrument made by Man.

II. A Shield is not uſed by Souldiers in all Countries.

III. A Shield may be broken, and utterly loſt.

IV. A Shield can only ſave and defend from temporal Enemies.

Diſparity.

FAith is a precious Grace or Fruit of the Spirit of God: *The Fruit of the Spirit is Faith*, &c. Gal 5.22.

II. Faith is of uſe by all ſpiritual Souldiers in every Nation; and it is as much in uſe now by them who truly believe, as ever it was.

III. A Saints Faith may receive ſome detriment, but it cannot be utterly broken and loſt. *I have prayed for thee, that thy Faith fail not.* Luk. 22.23.

IV. Faith ſhields and defends the Soul from all the fiery Darts and Aſſaults of Satan.

Inſe-

Inferences.

FRom hence we may infer, that Faith is an excellent Grace; and not only ſo, but we may perceive the Neceſſity of it in all our ſpiritual Conflicts.

2. Labour to find out the right uſe of it in time of Temptation, and under all the Aſſaults of Satan.

3. It ſhews how ſafe and happy all they are, who truly believe, or have obtained the Faith of God's Elect; and how miſerable ſuch be as are without it.

4. Labour therefore above all to take the Shield of Faith; for tho all other Graces are neceſſary, as the Girdle of Truth, the Breaſtplate of Righteouſneſs, *&c.* yet theſe and all other Graces have their efficacy, as they work, and are in conjunction with Faith. We receive Benefit from them, as they receive Power, and are influenced from hence; ſo that Faith hath the precedency.

Faith more precious than Gold.

1 Pet. 1. 7. *That the Trial of your Faith being much more precious than Gold that periſheth, tho it be tried with Fire,* &c.

THere are divers Acceptations of the Word πίστις, *Faith.*

1. Faith or Fidelity, or Faithfulneſs in keeping Promiſe, whether reſpecting God or Man: *Shall the Faith of God be made of none effect?*

2. It is taken for the Doctrine of the Goſpel: *Many were obedient to the Faith.* Acts 6.6. Gal.1.23.

3. It is taken for the Dictates of Conſcience, allowing of things indifferent in themſelves: *Haſt thou Faith? have it to thy ſelf.* Rom.14. 22.

4. Credence, or the Belief of the Hiſtory of the Scriptures. *King* Agrippa, *Believeſt thou the Prophets? I know thou believeſt.* This is called by ſome, Hiſtorical or Dogmatical Faith; by others, the Faith of Credence. Acts 26. 27.

5. A certain and ſtedfaſt Belief of ſome ſtrange and wonderful Effects. *Theſe Signs ſhall follow them that believe: In my Name they ſhall caſt out Devils,* &c. *And tho I have all Faith, ſo that I could remove Mountains, and have not Charity, I am nothing.* This is called the Faith of Miracles. Mark 16. 17. 1 Cor. 13. 2

6. A naked Knowledg of God, joined with an outward and bare Profeſſion of the Goſpel. *Even ſo Faith, if it hath not Works, is dead.* Jam. 2. 17.

7. It is taken for a ſtrong Belief or Confidence in Prayer. *The Prayer of Faith ſhall ſave the Sick.* chap. 5. 15.

8. It is taken for a holy, firm, and well-grounded Belief, and ſtedfaſt Reliance upon the Merits and Righteouſneſs of Jeſus Chriſt, for Juſtification and eternal Life; or a going out of our ſelves, fetching all our Hope and Comfort from him, and his glorious Undertakings. This is that moſt noble and precious Grace, that is wrought in the Soul by the Spirit, which is compared to Gold, *&c.*

Faith is as precious as Gold, nay, more precious; tried Faith is better than tried Gold, than Gold tried or refined in the Fire.

Metaphor.

GOld is precious in ſome Countries upon the conſideration of the Scarcity of it; there is but little of it to be had, and that hard to come by. Things are eſteemed precious upon this account: *In thoſe days the Word of the Lord was precious, there was no open Viſion.*

II. Gold is very deſirable. Men that know the worth of it, ſearch dili-

Parallel.

TRue Faith is precious upon the account of the Scarcity of it. Tho there is great talk of it every where, it is in all Peoples Mouths, yet the right kind is very precious; few have ſo much as one dram of it in their Hearts; 'tis very hard to obtain.

II. All underſtanding Men, who are convinced of the Nature and Uſefulneſs of Faith, ſeek for it, as for hid Treaſure; they

Metaphor.

diligently for it; they work in Mines, labour hard, undergo much difficulty to obtain it.

III. Gold muſt be tried. Many take that for pure Gold, that is counterfeit Metal, and thereby cheat themſelves, or are deceived by others.

IV. Gold is tried by a Touch-ſtone; Men can ſoon diſcern if it be naught, when they prove it that way.

V. The beſt Gold is very precious, a moſt rare and choice thing, in reſpect of its own intrinſecal virtue; and from hence it is ſo much prized and coveted by the Children of Men. It is called precious, from the excellent nature and worth of it. It is a moſt Sovereign Cordial.

Parallel

they endeavour to improve all Opportunities for the obtaining of it.

III. So Faith muſt be tried; for there is nothing Men are more miſtaken or deceived in. There is abundance of counterfeit Faith in the World.

IV. Faith muſt alſo be tried by the true Touch-ſtone, *viz.* the Word of God. If a Man fear his Faith be not of the right kind, let him bring it thither; *i e.* Examine the Nature and Quality of it, by the Marks laid down in the holy Scriptures, and he will ſoon diſcover what Faith he hath.

V. True Faith is a moſt precious Grace in reſpect of its own intrinſecal Vertue, and from hence all true Chriſtians eſteem ſo highly of it. The Price thereof is above Rubies, it is far more precious than Gold that periſheth; which will appear by the Induction of the following Particulars.

1. In reſpect of the Names or Appellations given to it in holy Scripture. (1.) It is called Lively Faith. (2.) It is called Effectual Faith, 1 *Theſſ.* 1. 3. (3.) It is called the Faith of God's Elect, *Tit.* 1. 1. (4.) It is called unfeigned Faith, 1 *Tim.* 1. 5. 2 *Tim.* 1. 5. (5.) It is called Faith that works by Love, *Gal.* 5. 6. (6.) It is called Faith of the Operation of God, *Col.* 2. 12. (7.) It is called precious Faith, 2 *Pet.* 1. 1. (8.) It is called holy Faith. (9.) It is called the Faith of the Son of God. Its excellent Names ſet forth its tranſcendent Nature.

2. Faith is precious in reſpect of the Means of its procurement, or the Price that was laid down for the obtaining of it, *viz.* the precious Blood of Chriſt; for had not Chriſt died, we ſhould never have had one dram of it; it is given to us as the Fruit and Effect of his glorious Undertaking.

3. Faith is precious in reſpect of the Fountain from whence it proceeds.

4. Faith is precious in reſpect of the Means by which it is wrought in the Soul, *viz.* by the Word and Spirit of God in a wonderful manner, even like as God wrought in Chriſt, when he raiſed him from the Dead. Eph. 1. 19, 20.

5. Faith is precious in reſpect of the Object it takes hold of, or faſteneth upon, *viz.* God the Father, the Holy Spirit, but more immediatly Chriſt crucified. *Ye believe in God, believe alſo in me.*

6. Faith is precious in that it joins or unites the Soul to Chriſt, it makes us one with him, (as it were) Fleſh of his Fleſh, Bone of his Bone, a lively Member of that Body whereof he is the Head. 'Tis that which ties the Conjugal Knot between him and every Believer.

7. It is the Eye of the Soul; no Man without it can behold Jeſus Chriſt, nor the fulfillings of future Promiſes. *Abraham* by Faith ſaw the Day of Chriſt.

8. Hereby a Chriſtian is made a Child of God. *To as many as received him, to them gave he power to become the Sons of God, even to them that believed on his Name. Ye are all the Children of God, by Faith in Chriſt Jeſus.* Joh. 1. 12. Gal. 3. 26.

9. It is the only way or means God is pleaſed to take, to deliver the Souls of Men from Sin, Wrath, and eternal Death.

10. It is that which intereſts the Soul into all the ſweet and precious Promiſes of the Covenant of Grace. *See Light.*

11. It is the Inſtrument of Salvation. *Believe in the Lord Jeſus, and thou ſhalt be ſaved.*

12. Faith is a moſt excellent and precious thing, upon the account of the Fruits of it, *viz.* Life, Light, Peace, Purging, Boldneſs at the Throne of Grace, Joy in the Holy-Ghoſt, Hope, and good Aſſurance of eternal Life.

13. Faith

Metaphor. **Parallel.**

13. Faith is precious in respect of that glorious Power and Virtue that is in it. 'Tis medicinable, and the most Sovereign Antidote and Cordial in the World. (1.) It will expell Poyson. (2.) 'Twill perfectly (as it applies the Blood of Christ) cure a wounded Conscience. (3.) It will bear up and revive a fainting Spirit; *I had fainted unless I had believed.* (4.) It is good against the Feebleness of the Knees, and Weakness of the hands. (5.) It is a most excellent thing against Fear, and Tremblings of the Heart. *But when he saw the Wind boysterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediatly Jesus stretched forth his hand, and caught him, and said unto him, O thou of little Faith!* (6.) It is a precious Remedy against the Stone of a hard Heart; it will dissolve it, break it in pieces, and cure the Soul perfectly of it. (7.) It cures all manner of inward Deadness, it may well be called *lively Faith*, or *Faith of the Operation of God.* (8.) It is good against the Dimness of the Eyes, it helps them that cannot see afar off. (9.) It is a most Sovereign Thing against evil Spirits; it will resist the Devil, and make him flie. (10.) It is excellent good to purge and work out all those noxious and evil Humors of the inward Man, cleansing and purifying the Heart. 11. It is good against the Falling-Sickness. Believers stand by Faith, but if through a Temptation they should fall, Faith will help them up again. *David* and *Peter* had not so much Faith as to keep them from from falling, yet they had enough to raise them up again when they were fallen. It is an universal Remedy, it cures all the Diseases of the Soul; so that we may say with the Woman, (let the Distemper be what it will) *If I can but touch the Hem of his Garment, I shall be healed.*

Mat.8.13. Luk.8.23. Mat.14.30 Ezek.36.26. Col.2.12.

14. Faith is precious, because it shields and gloriously preserves the whole Soul from all Dangers; it is that which works with, and tends to the perfecting of all other Graces in us.

15. It was by Faith that Saints, in every Age of the Church, were enabled to undergo and suffer all those hard and bitter Tortures and Torments they met with for Christ's sake. Heb.11.

16. It is that which helps the Godly to overcome the World. *He that is born of God, overcometh the World; and this is the Victory which overcometh the World, even our Faith.* 1 Joh.5.4.

VI. Gold is often tried and refined in the Fire; we read of Gold seven times refined: *The Refining-Pot is for Silver, and the Furnace for Gold.* Prov.17.3

VI. Faith is often tried in the Fire or Furnace of Affliction: *Think it not strange concerning the fiery Trial, which is to try you*, &c. *He shall sit as a Refiner's Fire, and as a Purifier of Silver*, &c. *and purge them as Gold and Silver*, &c. God this way tried *Abraham*'s Faith, together with the Faith of many others, of whom we read, *I will bring the third part through the Fire, and I will try them as Gold is tried.* 1 Pet.3.12 Mal.3.2,3 Zech.13.9

VII. Tried Gold is much better than that which is not tried, nor refined in the Fire.

VII. Faith that is tried is of wonderful value, much more to be prized than that which was never brought under Exercise How excellently did *Abraham*'s and *Job*'s Faith shine, when tried? *The Trial of your Faith is much more precious than Gold, tho it be tried in the Fire*, &c.

VII. Gold tried in the Fire is of an enriching Nature; if a Man has much of it, it enriches him greatly. We esteem him a very rich Man, that hath great Store of tried Gold in his own Possession.

VIII. So Faith that is tried in the Furnace, is of a Soul-enriching Nature; he that hath much of this Faith is a very rich Man, a rich Saint. *God hath chosen the Poor of this World, rich in Faith, and Heirs of the Kingdom.* James 1 5

[See more of the Nature of Gold, in the Metaphor *Gold*, where the Word of God is compared to it.

Metaphor.

GOld is naturally an earthy Sort of Metal, 'tis from beneath, and therefore corruptible: *Not*

Disparity.

FAith is a divine and precious Grace, or a supernatural thing; 'tis from above, wrought in the Soul by the Ope-

Metaphor.

Not with corruptible things, as Silver and Gold, which periſh.

II. Tried Gold may make a Man renowned and great on Earth, and adorn the Body or Habitation where he dwells; but it avails not the Soul any thing; it will not enrich, or make honourable, or beautify that, *&c.*

III. Tried Gold may be utterly loſt; a Man may have much of it to day, and none to morrow; Thieves may rob him of it, *&c.*

Diſparity.

ration of the Spirit of God, and therefore incorruptible; an heavenly Principle or Seed, that ſhall never fail, *till we receive the end of our Faith, the Salvation of our Souls.*

II. Faith, true Faith, Faith tried in the Fire, makes Believing Men and Women renowned in Grace and Godlineſs, and adorns the Soul, Church, and People where it is. None ſhine forth in that Beauty and Splendor, as thoſe do, who have much Faith.

III. True Faith cannot be utterly loſt. A Man may loſe ſomewhat of the Strength of it; he may decay in this Grace, as well as in others; but he can never loſe the Habit, the Seed or Truth of Faith it ſelf. *I have prayed for thee, that thy Faith fail not.* Luk. 22. 31,32.

Inferences.

FIrſt, *Information.* How greatly are ſome miſtaken about this precious and moſt noble Grace? For we may infer from hence,

1. That true Faith is not a ſimple or bare believing there is a God; the Devils have this kind of Faith; they alſo believe, and tremble.

2. That it is not a meer or bare believing the Truth of the holy Scriptures. The Jews believed the Scriptures, and thought by them to have eternal Life, and yet were Enemies to Jeſus Chriſt.

3. That it is not a bare believing Chriſt died for Sinners; moſt ungodly People in *England* believe that.

4. That cannot be a true Faith, which Swearers, Drunkards, Whoremongers, and all other ungodly and prophane Perſons have.

5. That a Man may leave all groſs Sins, and aſſent to many Truths of the Goſpel, and yet have no true Faith.

6. Nay, that a Man may be baptized, take upon him the Profeſſion of the Goſpel, and ſuffer many things, and yet not have one dram of ſaving Faith; as appears by the fooliſh Virgins, *Judas*, and *Simon* the Sorcerer, and many others.

7. Nay, a Man may ſeem to hear the Word with Joy, and yet have no true Faith. A temporary Faith is not the Faith of God's Elect, or that Faith that is more precious than Gold, *&c.*

Queſt. *How may a Man know true Faith from that which is common, and meer counterfeit?*

Anſw. 1. There is in that Perſon, who ſavingly believes in Chriſt, a true Knowledg of God, and of Jeſus Chriſt, the true Saviour; it takes hold on the right Object. *Doſt thou believe on the Son of God? Who is he, Lord?* &c. *How ſhall they believe on him of whom they have not heard?* Joh. 9. 24. & 9. 35. Rom. 10. 14.

2. There muſt be a true Knowledg of, and a free and full Aſſent and Conſent to the Truth of that which is contained in the Holy Scriptures, concerning God, Chriſt, and Salvation, and all other eſſential Principles of true Religion. It is not enough to believe as the Church believes, as ſome ignorantly teach and affirm.

3. He that hath obtained true Faith, hath had his Underſtanding enlightned, to ſee what his State and Condition was by Nature; he hath been under Humiliation for Sin. Acts 2. 37. 2 Cor. 7.

4. He ſeeth alſo, that all his own Righteouſneſs will avail him nothing in point of Juſtification, and Acceptation with God. Without Chriſt, his Prayers, Tears, Reading, Hearing, and Alms-deeds, will not ſave him. To truſt to any of theſe, he ſees is the way to make Faith void. The Jews built upon this Foundation, and thereby miſſed of Salvation. Rom. 3. 8. Rom. 10. 2,3.

5. There

5. There is in that Soul where true Faith is wrought, or where the Seed of it is ſowed, a deſire after Chriſt, not ſimply after his Merits, but alſo after Union, and intimate Acquaintance with him. *Yea, doubtleſs, I account all things but Loſs, for the Excellency of the Knowledg of Jeſus Chriſt, my Lord; for whom I have ſuffered the Loſs of all things, and do account them but Dung, that I may win Chriſt*, &c. Phil. 3. 8. A true enlightned Soul looks firſt to Chriſt's Perſon, as being affected with his Beauty, and Sweetneſs of his Love; and then to the Goods and Riches he poſſeſſeth: As a Woman newly married, looks firſt to her Husband, and then to the Inheritance, or elſe is little better than an Harlot.

6. But did I ſay, a Deſire after Chriſt? Be not miſtaken, to think that every Deſire after him is a Sign of true Faith. (1.) It is a fervent Deſire; ſuch deſire him more than all the World. That Soul pants after him, and Union with him, more than after Heaven and Glory. It greatly endears Chriſt to the Soul. *He is the chiefeſt of Ten Thouſand.* Pſal. 73. 25. (2.) 'Tis ſuch a Deſire, as in a hungry Man, nothing will ſatisfy him but Bread; ſo nothing will ſatisfy a true Believer, but Chriſt, the Bread of Life.

7. If a Man hath true Faith, he knoweth the Time when he was without it; he knoweth he was once blind, and without God and Chriſt. I will not ſay, he knows the very Inſtant when God wrought it in his Soul; but he can ſay with the Man whoſe Eyes Chriſt opened, *Whereas I was blind, I now ſee.* Jon. 9 25.

8. And not only ſo, but he knows the Way and Means by which he obtained it, *viz.* either by Hearing, or Reading, or Meditating on the Word of God; either in the free Tender of Chriſt to Sinners in general, or to dejected, burthened, and heavy-laden Sinners, in particular.

9. Faith is uſually obtained of God in a conſtant and laborious ſeeking and crying to him for it. What Pains hath it coſt you, Sirs? Precious Faith is not eaſily obtained to. What Conflicts have you found within? Satan ever makes ſtrong Reſiſtance, there is nothing he ſtrives to obſtruct or hinder more.

10. What Love to God hath thy Faith wrought in thee? True Faith works by Love. *Mary* believed, and loved much.

11. Hath thy Faith purified thy Heart? Haſt thou ſeen its horrid Filth and Pollution? and doſt thou long after Purity? not only to have thy Sins pardoned, but alſo purged away, and the Power and Dominion thereof deſtroyed?

12. What Alteration in the Courſe of thy Life hath Faith wrought? Faith made *Jordan* go back. There is a Turning the whole Man to God, a glorious Change in every Faculty, in Heart, and alſo in Life. *Half my Goods*, ſaith *Zacheus*, *I give to the Poor.* Luk. 19. 8. And in the *Acts* 'tis ſaid, *Thoſe that uſed unlawful Arts, burned their Books.* Act. 19 19 *If any Man be in Chriſt, he is a new Creature.*

13. Faith leads the Soul to receive Chriſt in all his Offices, not only as a Saviour, but alſo as a Sovereign: not only as a Prieſt, to die, and appeaſe the Wrath of God for us, but alſo as a Prince, to rule and reign in us.

14. What Obedience therefore flows from thy Faith? Doſt thou boldly and viſibly profeſs Jeſus Chriſt, following him whitherſoever he goeth; not cloſing in with one of his Precepts only, but obeying all of them from thy Heart, which thou art convinced of, and knoweſt to be thy Duty. *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments.* Pſal. 119. 6.

15. What Peace hath Faith brought to thy Soul? *Being juſtified by Faith, we have Peace with God, through our Lord Jeſus Chriſt.* Rom. 5. 1.

Secondly; From what hath been noted we may infer, There is an abſolute Neceſſity of Faith.

1. In reſpect of Goſpel-Revelation. *Without Faith it is impoſſible to pleaſe God.* Heb. 11. 6.

2. There is no Salvation without it, *Rom.* 3. 26. Thou muſt be beholden to another for a Righteouſneſs, becauſe thou haſt broken the Law, that pronounceth the Curſe againſt thee; thou haſt none of thy own that will be accepted in the ſight of God. *He that believeth not, ſhall be damned. Unleſs ye believe that I am He, ye ſhall die in your Sins.* Joh. 8 22.

3. There is a Neceſſity of Faith, becauſe all Boaſting is excluded. God's deſign in our Salvation is, wholly to exalt his own Free-Grace. It is of Chriſt's procurement, and thou muſt go unto him for it, or go without it. Rom. 3. 27

Thirdly; If Faith be much more precious than Gold, then labour for it above Gold; be not contented with a little of it, but wisely provide your selves with good Store. Grow in Faith, get a strong Faith.

Quest. *Will not a small or weak Faith save us, as well as a strong?*

Answ. Yea, if it be of the right kind, tho never so small, the Person that hath it is as fully justified, as he that hath the greatest degree nd measure of it. Yet it concerns thee to get a strong Faith, for these Reasons following:

1. Because thou mayest meet with strong Assaults and Temptations from Satan, and thou hast no way to resist him but by the Shield of Faith, and it may be a little Faith will not be sufficient to withstand those Exercises and Assaults thou mayest meet with.

2. Because God expects much Faith of those he hath afforded much Means unto:
Isa. 5. 4. *I looked it should bring forth Grapes.* God looks for Fruit, answerable to the Cost and Charge he hath been at with a People, or a particular Person.

3. Because God may bring you into such a condition, that you may have nothing
Hab. 3. 17. else to live upon, *The Fig-Tree shall not blossom, neither Fruit be in the Vines*, &c. That is a Time for the Saints to live by Faith; and if their Faith be small, what will they do then?

4. Because as thy Faith is more or less, so will thy inward Peace and Joy be in Christ Jesus. He that hath but a small degree of Faith, is often at the foot of the Hill, and under doubtings and becloudings in his own Spirit.

5. Because such as have but little Faith, will find the Way to Heaven harder, and more difficult, than they who have much of it, or are strong in Faith. Weak Folks are hard put to it to get up a high Hill.

6. Because it is a strong Faith that glorifies God most, as it appears in respect of
Rom. 4. 19, 20. *Abraham. He being not weak in Faith, considered not his own Body being dead.* —— *He staggered not through Unbelief, but was strong in Faith, giving Glory to God.*

Quest. *But what is the Cause that some Christians are so weak in Faith?*

Answ. 1. Some are but just brought forth, lately converted, they are like new-born Babes: Can you expect a Child in the Cradle, should be as strong as such as are twenty or thirty Years old?

2. Perhaps some have but little Faith, because they want the Means of it, which others have; It may be they have more Law preached to them than Gospel, more Terror from *Sinai*, than Joy from Mount *Zion*.

3. Again, some may be weak in Faith, because they pore more upon their own inward Corruptions, than they meditate on Christ's Righteousness, more on their own Emptiness, than on Christ's Fulness. They see their Debts, but have not their Eyes upon their Surety, who hath discharged and blotted all out.

4. Others may have little Faith, because they do not improve that which they have, they are not industrious Traders, they do not labour after, and cry to God for more Faith. The way to grow rich, is to be diligent. *Lord, encrease our Faith.*

5. Some have no more Faith, because they give way to Temptations, and let their inward Corruptions too much prevail. Weeds will hinder the Growth of precious Flowers: Self-Love, worldly Pleasure, Pride, and Passion, choak and obstruct its Growth. Faith is a tender Herb.

6. Perhaps Christians have no more, because they mind not those precious Grounds and Encouragements, which God in Mercy hath offered for the encrease, strengthning, and growing of Faith.

Quest. *How may I know a weak Faith from a strong?*

Answ. 1. A weak Christian, one weak in Faith, looks more within than without, grounds more on the good Desires and Heavenliness of his Affection, than the Cove-
Joh. 14. 19 nant and Promise of God: Now a strong Christian looks to Christ. *Because I live, ye shall live also.* 'Tis not because my Affections live, my Obedience lives, or I have Life in Obedience, or performance of external Duties, but because Christ lives, *By whom I live.* Gal. 2. 20.

2. A

2. A weak Chriſtian conſults more the Power of the Enemy, than he doth the Strength of God, Chriſt, and the holy Spirit; and is much acted by Sence, in reſpect of Means, how this or that ſhould be done: *Can God furniſh a Table in the Wilderneſs?* But a ſtrong Saint believes in Hope againſt Hope; a ſtrong Faith takes up in the Power, Grace, and Sufficiency of God: *The Lord is on my ſide, I will not fear what Man can do unto me.* Pſal. 78. 19. Pſal. 56. 4.

3. A weak Faith grows weaker and weaker, and ready to let go its hold at every diſcouragement. If a Corruption or Temptation prevails, all his Hope of Heaven is almoſt gone preſently. Thus it was with *Peter, Help Lord, I periſh.* But ſtrong Faith is rather ſtrengthned thereby; as appears in the Woman of *Canaan.* You may judg of a ſtrong Faith by its Power over the Enemy. *I have written unto you, young Men, becauſe you are ſtrong, and the Word of God abideth in you, and you have overcome the Wicked One.* 1 Joh. 2. 14.

4. A weak Faith is much for doing, that ſo he may have Peace and Comfort within: *What muſt I do?* &c. And as his Obedience to God is kept up, ſo is his Comfort; (not but that great Peace is to them that keep the Law, and that are found in the way of Obedience.) But a ſtrong Faith, in all it doth, is kept up by Chriſt's doing, by Chriſt's Obedience; he ſees his Acceptation comes in through the Lord Jeſus's Undertaking for him. Acts 16. 30.

5. A weak Faith is ſubject to reſt too much upon the Means, and outward Ordinances. He performs Duty, and is found in the Appointments of Chriſt, becauſe of the Fat and Sweet of them, or ſome preſent Comforts of the Spirit in the performance of them, rather than becauſe commanded of God, and to manifeſt his Obedience and Subjection unto him; and if he meets not with his expectation, he is ready preſently to faint, and be diſcouraged, and concludes the Ordinances do not belong to him, or he is not a converted Perſon, *&c.* or elſe thinks wholly to neglect them for time to come.

6. A weak Believer is ready to judg of his Juſtification, by his inward Sanctification. When he finds eminent Power over Sin, then he begins to conclude he may be in a ſaved State; tho I do not ſay, that a Man is actually juſtified, before he is in ſome meaſure or degree made holy; where the one is, the other will follow, as the Effect the Cauſe.

Queſt. *How may a weak Faith or Hand be ſtrengthned, and feeble Knees confirmed?*

Anſw. 1. Conſider, a weak Faith is precious, a little Gold is Gold, a little Water is Water: Thou art a Believer, though thou art but a weak Believer.

2. A weak Faith, being true, may in time prove ſtrong, and grow to be a great Faith.

3. Tho thou haſt but a weak Faith, it will ſave; doubtleſs ſome weak Eyes beheld the Brazen Serpent, and were healed.

4. Weak Faith, if it be true, ſhall never fail totally, nor be taken away: He that is the Author of it, will likewiſe be the Finiſher. *Being confident of this very thing, that he which hath begun a good Work in you, will perform it to the Day of Jeſus Chriſt.* Phil. 1. 6.

Hope compared to an Helmet.

Epheſ. 6. 17. *And take the Helmet of Salvation*, &c.
1 Theſſ. 5. 8. *And for an Helmet, the Hope of Salvation.*

AN *Helmet* is a Piece of Armor for the Head, commonly called a Head-Piece.

[*Hope*] the Word is derived from הוה *Havah*, which ſignifieth to *expect*, or *wait*; and it notes a very vehement Intention both of Body and Mind, in waiting, expecting, or hoping; when a Man waits (as it were) ſtretching forth his Spirit or his Mind, putting himſelf out exceedingly to hope or wait for a thing.

Hope is a Divine and Super-natural Grace or Fruit of the holy Spirit, and may be thus deſcribed:

Firſt; 'Tis a patient and well-grounded Expectation of whatſoever God hath promiſed. God is the Author of it, called the *Hope of Iſrael*, and *the God of Hope*. The Believer is the Subject of this Hope. The Object, in a ſtrict ſence, is God, who comprehends all the Good that Saints dwell in the Faith and expectation of: *What wait I for? my Hope is in thee:* In a large ſence, it is the Good of the Promiſe not in hand, or already accompliſh'd, but to be performed hereafter: *Hope that is ſeen, is not Hope; for what a Man ſeeth, why doth he yet hope for it?* Futurity is intrinſecal to Hope's Object, and diſtinguiſheth it from Faith, which gives a preſent Being to the Promiſe, and is ἐλπιζομένων ὑπόςασις, *the Subſtance of things hoped for.* The Good of the Promiſe hath a kind of Subſtance by Faith in the Soul; it is in Heaven (as it were) in an Interview; it brings the Chriſtian and Heaven together, as if he were there already.

Pſal. 39. 7.

Rom. 8. 24

Heb. 11, 1.

Why Hope is compared to an Helmet, will appear in the following Parallel.

Metaphor.	Parallel.
THe Helmet defends the Head, that eminent part of the Body, from the Dint of Bullet or Sword.	HOpe of Heaven defends the principal Parts and Faculties of the Soul, from the dangerous Aſſaults of Sin and Satan, particularly the Judgment, which moſt Expoſitors underſtand is intended by the Head. What avails that Faith which Men have, without a well-grounded Hope of future Life? Devils have a kind of Faith, they believe, but have no Hope. Faith eyes the Promiſes; and Hope preſerves the Soul from Satan's Wounds, keeping it in a faithful and ſtedfaſt expectation of the fulfilling of them: By which means a Saint is help'd chearfully to ſuffer the Loſs of all other things, and that in Judgment, hoping it will be made up again to him in another World: Like as Hope cauſeth the Husband-man to caſt his choice and precious Seed into the Earth: *He that ploweth, ploweth in Hope*; he hopes for a greater Increaſe at Harveſt. So a Merchant ventures much Treaſure to Sea, as far as the *Indies*, in Hope; for had he not good Hopes of advantagious Returns, all would account him a Fool ſo to do. 1 Cor. 9. 10.
II. The Helmet maketh a Souldier fearleſs, and very couragious in the Day of Battel; for if his Head and Heart be well defended, he is in no great danger of his Life.	II. In like manner, Hope of Heaven makes a Saint very couragious for Chriſt, and his bleſſed Intereſt. *Hope maketh not aſhamed.* 'Tis the Hope of Heaven, that cauſeth Saints to endure Afflictions and Perſecutions with Patience, and not to fear the Faces of their Enemies: for if the Judgment, Will, Affection, and Conſcience of a Believer be preſerved from the mortal Wounds of the Adverſary, he is ſafe, and out of Danger, which is all done by this part of the Chriſtian's Armor. How confidently and daringly did *Goliah* come forth againſt *Iſrael*, with his Helmet of Braſs, and other Furniture, as if he had been ſo encloſed in his Armor, that it was impoſſible any one ſhould prevail againſt him. This made him carry his Creſt ſo high, and Rom. 5. 5.

Metaphor. Parallel.

and to defy a whole Hoſt. Tho he was miſtaken in his Armor, yet here is an Helmet, &c. that whoſoever wears it ſhall never be put to ſhame for his holy Boaſting. Isa.49.23. God himſelf allows him ſo to do, and will bear him out in the *rejoycing of his Hope.* Psal.27.3. *They ſhall not be aſhamed that wait for me.* Therefore ſaith *David*, *Tho an Hoſt ſhould encamp againſt me, my Heart ſhall not fear*, &c. *My Head ſhall be lifted above mine Enemies.* Two things make the Head hang down, Fear and Shame; now Hope eaſeth the Chriſtian's Heart of both theſe, and ſo forbids him to give any ſign of a deſponding Mind, by a dejected Countenance, in the worſt of Times: *When theſe things come to paſs, then lift up your Heads, for your Redemption draweth nigh.* Luk.21.28

III. An Helmet tends to the compleat harneſſing and ſetting out of a Souldier, to meet his Enemy, by which means he is terrible to behold, as Experience ſhews; for how fierce doth an Army of Souldiers look, when armed *Cap-a-pe?* And eſpecially the Head-piece tends to do it. Many have been ſtruck with great trembling, by beholding an Army of Souldiers with Helmets on.

III. A well-grounded Hope of Salvation, and of Victory againſt the Enemy, tends to the compleat harneſſing, or fitting out of every true Chriſtian, to meet and encounter with the Adverſary, by which means alſo they are ſaid to be *as terrible as an Army with Banners*, which Mr. *Ainſworth* applies to this Armor. *The Weapons of our Warfare are not carnal, but mighty through God, to the pulling down of Strong-Holds*, &c. *Iſrael* being compleatly furniſhed with Armor of Proof, who were a People ſaved by the Lord, the Shield of their Hope, and who was the Sword of their Excellency, God hereby put the Fear and Dread of them upon all the Nations under the whole Heavens; who heard of the Fame of them, and trembled not? *Deut.* 2. 2. *The People heard, and were afraid; Sorrow took hold on the Inhabitants of* Paleſtina. *The Dukes of* Edom *were amazed; the mighty Men of* Moab, *Trembling took hold upon them.* —— *All the Inhabitants of* Canaan *melted away, and Dread fell upon them.* And thus will it be again, when God brings forth the Sons of *Zion* againſt the Sons of *Greece*, every way compleatly armed, with Shield and Helmet, as an *Army with Banners.* 2 Cor.10. 4. Exod.15. 14,15,16. Psal.48. 5, 6. Zech.9,13

IV. An Helmet, as well as other Pieces of Armor, muſt not be put off, or laid aſide, until the Battel be over. There are ſome Inſtruments and Engines uſed in War, that are made uſe of but now and then; but the Shield, Breaſt-plate, and Helmet, *&c.* are neceſſary continually, when Arms are employed.

IV. So Hope, the Helmet of Salvation, muſt be taken by every true Chriſtian, and never laid aſide, until the Field is won, and all the Enemies ſubdued. Hence ſaith the Apoſtle, *Gird up the Loins of your Minds, be ſober, and hope to the End, for the Grace that ſhall be brought unto you at the Revelation of Jeſus Chriſt.* 1 Pet.1.13 *Now abideth Faith, Hope, and Charity.* 1 Cor.13. ult *We deſire every one of you to ſhew the ſame diligence, to the full aſſurance of Hope, unto the end.* Heb.6.11, 12.

V. A Souldier, that hath his compleat Armor on, (as the having on the Helmet doth import, becauſe it is uſually the laſt Piece of Armor defenſive that is put on) is ready for Service, when his Captain commands him forth; and from hence he is animated, and becomes very diligent, and doth great Execution oftentimes upon the Enemy; yea, and more is expected from him, than from one that is unarmed.

V. So a Souldier of Jeſus Chriſt, having the whole Chriſtian Armor on, is ready for any Service or Suffering for his Captain, and waits but for the Word of Command, and he adventures forth, as *Abraham* did, not knowing whither he went. Hope of Salvation particularly maketh a Man very active; it is called a *lively Hope*; more is expected from him, than from one that is hopeleſs. Alas! he goes on without any Heart, that hath no grounded Hope of Heaven, and the bleſſed Enjoiment of God and Chriſt for ever.

Metaphor.

AN Helmet which Men uſe in War, hath been, may be pierced through, to the loſs of the Life of the Souldier that hath it on.

II. An Helmet uſed in War amongſt Men, tho it may preſerve the Head from Danger, yet it cannot preſerve the Breaſt, but that may be wounded by Sword or Dart.

III. Men may have Helmets on, and yet notwithſtanding loſe the Day, be overcome, and flie before their Enemies, with Shame and Diſgrace.

Diſparity.

BUt this ſpiritual Helmet, called the Hope of Salvation, which hath God, and all Good both here and hereafter, for its Object, againſt this there can be no Aſſault made, nor Force of Weapon uſed, to the endangering of the Life of the Soul.

II. But a well-grounded Hope, the Helmet of Salvation, doth wonderfully preſerve the Conſcience, as well as the Judgment, from being corrupted by the Wounds of Error, and rotten Principles, carried on by the cunning Craftineſs of Men, whereby they lie in wait to deceive.

III. But he that engageth in this ſpiritual Armor, of which the Helmet is a part, (*having on the whole Armor of God*) doth not only make a Chriſtian to wit ſtand the Enemy, but alſo to ſtand againſt any Aſſault. *Hope* of Salvation *maketh not aſhamed.* Epheſ. 6. Rom. 5. 5.

Inferences.

FRom hence you may perceive, how exceeding uſeful Hope is to all true Chriſtians, in their ſpiritual Warfare with the Enemies of the Soul.

2. It ſhews that a Chriſtian's Life is a Life of Hope or Expectation: The Promiſes of God are not preſently accompliſhed; he ſeems to ſtay long, ere he makes good what he hath engaged to give to them.

3. And tho he ſtays long before he performs his Promiſe to us, yet they ſhall be accompliſhed at laſt, in the beſt time, to the eternal Joy of their Hearts. Hope deferred makes the Heart ſick, but when it comes, it is a Tree of Life. *The Viſion is for an appointed Time, but at the end it ſhall ſpeak, and not lie*, &c.

4. That tho God ſtays long before he performs his Word and Promiſe, yet it is our Duty to wait patiently till it is fulfilled. *Wait for it, becauſe it ſhall ſurely come*, &c.

5. That Hope pacifies and quiets the Soul of a Believer, till the Promiſes are accompliſhed and fulfilled.

It may alſo ſerve to caution every Chriſtian to take heed he does not take a counterfeit Helmet. There is a Hope that will prove like a Spider's Web. Tho a true and lively Hope maketh not aſhamed, yet ſome Men will one day be aſhamed of their Hope, *&c.*

See Hope the Anchor of the Soul.

Hope compared to an Anchor.

Heb. 6. 19. *Which Hope we have as the Anchor of the Soul, both ſure and ſtedfaſt*, &c.

HOpe is not only compared to an Helmet, but alſo to an Anchor, as the Soul is compared to a Ship, which Metaphor is opened under its proper Head.

Queſt. *What is this Hope that is called the Anchor of the Soul?*

Anſw. 1. *Negatively.* It is not a Hope of being rich, great, and mighty in the World. They eſteem not of things below at ſuch a rate, as to make them their Hope: *If I have made Gold my Hope, or have ſaid to the fine Gold, thou art my Confidence*, &c. Gold is put here (by a *Synechdoche* of the Part for the Whole) for all earthly things; ſo that whereas *Job* ſaith, *If I have made Gold my Hope*, his meaning is, if I have made any good things on Earth my Hope. Job 31. 24.

'There is great difference (ſaith Mr. *Caryl*) between hoping for Gold, and making Gold our Hope; we may hope for worldly good things, but we muſt not make 'any thing of this Life our Hope. And further he ſaith,

'To make Gold, either gotten, or to be gotten, our Hope, implieth theſe four things:

'1. An high Eſtimation of it, as that which can do great things for us, or ſtand 'us in ſtead, beyond any other thing, to make us happy.

'2. A longing Deſire after it. There is always ſo much Deſire of that we hope 'for, that the thing hoped for is ſometimes expreſſed by the Deſire. Hope deferred Prov. 13. 'maketh the Heart ſick; but when the Deſire (that is, the thing hoped for) co- 12. 'meth, it is a Tree of Life.

'3. Utmoſt and unwearied Endeavours to obtain it. That which a Man makes 'his Hope, he will make his Work, and never ceaſeth working till he hath attained 'it, or is convinced there is no poſſibility of attaining it.

'4. To make Gold our Hope, implieth much Trouble and Anxiety of Mind, 'when once we ſee our Endeavours ineffectual and unſucceſsful about the attaining of 'it. If Hope deferred makes the Heart ſick, (as was hinted before) then when Hope dies, or as *Zophar* ſpeaks, *chap.* 11. 2 . is *as the giving up of the Ghoſt*, the Heart muſt needs die too.

2. It is not Hope of Length of Days: *If I wait, the Grave is my Houſe*, &c.

But then, 2. *Poſitively*, it is a patient and well-grounded Expectation of the Accompliſhment of what God hath promiſed. Faith ſees the Promiſe, and beholds it, tho afar off: *Abraham ſaw my Day*, ſaith Chriſt: But then in comes Hope, and keeps the Soul alive, in a well-grounded expectation of the fulfilling and accompliſhment of it. *See the Deſcription of it where* Faith *is compared to an* Helmet.

Why Hope is compared to an Anchor, may appear by what followeth.

Metaphor.

AN Anchor is a good Stay and Security to a Ship in a Storm. What would the Mariner do, had he not an Anchor to caſt out of the Ship, when he is in danger of Rocks and Sands?

II. An Anchor takes hold of ſomething which is out of ſight.

Parallel.

SO Hope in God, through Chriſt, is a moſt excellent Stay for the Soul of a Believer, in a Day of Trouble and Perſecution. *They ſuffered joyfully the ſpoiling of their Goods, knowing in themſelves, they had in Heaven a better and enduring Subſtance. We are ſaved by Hope*, &c. It ſtays the Soul, as an Anchor does the Ship. Heb. 10. 34.

II. So Hope, the Anchor of the Soul, takes hold of ſomething which is not ſeen with carnal Eyes, which is within the Vail, &c.

Metaphor.

III. An Anchor, when it takes hold of a Rock, or firm Ground, faſtens and ſtays a Ship more ſteadily, preſerving it from ſuffering Shipwrack.

IV. An Anchor would be of no uſe without the Cable to which it is faſtened.

V. An Anchor, that it may be of advantage to a Ship, requires Skill rightly to caſt it.

Parallel.

III. So Hope, the Anchor of the Soul, taking hold of Chriſt, who is called a Rock, ſtays the Soul in a perilous Time moſt firm and ſteadily, ſo that it is ſafe from ſpiritual Shipwrack.

IV. So Hope without Faith is of no uſe, nor can avail the Soul any thing in time of Need; thoſe two Graces always co-operate, and work together for the help and ſuccour of a Believer.

V. Hope, the Anchor of the Soul, muſt be rightly caſt, or elſe it will not profit a Saint any thing in the Day of Trouble. It muſt be caſt *within the Vail, whither the Fore-runner is for us entred, even Jeſus*, &c. Heb. 6.

Metaphor.

AN Anchor is caſt down into the Sea, River, *&c.*

II. An Anchor may let go its hold, or be broke, and ſo become uſeleſs to a Ship, by which means the Ship may be loſt.

Diſparity.

HOpe, the Anchor of the Soul, is caſt upward; the Saint's Hope is in Heaven.

II. Hope, the Anchor of the Soul, is both ſure and ſtedfaſt; hence it is ſaid, *Hope maketh not aſhamed.* If their Hope was not firm, or were there any danger of its being loſt or broke, the Saints of God were in a ſad Condition, and they might turn away with their Faces aſhamed. If their Hope ſhould fail them, they would have no Refuge left. If Hope holds, all holds; but if Hope be gone, all is gone. Neither is it to be thought, that the Hope of holy *Job*, *Heman*, and others, who in Trouble ſpake of their *Hope being gone, and periſhed from the Lord*, was indeed utterly loſt and periſhed, but that it was only ſo in their own Apprehenſion, they being in great depths of Deſpondency, and under ſad Deſertion of Spirit. Like as the Church was, when ſhe ſaid, *My God hath forſaken me, my God hath forgotten me*; which God himſelf graciouſly anſwers, It was not ſo, nor could be ſo. A Saint's ſtanding in Chriſt is firm; the Covenant is ordered in all things, and ſure. But to confirm this glorious Truth, and make it yet more clear, and that I may leave no room for an Objection, that Hope is both ſure and ſtedfaſt, *&c.* Conſider the many ſtrong Bars that are cemented together, (as ſo many Bars of Iron) hammered by the Spirit, to the making of this bleſſed Anchor of the Soul both ſure and ſtedfaſt.

Firſt; The Love of God is a ſure Ground of the Saints Hope. *I have loved thee with an everlaſting Love*, &c. *If his Children forſake my Law, and walk not in my Judgments; if they break my Statutes, and keep not my Commandments: Then will I viſit their Tranſgreſſions with the Rod, and their Iniquity with Stripes. Nevertheleſs, my Loving-kindneſs will I not utterly take from him, nor ſuffer my Faithfulneſs to fail: My Covenant will I not break, nor alter the thing which is gone out of my Lips. — The Lord thy God in the midſt of thee is mighty, he will ſave, he will rejoyce over thee with joy, he will reſt in his Love, he will joy over thee with ſinging. I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.* If the Love of God be from everlaſting to everlaſting to them that fear him; if he reſts in his Love; if he will not remove his Loving-kindneſs from them, notwithſtanding their Sins and Infirmities; if nothing can ſeparate them from the Love of God, which is in Chriſt Jeſus our Lord: then the Hope that Believers have in God is both ſure and ſtedfaſt. Jer. 31. 3. Pſal. 89. 30, 31, 32, 33. Zeph. 3. 17. Rom. 8. 38, 39.

Secondly; God hath choſen, elected, and predeſtinated Believers in Chriſt unto eternal Life. *For whom he did foreknow, he alſo did predeſtinate, to be conformed to the Image of his Son. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* The ſame Rom. 8. 29, 30.

Perſons

Diſparity.

Perſons that are predeſtinated, are called; and the very ſame that are called, are juſtified; and the very ſame who are juſtified, are, or ſhall be glorified: —— Therefore the Hope that Believers have, is both ſure and ſtedfaſt.

Thirdly; Chriſt's Death is a ſure Ground of Hope. *Who is he that condemneth? It is Chriſt that died. I lay down my Life for my Sheep.* Chriſt in an eſpecial manner laid down his Life for thoſe which the Father gave to him, with an abſolute Purpoſe and Intention eternally to ſave them; and he ſhall not loſe his Purchaſe, nor miſs of the Merit of his moſt precious Blood: Therefore the Saints Hope is both ſure and ſtedfaſt.

Fourthly; Chriſt's Reſurrection is a ſure Ground of Hope. *Chriſt roſe again from the Dead, to juſtify all thoſe who truly believe in him. Who ſhall condemn? It is Chriſt that died, yea, rather that is riſen again. — Who was delivered for our Offences, and was raiſed again for our Juſtification.* Thus Chriſt, by his Reſurrection, doth actually juſtifie all that believe in him; therefore the Saints Hope is both ſure and ſtedfaſt. Rom. 8.34

Fifthly; The Interceſſion of Chriſt is a ſure Ground of Hope. *Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh Interceſſion for us. Seeing he ever liveth to make Interceſſion for us. Father, I will that thoſe alſo whom thou haſt given me, be with me where I am, &c. I have prayed for thee, that thy Faith fail not. If any Man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous.* Chriſt prays the Father, that all his Children may be kept from falling, that their Faith fail not, that they may have their Sins pardoned, and may be where he is, *&c.* And he is always heard and anſwered by the Father: *I know thou heareſt me always.* Therefore the Saints Hope is both ſure and ſtedfaſt. Rom. 8.34 — Heb. 7.25 — Joh. 17.24 — Luk. 22.31 — 1 Joh. 2. 1, 2.

Sixthly; The Covenant of Grace is a ſure Ground of Hope. *Although my Houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure; for this is all my Salvation, and Deſire, tho he make it not to grow. For the Mountains ſhall depart, and the Hills be removed; but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath mercy upon thee.* The Covenant ſtands in Chriſt, it was made in him, he undertook to perform the Conditions of it by his Spirit, in behalf of all true Believers, as their Surety. We ſtand not in Chriſt, in the New Covenant, as we ſtood in *Adam*, in the Old. *Adam* was a Perſon, that might, or might not ſtand, it was in his own power to ſtand or fall; but the Covenant of Grace is more firm and ſure in many reſpects, eſpecially in regard of the Excellency, Power, Ability, and Immutability of Jeſus Chriſt, who, as the ſecond *Adam*, and publick Perſon, hath undertaken for all his Seed. If our ſtanding was in the New Covenant, as *Adam*'s was in the Old, doubtleſs we ſhould not continue in our ſtedfaſtneſs one moment: For if he was overcome by Satan, that had no evil or depraved Nature in him, for Satan to faſten a Temptation upon, how ſhould we eſcape him, that have ſuch a Body of Sin and Death in us, even the Seed or Root of all Corruption, our Hearts being like Tinder, ready to take with every Spark of the Devil's kindling. *I will make an everlaſting Covenant with them, that I will not turn away from them, to do them Good: But I will put my Fear into their Hearts, that they ſhall not depart from me.* As God will not turn away from us, ſo he will not ſuffer us to depart from him. This is not like the Covenant he firſt made. Therefore the Saints Hope of Salvation is both ſure and ſtedfaſt, an Anchor that will hold, and cannot be broken. 2 Sam. 23. 5. — Iſa. 54. 10. — Jer. 32. 40.

Seventhly; The Fulneſs of Grace, which is treaſured up in Chriſt for Believers, is a ſure Ground of Hope. *It pleaſed the Father, that in him ſhould all Fulneſs dwell. And of his Fulneſs have we all received, and Grace for Grace.* Hence it is that all the Wants of Believers are ſupplied: *But my God ſhall ſupply all your Needs, according to his Riches in Glory by Chriſt Jeſus.* Inſomuch that when ever any, tho the meaneſt and weakeſt Saint, is in need of Support or Help, in time of great and imminent Danger, he may have not only Supply in one reſpect, but a full and compleat Supply in all reſpects, anſwerable to the various Exerciſes that Believers meet with in their Chriſtian Courſe, to the end they may not miſcarry, or ſuffer Shipwrack; for that in Chriſt they have a Fulneſs of Wiſdom to inſtruct and counſel them, a Fulneſs of Love and Care to guide them, a Fulneſs of Power and Strength to hold them up, that they may be ſafe, and to ſtay them from ſinking, as he did *Peter*, who, when under the fear of miſcarrying, cries out to Chriſt for help; a Fulneſs of Pity and Compaſſion, to commiſerate them in all their Diſtreſſes; and a Fulneſs of Grace and Mercy, to Col. 1. 19. — Joh. 1. 16. — Phil. 4. 19.

Diſparity.

pardon and fully blot out all their Sins and Failings, and be with them in all their Sorrows and Sufferings. Therefore the Saints Hope of Salvation is both ſure and ſtedfaſt.

Eighthly; The Mercy of God is a ſure Ground of Hope. If the Mercy of God can fail, the Saints Anchor may fail; but the Mercy of God endureth for ever. *Behold, the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy. I truſt in the Mercy of God for ever and ever. Where is the ſounding of thy Bowels, and thy Mercies towards me? Are they reſtrained?* The Saints of God, as appears from hence, truſt in the Mercy of God, and that endureth for ever and ever. His Bowels to his People can never fail. *Can a Woman forget her ſucking Child, that ſhe ſhould not have compaſſion on the Son of her Womb? Yea, they may, but I will not forget thee.* Therefore the Saints Hope is both ſure and ſtedfaſt.

Pſal. 33 18 & 52 8. Iſa. 63. 13.

Ninthly; The Promiſe and Oath of God are a ſure Ground of Hope. *For Men verily ſwear by the greater, and an Oath for Confirmation is to them an End of all Strife. Wherein God willing more abundantly to ſhew unto the Heirs of Promiſe, the Immutability of his Counſel, confirmed it by an Oath: That by two immutable things, in which it was impoſſible for God to lie, we might have ſtrong Conſolation, who have fled for Refuge, to lay hold upon the Hope ſet before us: Which Hope we have as an Anchor of the Soul, both ſure and ſtedfaſt. In Hope of eternal Life, which God that cannot lie promiſed, before the World began. As God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my People.* If the Promiſe and Oath of God be not enough to aſſure Believers of their ſafe and firm ſtanding in Chriſt, and of their Aſſurance of Heaven, nothing is. Therefore the Saints Hope is both ſure and ſtedfaſt.

Heb 6.16, 17, 18, 19. Tit. 1 2. 2 Cor. 6. 16.

Tenthly; That Relation which Believers ſtand in unto God, is a ſure Ground of Hope. He is their Father, and they are his dear Children; he is their Husband, they his Spouſe: Will a dear Father ſuffer his dear Children to periſh, and be torn in pieces, if he hath Power to help them? or the dear Husband his dear Wife? The Love of God to his Saints exceeds the Love and Pity of either Father or Husband; therefore Hope, the Anchor of the Soul, is both ſure and ſtedfaſt.

Eleventhly; The Power of God is a ſure Ground of Hope. *My Sheep hear my Voice, and follow me, and I give to them eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of my Hand. My Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand;— who are kept by the Power of God, through Faith, unto Salvation.* If the Power of God be ſufficient to keep Believers from falling, and to preſerve them to his heavenly Kingdom, then their Hope is both ſure and ſtedfaſt.

Joh. 10. 27, 28, 29.

Object. *But it is through Faith they ſtand, and their Faith may fail.*

Anſw. Chriſt, as I ſhewed before, hath prayed, *that their Faith fail not*; and beſides, he is the Author, Increaſer, and Finiſher of it. *He that hath begun a good Work in you, will perform it unto the Day of Chriſt.*

Phil. 1. 6.

Twelfthly; Regeneration is a ſure Ground of Hope. *That which is born of the Fleſh, is Fleſh; that which is born of the Spirit, is Spirit. Being born again, not of corruptible Seed, but of incorruptible*, &c. Such as is the Seed, ſuch is the Product of it: The Seed being immortal, by which the Saints are regenerated; ſure this may be ſure Ground of Hope, that they ſhall not periſh. There is in them an holy and Divine Principle, ſo that they cannot ſin unto Death, or loſe eternal Life.

John 3. 6. 1 Pet. 1 23.

Let us now put all theſe together, and then doubtleſs we ſhall conclude, that the Saints Hope of Heaven is no Fancy, but like an Anchor that is both ſure and ſtedfaſt.

Inferences.

Firſt; Examine your ſelves, what Hope you have; there is a falſe Hope, as well as a true. What is the Ground of thy Hope?

1. Some Men ground their Hope of Heaven upon outward Proſperity. This is the Worldlings Hope. They conclude God loves them, and will give Heaven to them, becauſe he hath given them ſo much of the Earth, not remembring, that God gives ſome Men their Portion in this Life: *Remember, Son, thou in thy Life time receiveſt thy good Things*, &c.

Pſal. 17. Luke 16.

2. Some

2. Some ground their Hopes of Heaven upon Civility, and external Righteouſneſs: They live ſober and honeſt Lives, and are not guilty of any groſs Sins. This is the moral Man's Hope, the Phariſee's, the young Man's in the Goſpel; the fooliſh Virgins had this Hope, and yet loſt Heaven.

3. Some ground their Hopes of Heaven upon the Merits of their own Works. This is the Papiſts Hope; for tho they place ſome Hope in Chriſt, yet they put Confidence in their own Works. Now this is to caſt Anchor on the Sands. Firſt; That which merits muſt be our own; but none of our good Works are our own. They are our own *ſubjective*, becauſe wrought in us, and they are ours in regard of the Benefit of them; but in reſpect of the Original they are none of ours, they are the Fruits of the Spirit; 'tis God hath wrought all our Works in us. Secondly; They muſt be compleat and perfect, or not meritorious; but the beſt Works performed by us are both impure and imperfect, more Droſs than Gold. Thirdly; That which merits muſt not be due upon any other account; paying Debts is not meritorious: Now there is nothing that we do, or can do, but it is due, 'tis a Debt we owe to God; we owe him all we have, are, or can perform: Therefore ſaith Chriſt, *When you have done all, ſay you are unprofitable Servants.*

Secondly; It ſhews, that the Hope of Believers is a glorious Hope; the Apoſtle ſaith, a *bleſſed Hope*, that is the Stay or Anchor of the Soul, *&c.* Tit. 2. 13.

Thirdly; All thoſe that have not this precious Grace, are at preſent in a hopeleſs Condition.

Queſt. *How may a Man know whether he hath a true and well-grounded Hope?*

1. If thou haſt a lively Hope, thou art born again; the new Birth entitles to a new Hope. What Hope can a Man have of Heaven, if he be not converted? *Unleſs a Man be born again, he cannot ſee the Kingdom of God.* 1 Pet. 1. 3. John 3. 3.

2. A true and well-grounded Hope is attended with a Train of other Graces. *Tribulation worketh Patience, and Patience Experience, and Experience Hope, and Hope maketh not aſhamed,* (why?) *becauſe the Love of God is ſhed abroad in our Hearts by the Holy-Ghoſt.* Thoſe that have the Grace of Hope, have the Graces of Faith and Love, and all other Fruits of the Spirit, more or leſs, in them. Rom. 5. 3, 4, 5.

3. Hope purifies the Heart: *He that hath this Hope in him, purifieth himſelf, even as he is pure.* If thou haſt an unſanctified Heart, never boaſt of thy Hope; it makes not only the Heart holy, but the Life alſo. 1 John 3. 3

4. Hope of Salvation is grounded upon the Promiſes of God. The Promiſes give Intereſt, and upon Intereſt ariſeth Hope; therefore he that hath not took hold of God's Promiſe by Faith, is deſtitute of Hope, the Anchor of the Soul. *Remember thy Word unto thy Servant, upon which thou haſt cauſed me to hope.* Pſal. 119. 49.

5. Hope keeps the Soul in a ſteady and ſure expectation of the Good of Promiſes, under Affliction and Sufferings; a Saint is hereby ſtayed and quieted, whilſt he is expoſed to the Loſs of all other things for Chriſt's ſake. *They took patiently the ſpoiling of their Goods, knowing in themſelves, they had in Heaven a better and more enduring Subſtance.* Heb. 10. 34

6. True Hope makes a Chriſtian very lively, and valiant for Chriſt, and his Truth: It fills the Soul full of ſpiritual Activity, it is called a *lively Hope*, it makes him bold, and not aſhamed of the Croſs, *&c.*

Love compared to Death, and the Grave, and to Coals and Flames of Fire.

Cant. 8. 6. *Love is ſtrong as Death, Jealouſy is as cruel as the Grave: The Coals thereof are Coals of Fire, which have a moſt vehement Flame.*

Verſe 7. *Many Waters cannot quench Love, neither can the Floods drown it,* &c.

THE Grace of Love which Chriſt hath infuſed into the Heart of his Spouſe, and all gracious Ones, is compared by the Holy-Ghoſt in theſe Scriptures to three things, which are of a mighty powerful and prevailing Nature, againſt whom there is no ſtanding: Firſt, *Death*; Secondly, the *Grave*; Thirdly, *Coals and Flames of Fire:* Which ſhew forth the vehement Power and Force of Divine Love to Jeſus Chriſt; *Which cannot be quenched.*

Firſt; Love is compared to *Death* and the *Grave.*

Metaphor.

DEath and the Grave overcome the ſtrongeſt Men, it prevails over the moſt powerful, wiſe, and learned in the World; neither can the moſt mighty Monarch encounter Death, or ſtand before it; there is no diſcharge in that War.

II. Death and the Grave ſeize upon every part of the corporal or mortal Body.

Parallel.

SO Love, that is in the Heart of a ſincere Chriſtian, prevails againſt all Difficulties and Oppoſitions, Temptations, Afflictions, and moſt cruel Sufferings and Torments, that can be exerciſed upon them, as appeared by the bleſſed Martyrs. Nothing is too hard for Love, it cannot be ſubdued, it overcomes all Sin and Suffering whatſoever.

II. So Love, when ſhed abroad in the Heart, ſeizeth upon all the Faculties of the Soul. Hence it is, that true Chriſtians are ſaid to love Chriſt with all their Hearts, and with all their Souls.

Metaphor.

DEath and the Grave put an end to natural Life, and ſo cauſe all Motions or Actions from thence to ceaſe.

II. Death overcomes and deſtroys that which we would (if poſſible) keep, *viz.* our Lives, that are moſt dear to us.

Diſparity.

BUt Love hath that Virtue, as it is a Grace of the Spirit, that it ſets all the Faculties of the Soul upon Acts of a ſpiritual Life. None are ſo lively as thoſe that truly love Jeſus Chriſt.

II. Love only overcomes that which is offenſive and contrary to us, or that ſtands in oppoſition to the Soul's Union with Chriſt, making that which would be injurious to Fleſh and Blood, to become profitable and advantagious; yea, tho it be to the Loſs of Life, yet Love takes away the Fear of Death, and makes the Soul willing to part with Life for Chriſt's ſake.

Love is alſo compared to Coals and Flames of Fire.

Metaphor.	Parallel
COals and Flames of Fire are of a burning and conſuming Quality.	THe Grace of Love kindled in the Soul of a Believer, burns up and conſumes that inordinate Deſire which is naturally in the Heart, after the Things and Vanities of this World; it eats up and conſumes all carnal and ſenſual Luſts whatſoever; all fleſhly and combuſtible Stuff, or Things that ſtand in the way, are burnt up and deſtroyed by it.
II. Coals and Flames of Fire are of a purging and purifying quality.	II. So the Grace of Love purgeth, cleanſeth, and purifieth the Soul; the Droſs and Filth of the Heart and Life being waſted away, a Chriſtian is made holy, ſanctified, and heavenly thereby.
III. Coals and Flames of Fire are of a melting and ſoftning Nature; they make things tender and pliable, meet to receive the Impreſſion of a Seal, *&c.*	III. So the Grace of Love ſoftens the Heart, and melts it, making it pliable, and very fit and capable to receive the Impreſſion and Divine Image of God.
IV. Some Fire is ſo vehement, that Water thrown upon it will not quench it, but rather cauſe it to burn more fierce and vehemently.	IV. The Grace of Love is of ſuch a ſtrong and vehement Nature, that it is impoſſible utterly to quench or extinguiſh it in the Soul, tho the Devil daily uſeth all his Strength and Skill to do it. Many ways he continually aſſaults Believers; when Temptations of one ſort fail, he trieth others: he offers worldly Pleaſures, Honours, Riches, yea, all the Goods (as I may ſay) of his Houſe; but all is in vain, nothing will quench this Divine Flame; the true Chriſtian utterly contemns him, with all he hath. The grand Deſign of Satan's courting a Man, with all his Offers, *All this will I give thee*, &c. is to gain his Love, or draw off his Affections from Jeſus Chriſt. If this Way will not do, he tries another, and brings Afflictions and Croſſes upon the Soul; but over theſe likewiſe is a Saint a Conqueror. Which makes the Apoſtle break forth into this holy Triumph: *Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or Sword?* No, none of theſe things can: *For I am perſuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come; nor Height, nor Depth, nor any other Creature, ſhall be able to ſeparate us from the Love of God, that is in Chriſt Jeſus our Lord.* Rom. 8. 35, 36, 37, 38.
V. Fire hath Light with it.	V. So the Grace of Love is attended with the Knowledg of Chriſt, who is the Object of Love: *Ignoti enim nulla cupido.*
VI. Coals and Flames of Fire afford Heat, they are of a warming and reviving Nature.	VI. So the Grace of Love heats our cold and frozen Hearts, it warms and revives them with ſweet and bleſſed Love and Zeal for God, and his Glory.
VII. Flames of Fire aſcend, or tend continually upwards.	VII. So the Grace of Love darts the Deſires of the Soul Heavenwards: *Such have their Affections ſet on Things above.* Col. 3. 1, 2.

See more of the Nature and Quality of Fire, *where the Word of God is compared to it.*

Metaphor.

Metaphor.

FIre is from beneath, it is earthy, and one of the four Elements.

II. A violent Fire may be quenched, and all natural and elementary Fire ſhall be put out. Mount *Ætna* ſhall not burn always.

Diſparity.

THe Grace of Love is from above, it is a ſupernatural Grace, it grows not in Natures Garden: *But the Fruit of the Spirit is Love*, &c.

II. But the Grace of Love, this Divine Fire, can never be quenched, it ſhall burn to Eternity. *Charity never faileth*, &c.

Inference.

BY theſe Things, Works, and Operations, we may try whether we have true Love to Jeſus Chriſt or no. And for a further Help therein, ſee the following Metaphor.

Chriſt's Love compared to Wine.

Cant. 1. 2. *For his Love is better than Wine.*

WHereas Chriſt's Love is preferred to Wine, it is to be underſtood *Synecdochically*; ſo *Ainſworth*. Wine here is put for the moſt pleaſant, joyful, refreſhing, and cordial Things; as Bread by the ſame Figure is frequently put for ſuch things as ſtrengthen, &c.

The Love of Jeſus Chriſt is better than Wine, or whatſoever Men eſteem to be good, or to excell in Nature and Virtue.

Metaphor.

VVIne is the Fruit of a good Tree, a choice and precious Plant, and 'tis the beſt of natural Liquors.

II. Wine is pleaſant, delectable, and ſweet to the Taſte.

III. Wine is to be had only in ſome particular Countries; ſome People never taſte of it as long as they live.

IV. Wine is highly eſteemed and valued, when the excellent Virtue thereof is known.

V. Men will not part with Store of the beſt Wine for Toys and Trifles.

Parallel.

THe Love of Chriſt is the Fruit of the choiceſt Plant that ever was planted. Men and Angels are not to be compared to him. [*See Vine.*] And his Love is the beſt and choiceſt of Love. Wine is natural, but his Love is Divine and ſupernatural. None ever loved, as Chriſt loved.

II. There is nothing ſo pleaſant and delectable to a believing Soul, as the Manifeſtation of Chriſt's Love; it excells all things for ſweetneſs.

III. Chriſt's Love is not known to many that live in the World; divers never taſted of it, do not know how good it is, died without any ſight or aſſurance of Chriſt's Love.

IV. Chriſt's Love is eſteemed by all that know his Worth; they value him above Wine, or Gold, or the beſt of earthly things.

V. Saints will not part with the Love of Chriſt for all the good things of this World; they are but Trifles and Vanity, in compariſon of his Love. If a Man would give all the Goods of his Houſe to a Saint, ſo that he would part with Chriſt's Love, it would be contemned. Cant. 8. 7.

VI. Wine

VI. The

Metaphor.	Parallel.
VI. Wine is of a ſingular uſe to revive and make glad the diſconſolate Spirit: *Give Wine to him that is of an heavy Heart.* *Vina parant animos.* Ovid.	VI. The Love of Chriſt is the moſt ſovereign thing in the World, in the Manifeſtations of it, to revive and comfort poor diſconſolate Souls. *Thou haſt put more Gladneſs in my Heart, than in the Time when their Corn and Wine encreaſed.* Pſal. 4.7.
VII. Wine cauſes a Man, if he drinks freely of it, to forget his Sorrows. *Cura fugit, diluetur; Mero.* Ovid.	VII. The Evidence or Manifeſtation of Chriſt's Love to a poor Soul, doth cauſe it to forget all its former Bitterneſs, Terror of the Law, and Horror of Conſcience for Sin, which poſſibly for a great while it lay under. Rom. 7.10, 15, 18, 24, 25.
VIII. Wine, Naturaliſts tell us, repairs decayed Nature. A Man may faint by ſome ſudden Qualm, and need a Cordial; and that which may revive the Spirit, may not recover a Man out of a Conſumption, or one brought by a languiſhing Diſtemper almoſt to the Grave.	VIII. The Grace and Love of Chriſt will recover Strength that hath been loſt. A Saint may faint, and need a Cordial, by means of a Temptation, when Grace is not much decayed in him. A Draught of Chriſt's Love, I mean, the Manifeſtations of it, will recover (in a ſpiritual ſence) a Chriſtian that has been a great while conſumptive, whoſe Vitals are impaired, and he almoſt dead.
IX. Wine was uſed in Legal Sacrifices in time of the Law.	IX. The Grace of Love, that Fruit of the Spirit which flows from Chriſt, is the only Ingredient to ſtir up our Devotion.
We can perform no Services acceptably without Love: *Let all your Works be done in Charity.* And when the Soul hath ſweet Manifeſtations of Chrſt's Love to it, how ſweetly doth it go on in God's Worſhip!	
X. Wine is good, as it may be uſed, to heal ſome ſorts of Wounds.	X. The Love of Chriſt will heal a broken Heart. There is no Salve, both in the Nature and Effects thereof, to cure a wounded Spirit, like Aſſurance of Chriſt's Love.
XI. Wine is good to ſtir up Courage in hoſtile Encounters; it makes a Man briſk and valiant.	XI. The Love of Chriſt breaking in upon the Soul, makes a Chriſtian courageous, and very valiant in that ſpiritual Warfare he is engaged in; he is hereby
animated to endure all manner of Hardneſs, and over all is more than a Conqueror. *Nothing ſhall ſeparate us from the Love of God, which is in Chriſt Jeſus our Lord.*	
XII. Wine is uſed at Marriage-Feaſts, and in great Banquets.	XII. The Love of Chriſt is more than a Banquet of the greateſt Varieties to a gracious Soul; it affords choice Food, a *Feaſt of fat things, of Wines upon the Lees; of fat things full of Marrow, of Wines upon their Lees well refined.*
XIII. Wine may be taken to exceſs.	XIII. But none can have too much of Chriſt's Love.
XIV. Wine daily drunk, without freſh Supplies, will not hold out long.	XIV. Chriſt's Love is like a Fountain of living Water, or an inexhauſtible Treaſure.
XV. Wine will decay by long keeping; it will wax ſour, and become nauſeous and unſavoury.	XV. Chriſt's Love, the longer we enjoy it, the ſweeter it is, and ſweeteſt of all 'twill be at the laſt.

Inferences.

But from whence is it that Believers do thus prize and esteem Jesus Christ, and his Love?

First; From the Excellency of his Person. [*See Rose of* Sharon, *and Lilly of the Vallies.*] *He is fairer than the Children of Men.*

Secondly; From the sence of his great Love to them: *We love him, because he first loved us.*

Thirdly; From the Consideration of those hard things he suffered for their sakes.

Fourthly; Because of the Savour of his good Ointment. *He hath shed his Love abroad in their Hearts, by the Holy Ghost.* Rom 5 5.

Fifthly; Saints value Christ's Love above Wine, because his Love is beyond all comparison, most sweet and consolatory.

1. His Love was in him early, betimes, before ever the Earth was formed, or the Foundations thereof laid; his Hearts Desire and Love was first set upon us. Prov. 8 31.

2. His Love is of an attracting Nature, (that the Spouse knew well enough.) He is like the Loadstone; he draws all Hearts after him, that have a taste or touch of him. Jer. 31. 3. 1 John 4. 19

3. 'Tis boundless; like *Nilus*, it overflows all Banks and Bounds; it knows no Limits.

4. It is a delighting Love: *His Delight was with the Sons of Men.* He takes complacency in the Soul he loves. Prov. 8. 30

5. It is a free Love, without foreseen Merit or Worth in the Object. When Man lay weltring in his Blood, loathsom and filthy, Christ loved him. Hos. 14. 4. Ezek 16. 3, 4, 5, 6, 9.

6. Christ's Love is hot and fervent; much Water cannot quench it: It hath a vehement Flame. Cant. 8. 6, 7.

7. 'Tis a matchless Love, far beyond the Love of *Jacob* to *Rachel*, or *Jonathan* to *David*.

8. 'Tis an incomprehensible Love, it passeth Knowledg. You may sooner find out the Depth of the Sea, the Heighth of Heaven, tell the Stars, or accompt the Sands of the Sea-shore, than find out or measure the Love of Christ. It is a lasting, abiding, and eternal Love. *His loving-kindness he will never take away.* This makes the Church so much to desire the Manifestations of the Love of Christ, and in this is his Love better than Wine.

But who are they that thus prize and esteem the Love of Christ? Take some brief Notes of them.

1. Such cannot tell how to praise Christ, nor set forth his Excellency, as they would; they cannot sufficiently exalt him. 2. Such are in a longing and languishing Condition, till they see him. 3. Cannot be satisfied, till they get to some good and well-grounded Assurance of an Interest in him. 4. Christ runs much in their Minds. 5. Such love Christ, what State soever they are in. 6. Such keep his Word. 7. They love Christ above Husband, Wife, Children, *&c.* nay, more than Life it self. 8. They love to hear of him, and often from him. 9. They highly value every special Token of his Love. 10. They rejoice in his Presence. 11. They grieve and mourn at his Absence. 12. If they have grieved him, cannot rest till they see his reconciled Face again. 13. They love his Image wherever they see it; love all the Godly, the poorest Saint, as well as the richest. 14. They love to be like him in Grace here, as well as in Glory hereafter. 15. They are troubled when he is dishonoured. 16. They are greatly concerned for his Name, Kingdom, and Interest in the World. 17. They often visit him in Closet-Duties. 18. Take great care to please him. 19. Will suffer for his sake, when called to it. 20. Long for his Appearance.

Baptiſm a Burial.

Rom. 6. 4. and Col. 2. 12. Expounded, and Practically Improved.

Rom. 6. 4. *Know ye not, that ſo many of us as were baptized* (εἰς Χριστὸν Ἰησοῦν) *into Jeſus Chriſt*, (that is, into the Profeſſion of his Faith, Confeſſion of his Name, and Communion with his Church) *were baptized into his Death.*

Col. 2. 12. — *Buried with him in Baptiſm, wherein ye are alſo riſen with him*, &c.

FOr the opening of this Metaphorical Text, we will ſhew,

1. The *Literal* Signification of the Word *Baptiſm.*
2. The *Metaphorical* Signification thereof.
3. What *Burying* literally and tropically is.
4. Give a ſymbolical Parallel between *Baptiſm* and a *Burial.*
5. Produce ſome Inferences from the Whole.

In ſhewing the Signification of the Word *Baptiſm*, we will with all Impartiality give the Judgment of the Learned. The Word is Greek, and we are to ſeek its meaning from the Learned in that Tongue, of whoſe Writings we have carefully examined the moſt noted, ſome of which are, *Scapula*, and *Stephanus*, *Paſor*, *Minſhew*, and *Liegh's Critica ſacra*; *Grotius*, *Voſſius*, *Cauſabon*, *Selden*, Mr. *Daniel Rogers*, *Mede*, *Chamier*, Dr. *Taylor*, Dr. *Hammond*, Dr. *Cave*, *Heſychius*, *Budæus*, *Beza*, *Eraſmus*, *Buchanan*, *Luther*, *Illyricus*, *Zanchy*, *Glaſſius*, &c. who with all the Learned of any note, that are impartial, agree with one Voice, That the primary, proper, and literal Signification of Βαπτίζω, *Baptiſo*, is, *Mergo*, *immergo*, *ſubmergo*, *obruo*, *item tingo*, *quod fit immergendo*; that is, to *drown*, *immerge*, *plunge under*, *overwhelm*, as alſo to *dip*, which is done by *plunging*. And 'tis certain the Ancients ſo underſtod it, as appears by their conſtant Practice of *dipping* ſuch as were baptized; as *Tertullian* ſays of his Trine-Immerſion, *Ter mergitamur*, that is, thrice are we dipp'd. And that the Change of the Rite to *Aſperſion*, or Sprinkling, was invented to accommodate the tender Bodies of Infants, in theſe Northern Parts, when the Practice of baptizing them prevailed, is ingenuouſly confeſſed by *Voſſius*, and moſt of the Learned.

In a leſs proper or remote ſence, becauſe things that are waſhed are dipped in, or covered all over with Water, it is put for *Waſhing*, Luk. 11. 38. Heb. 9. 10. Mark 7. 4. And we dare modeſtly aſſert, That no Greek Author of any Credit, whether Heathen or Chriſtian, has ever put *Baptizing* for *Sprinkling*, or uſed thoſe Words promiſcuouſly. The Greeks have a peculiar Word to expreſs Sprinkling, *viz.* ῥαντίζω, which they uſe when they have occaſion; as might be abundantly ſhewn, if needful.

From this *proper* Signification ariſe ſome *Metaphorical* Notations: As,

1. From the Signification of *Drowning*, (they are the Words of * *Voſſius*, in *Theſ. Theol.*) it is put for Affliction, becauſe they that are afflicted are as it were drowned in the Gulph of Calamities, *Mat.* 20. 22. *Mark* 10. 38. *Luke* 12. 50. *Baptiſmus non ſignificat Afflictionem quamlibet, ſed vehementem, & forinſecus irruentem, ut ſunt in Scripturis undæ perſecutionum & tribulationum, quibus qui merguntur & abruuntur, baptizari videantur.* Eſtius *ad* 1 Cor. 15. 29. That is, *Baptiſm denotes not every light Affliction, but that which is vehement and overwhelming: As there are Waves of Perſecutions and Tribulations mentioned in Scripture; ſo ſuch as are drowned and overwhelmed by them, may ſeem to be baptized*, Mat. 20. 22, 23. Mark 10. 38, 39. Luk. 12. 50. The Reaſon of the Metaphor

* *Ancient quæ mergere ſignificat, profluxit et quæ proaffligere uſurpatur, quia qui affliguntur, calamitatum gurgite quaſi mergantur.*

Metaphor is taken from many and deep Waters, to which Calamities are compared. Pſal. 18. 16. *He drew me out of great Waters.* Pſal. 32. 6. Pſal. 69. 1, 2, &c.

2. It is put for the *miraculous Effuſion of the Holy Spirit upon the Apoſtles*, and other Believers, in the Primitive Church, becauſe of the *Analogical* Immerſion or Dipping, (for ſo, as we have proved, βαπτίζειν ſignifies): For the Houſe where the Holy-Spirit came upon the Apoſtles was *ſo filled*, that they were (as it were) *drowned* in it: Or the Reaſon of the Metaphor may be from the great Plenty and Abundance of thoſe Gifts, in which they were wholly as it were immerged, as the Baptized are dipped under Water. *Acts* 2. 3. *Mat.* 3. 11. *Mark* 1. 8. *Luke* 3. 16. *John* 1. 33. *Acts* 1. 5. & 11. 16. When *Fire* is added, it is a Symbol of external Manifeſtation.

3. It is put for the miraculous *Paſſage* of the *Iſraelites* through the Red Sea, 1 *Cor.* 10. 2. which was a Type of Goſpel-Baptiſm.

Theſe Reaſons of the Metaphor are evident and convincing Demonſtrations, that the Signification of Baptiſm is to *dip* or *plunge*; for *Sprinkling* can bear no Analogy with them.

The Word is expreſſed in the Old Teſtament by the Hebrew טבל *Tabal*, which the Septuagint (or the Seventy Learned Interpreters) render by βαπτίζω, *Baptiſo*, to *dip*; as theſe Texts ſhew, *Gen.* 37. 31. *Exod.* 12. 22. *Lev.* 4. 6. & 17. 14 & 6. 51. & 9. 9. *Deut.* 33. 24. *Numb.* 16. 18. 2 *Kings* 5. 14. &c.

Hence alſo the Baptized are ſaid to be *dead* and *buried*, in alluſion to the putting of dead Men into the Earth, and covering them therewith; to which we proceed.

What *Burial* in a natural ſence is, every Man knows; and in our Text it is a *Metaphor*, the *Symbolical* Analogy of which with Baptiſm follows in the Parallel.

Metaphor.

WHen one is buried, it imports him to be dead, for none but ſuch ought to be buried.

Parallel.

WHen one is baptized, he ought to be *dead to Sin*, that is, converted by the Power of God's Word to Goſpel-Truth, which always makes the Soul loath and deteſt Sin; and then that Soul may be ſaid indeed to be *dead to Sin*. This may be evidenced by this Conſideration, That Baptiſm is an *illuſtrious Symbol* of the *Death* of Chriſt our Saviour, who died for us. *I am he that was dead, and am alive; behold, I live for evermore.* The true Adminiſtration of this Sacrament viſibly figures it to us; and to that end it was inſtituted, *viz.* to confirm that great and glorious Truth of his being really a Man, and ſo cabable of ſuffering or paſſing through
Rom. 6. 3, 4, 5. the *Death of the Croſs*, into which Death we are baptized; and then being dead to Sin, and to this World, we are to live in newneſs of Life amongſt the Saints in the Kingdom of God.

II. When one is buried, he ought to be covered all over with Earth, elſe 'tis no Burial.

II. When one is baptized, he ought to be covered all over with Water, or elſe 'tis no Baptiſm. Which fully appears, 1. From the Nature of Burial. 2. From the proper and Metaphorical Significations of the Word, (as is largely opened). 3. From Scripture-Practice, which always was by Dipping, as all the Learned that are impartial acknowledg. 4. From the conſtant Practice of Antiquity, who retained the right Form until *Clinical Baptiſm*, (*viz.* ſuch who deferred their Baptiſm till their ſick Bed) came to be uſed about *Cyprian*'s time, in the third *Century*. Theſe *Clinici* (ſo called, becauſe ἐν τῇ κλίνῃ βαπτιζόμενοι *baptized in their Bed*,) were ſuch as delayed their Baptiſm until their Death-Beds, becauſe they believed it would take away all Sin, and that there was no Pardon if they ſinned after receiving it; yet not daring to go out of the World without this great Badge of Chriſtianity, deferr'd it till they thought they were in danger of Death: And ſince they could not without peril of Life be dipp'd, Sprinkling was invented to ſerve the turn. For a like Reaſon (as was ſaid before) they changed the Mode of Adminiſtration with reſpect to Infants, when their Baptiſm was introduced, out of regard to their tender Conſtitutions, eſpecially in cold Countries & Seaſons. This was the Original of Sprinkling, and ſprung purely from the abuſe of Baptiſm, and the Want of the right Subject; as (by Divine Aid) ſhall be demonſtrated in a particular Sheet, impartially, and from undoubted Authority.

One may with as much reaſon be ſaid to be buried, when Clay or Earth is thrown upon

Metaphor. Parallel.

upon his Head only; as to be baptized, when Water is poured upon his Head or Face: And if the one be *no Burying*, 'tis as certain the other is *no Baptiſm*. And he that affirms, that Sprinkling may repreſent or ſymbolically expreſs the Death, Burial, and Reſurrection of Chriſt, does at the ſame time ſpeak without colour of Truth, Word of Sence, and againſt all the Reaſon in the World. As breaking of the Sacramental Bread, viſibly betokens that Chriſt's Body was broke; and as the pouring forth of the Sacramental Wine, repreſents the guſhing forth of his Blood: ſo the Sacramental Dipping in Water, *viz.* Baptiſm, repreſents his Death and Burial; and the coming from under the Water, his Reſurrection. 1 Cor. 15. 2,3,4, &c.

III. Burial precedes the Reſurrection, or raiſing of the dead Body to a State of Immortality.

III. The Immerſion of the Party baptized, precedes his Emerſion, or coming out of the Water; which ſymbolizes or anſwers to two things: 1. The Reſurrection of Chriſt, 2. Our riſing again to Newneſs of Life: *Buried with him in Baptiſm, wherein ye are alſo riſen with him*, &c. as in the Text.

Inferences.

FRom the whole we may rationally conclude, That the Adminiſtration of this great Ordinance by Sprinkling, (which comports not with the Literal nor Metaphorical Signification of the Word, nor thoſe great Myſteries repreſented by it, *viz.* the Death, Burial, and Reſurrection of Chriſt) is diſorderly, and ſhould be rectified.

2. It is a Motive to excite us to admire and reverence the great Grace and Goodneſs of Chriſt, who hath given us ſuch a viſible Symbol of his Death, Burial, and Reſurrection; not only to confirm our Faith, but alſo to prevent our being deceived by any ſeducing Spirits.

3. It is not to be wondred at, that ſuch as deny the Man Chriſt Jeſus, but preach up the Light within to be a Saviour, ſhould reject theſe two great Ordinances ſtated in the Scripture, (*viz.* Baptiſm, and the Lord's Supper) becauſe ſuch as deny the Subſtance, are neceſſitated to deny the Sign. Perſons of this Judgment may be eaſily confuted: For when ever the Term *Baptiſm* is mentioned, and God or Chriſt repreſented as the Agent, it muſt be underſtood of the Baptiſm of the Spirit, in the Sence before ſpoken of. When ever Baptiſm is mentioned as the Act of any Apoſtle or Miniſter of the Goſpel, it denotes Water-Baptiſm, becauſe theſe have neither Power nor Commiſſion to baptize with the Spirit, and with Fire. And when ever the Baptiſm of Blood and Suffering is mentioned, it muſt be underſtood of Perſecutors, or ungodly Men, who murther, deſtroy, or afflict the Godly; for neither God (without Blaſphemy) nor good Men) without a wrong application of the Term) may be ſaid to baptize that way. So that when we meet with the Act of Baptiſm, as the Act of a good Man, we muſt of neceſſity underſtand it of Water-Baptiſm, in the ſame Method and Mode of Adminiſtration, as was practiſed by the Apoſtles and Primitive Chriſtians; and that being a poſitive Inſtitution, (with reſpect to the Subject and Manner of Adminiſtration) is not to be deviated from, upon any pretence whatſoever, unleſs we will ſuppoſe the Laws of the Almighty to be in the Power of Man, ſo as that he may diſpenſe at pleaſure with them; which is not to be done without ſufficient Authority from God himſelf, which is no where to be found.

4. If the Laws of the great unerring Sovereign of all things are to be obſerved without variation, unleſs it be by his expreſs Direction; then we are to conform exactly to his Order, in this part of the Evangelical Law, and to practiſe it no otherwiſe than he has preſcribed, becauſe it was once ſo delivered to the Saints.

5. We would caution all that would approach to this ſacred Evangelical Ordinance, unleſs they be dead to Sin, that is, ſuch as truly and really hate Wickedneſs, and the empty Vanities of the World; and unleſs they have a proſpect of, and long to have an Intereſt in that never-fading Inheritance, promiſed by our dear Lord Jeſus to his Children; not to prophane this bleſſed Inſtitution: Becauſe, if they want the due Qualifications of ſerious and converted Souls, *viz.* Faith, Repentance, and good Lives, they are hereby entitled, not real Members of Chriſt, but Hypocrites, and incur as great a Hazard, as ſuch do who eat and drink unworthily of the Lord's Supper.

The

The Lord's Supper.

1 Cor. 11. 23. *For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame Night in which he was betrayed, took Bread:*

Verſe 24. *And when he had given thanks, he brake it, and ſaid, Take, eat, this is my Body which is broken for you: This do in remembrance of me.*

THE Papiſts affirm, That after the Words which they call the Words of Conſecration, ſpoken by their Maſs-Prieſt, the Bread is changed into the real Body of Jeſus Chriſt; and many of the bleſſed Martyrs, in Queen *Mary*'s Days, were burned to Aſhes for denying this Tranſubſtantiation. Which abſurd and monſtrous Conceit of theirs hath been learnedly confuted by many ancient and modern Writers, ſo that it may be thought needleſs to add any thing here upon that account; yet that we may make our way the more plain to theſe metaphorical and figurative Expreſſions uſed by our Saviour, when he inſtituted the holy Sacrament of the Supper, ſaying, *This is my Body*, ſomething briefly we ſhall offer, in confutation of their pernicious Doctrine; which may ſoon be done, for they confute themſelves, in ſaying, that the Sacrament is a Feaſt for our Souls, and not for our Bodies: Now what is my Soul the better, when I eat the very Body of Chriſt? Chriſt is eat and received ſpiritually: *Whoſo eateth my Fleſh, and drinketh my Blood,* Joh. 6. 54. *hath everlaſting Life; and I will* (ſaith Chriſt) *raiſe him up at the laſt Day.* Therefore the eating of Chriſt's Fleſh cannot intend the receiving of the Sacrament of the Lord's Supper; for if it did, it would be a very eaſy way for the vileſt Sinner to go to Heaven.

But to come directly to the Buſineſs in hand: Either Chriſt ſpake figuratively, when he ſaid, *This is my Body*, or he did not: And that the Words cannot be taken in a proper ſence, is evident; for it is impoſſible for Words to expreſs any thing more plainly, than that by this is meant the Bread. It is ſaid, that *Chriſt took Bread, and brake it, and gave it, and ſaid, Take, eat, this is my Body*; where *this* neceſſarily relates to that which Chriſt took, brake, and gave. Alſo the Apoſtle ſaith poſitively thrice in a Breath, that it is Bread: 1 Cor. 11. 26. *As often as ye eat this Bread*, &c. *And whoſoever ſhall eat this Bread.* 1 Cor. 10. 16. *The Bread which we break, is it not the Communion of the Body of Chriſt?* Alſo the Participation of the Sacrament is called, *breaking of Bread*, Acts 2. 46. & 20. 7. which Popiſh Authors themſelves underſtand of the Sacrament. Now can any be ſo ignorant and fooliſh, to believe it is Chriſt's proper and real Body, which the Holy-Ghoſt calleth ſo often Bread, after it is bleſſed, &c.

Object. *By this, ſay ſome of the Papiſts, is neither intended the Bread, nor Chriſt's Body; but in general, this Subſtance which is contained under this Species.*

Bellarmin. *de Euch. l.* 3. *c.* 12.

Anſw. 'What do they mean? are there any more Subſtances under thoſe Species, 'beſides the Bread firſt, and afterwards the Body of Chriſt? Do not they affirm, as 'ſoon as ever it ceaſeth to be Bread, it becometh the real Body of Chriſt? Then 'ſurely if it be a Subſtance, according to what they ſay, it muſt either be Bread, or 'the Body of Chriſt, or no Subſtance at all.

Object. *Chriſt's Body is there after the manner of a Spirit, taking up no room, ſo that Head, Hands, Feet, are altogether in the leaſt Crumb of the Hoſt.*

Anſw. 'In arguing thus, as a learned Man obſerves, they plead for the Propriety 'of Words, and deſtroy the Propriety of things. How can they ſay it is properly a 'Body, which wants the eſſential Properties of a Body, which is to have quantity, 'and take up room; take away this, and the Body may properly be a Spirit, for it 'is that only which differenceth it from a Spirit.

But

But further, to ſhew how idle and abſurd it is to take our Saviour's Words in a proper Sence, we ſhall ſhew that it is utterly againſt Senſe and Reaſon, as well as contrary to Scripture, as you have heard.

Firſt; It is againſt Senſe. What greater Evidence can there be of things, than what Senſe affordeth? But if this which the Papiſts affirm, about the conſecrated Bread being the real Body of Chriſt, be true, the Senſes of all the World are deceived: For ſince the great Argument for Chriſtianity (as all agree) was the Words that Chriſt ſpoke, and the Works which Chriſt did; now how could we be ſure he did ſo ſpeak, or ſo work, if we may not credit the Reports of our Eyes and Ears? This was St. *Luke*'s great Evidence of the Truth of what he wrote, That it was delivered to him by Eye-Witneſſes, *Luke* 1. 1, 2. and St. *John*'s: *What we have ſeen with our Eyes, and our Hands have handled of the Word of Life*, 1 Joh. 1. 1. And St. *Paul*'s for the Reſurrection, *That he was ſeen of* Cephas, *then of the Twelve, then of above five hundred Brethren at once*, 1 Cor. 15. 5, 6. Even *Thomas* his Infidelity yielded to this Argument, *That if he did thruſt his hand into Chriſt's Side, he would believe*, Joh. 20. 25. Chriſt judged this was a convincing Argument, when the Apoſtles thought they had ſeen a Spirit: *Handle me, and ſee: for a Spirit hath not Fleſh and Blood, as you ſee me have.* Luke 24. 39.

But now if after the Words of Conſecration, there is under the *Species* of Bread, the Nature and Properties of Fleſh, then are the Senſes of the wiſeſt of Mortals deceived: And if our Senſes be deceived here, they are not (as a late Author obſerves) to be truſted in any other thing; no, not when they are moſt ſure that we ſee Father or Mother, or Wife, or Children. Can we be ſure, *This is my Body*, is written in *Mat.* 26. *Mark* 14. *Luke* 22. 1 *Cor.* 11.? For may not thoſe Words be ſome other Words? why ſhould we truſt our Eyes? What if we ſhould tell the Papiſts, Theſe Words, *This is my Body*, are neither in this Chapter, nor any where elſe written in the New Teſtament, and grow confident of it, and tell them the Words are, This is not my Body, 'Tis the Bricks that were laid to build *Babel*, 'Tis the Gates of *Solomon*'s Porch: This is the Shew-Bread that *Abimelech* gave to *David*, the Bottles that *Abigail* took from *Nabal*? If they tell us, We are ſtrangely deceived, and the Senſe of all that can read will give it againſt us; may not we tell them as well, when they ſay, This is the real Body of Chriſt, (when it is nothing but a Wafer-Cake) That they are ſtrangely deceived, and that the Senſes of all, that can either ſee, taſte, ſmell, or feel, will give it againſt them? This being ſo, what reaſon is there for them to burn us, becauſe we cannot ſee the Bread to be Chriſt's real Body, more than there is for us to kill them, becauſe they cannot ſee that it is the Gates of *Solomon's* Porch. Dr. *Tillotſon.*

Secondly; It is againſt Reaſon. And ſhall any conclude, that is any Principle of the Chriſtian Religion, that is contrary to, and utterly againſt Reaſon? For it would make us believe things that are abſolutely impoſſible, and groſs Contradictions. Tho ſome things may be above Reaſon, yet they themſelves confeſs no Principle of Religion can be againſt it.

Object. But they ſay, *We imagine many things impoſſible, that really are not ſo*; and further intimate, *If we can prove any real Impoſſibilities, which this Doctrine forceth them to believe, they will yield to us: For they with us condemn the* Lutheran *Opinion*, That Chriſt's Body is every where, *becauſe it is impoſſible*; *and therefore expound thoſe Words*, I am the Vine, I am a Door, *&c. figuratively, (as we do) becauſe it is impoſſible for him who is a Man, to be a Vine, or a Door*, &c. [See Mr. *Pool*, p. 107.] See a Book called *Scripture-Myſteries*, p. 279.

Anſw. It is no leſs impoſſible for the Bread to be Chriſt's real Body. 'Why might 'not the Vine, as well as the Wine, be by Tranſubſtantiation converted into Chriſt's 'real Subſtance? I think, ſaith Mr. *Pool*, the Mother as good as the Daughter: And 'eſpecially ſince Chriſt ſaith, *I am the Vine*, might not they have deviſed another 'Tranſubſtantiation, to make Chriſt's Words good?

But to proceed to ſhew how irrational and abſurd their Notion is, and what they hold, as you heard, that Chriſt's whole Body is preſent in every Crumb of the Bread, *&c.* and yet do affirm, Chriſt's Body is entire and undivided, and alſo believe it is really in Heaven, in ſuch a proportion or bigneſs as he had upon Earth. Now then, ſaith Mr. *Pool*, (according to their Doctrine) the ſame Body of Chriſt is bigger than it ſelf, and longer than it ſelf, and which is worſe, Chriſt is divided from himſelf. I know not what can be more impoſſible, than to ſay, That all Chriſt is at *Rome*, and all at *London*, and all in Heaven, and yet not all in the Places between.

Object.

Object. *All this* (the Papiſts ſay) *may be done by God's Almighty Power.*

Anſw. 'Then by the ſame Almighty Power, it is poſſible for any other Man to be 'in ſo many places: for it matters not that Chriſt ſhould be inviſible in ſo many 'places, and another ſhould be there viſibly; or that Chriſt is there in ſo little a Bulk, 'and another muſt be in a greater. And if this be ſo, what Monſters follow from 'hence? Can any deviſe greater Abſurdities than they believe, if in very deed they 'believe what they ſay, and daily affirm? Suppoſe now *John* to be by Divine Power 'at the ſame time at *Rome*, at *Paris*, and at *London*: where ever *John* is alive, it fol- 'lows he muſt have power to move himſelf, or elſe no living Creature. Then *John* 'at *Rome* may walk towards *London*, and the ſame *John* at *London* may walk towards '*Rome*; and ſo they may meet (ſhall I ſay, the one the other) and you may be ſure 'itwill be a merry Meeting; it were worth enquiring, how long they will be ere they 'come together. Then again, at *Rome* all the Parts of *John* may be exceſſively hot, 'and at *London* exceſſively cold, and at *Paris* neither hot nor cold. This is beyond 'all Romances that ever were deviſed. Beſides, *John* may be ſorely wounded at '*Rome*, and yet at *London* may ſleep in a whole Skin; *John* may be feaſting at *Rome*, 'and faſting at *London*, in the ſame moment.

'Object. *You talk at this rate, becauſe you meaſure God by your ſelves, whereas He 'can do more than you or I can do.*

'*Anſw.* There are ſome things, which it is no diſhonour to God to ſay he cannot 'do them, becauſe they are either ſinful, (ſo God cannot lie) or abſolutely impoſſible. 'God himſelf cannot make a Man to be alive and dead at the ſame time; God cannot 'make the Whole to be leſs than a Part of it; He cannot make Three to be more than 'Threeſcore; He cannot make a Son to beget his Father; He cannot make the ſame 'Man to be born at ſeveral times, (as Papiſt Authors confeſs) and therefore in like 'manner he cannot make the ſame Body to be in two ſeveral places, for this is not 'one jot leſs impoſſible than the other: But they muſt believe, Chriſt may have Ten 'Thouſand Bodies at one time, or ſo many as there are Prieſts to conſecrate the Bread, 'and diſtinct Congregations to celebrate the Holy Supper.

Object. *Theſe indeed are great Difficulties to humane Reaſon, but Reaſon is not to be believed againſt Scripture.*

Anſw. True; but this is their hard Hap, this Doctrine of theirs is againſt Scripture, as well as Reaſon, in as much as it is highly diſhonourable to Chriſt, whoſe Honour is the great Deſign of Scripture. What a foul diſhonour is it to him, to ſubject him to the Will of every Maſs-Prieſt, who when he pleaſeth can command him down into Bread! And what a Diſhonour is it, *That the very Body of Chriſt may be eaten by Rats, or Worms, and may be caſt up by Vomit*, and the like, as *Aquinas* affirms, and that their Church in her Miſſals hath put this amongſt other Directions, *That if Worms or Rats have eaten Chriſt's Body, they muſt be burned; and if any Man vomit it up, it muſt be eaten again, or burned, or made a Relique.* And yet this is no more than their Doctrine will force them to own: for if they will believe Chriſt's own Words in one place, as well as in another, he aſſureth us, *That whatſoever* (without exception) *entreth into the Mouth, goeth into the Belly, and is caſt forth into the Draught.*

Sum. queſt. 83. Art. 3.

Mat. 15. 17

Object. *What diſhonour is this more to Chriſt, than to have Fleas ſuck his Blood when he was upon Earth.*

Anſw. Very great Diſhonour! For tho in the Days of his Fleſh it was no diſhonour to him, (as it was neceſſary for us that he ſuffered ſo many Indignities, and died) yet now being riſen from the Dead, *he dieth no more:* And it muſt needs be a great Wrong, Injury, and Diſhonour to him, to be crucified again, and to be brought back to thoſe Reproaches which he long ſince left; and all this to no purpoſe, and without any Profit to us. Again, the Scripture approveth and uſeth this Argument, that his Body cannot be in two places at one and the ſame time. It is the Angels Argument, *He is not here, he is riſen*; plainly implying, that he could not be here and there too. Or muſt we ſay, the Argument uſed by the Angels of God is weak or deceitful, that theirs may be ſtrong and true?

Mat. 28. 6.

Object.

Object. *Have we not many Examples in Holy Scripture, which ſhew that Chriſt may be in divers Places at one time? Was he not in Heaven when he appeared to St.* Paul, Acts 9. 23. Paul *ſaith, he was ſeen laſt of all of him, and yet was he not then in Heaven?*

See a Popiſh Book called, *The Fortraiture of the true Church.* p. 152.

Anſw. What Sight it was that *Paul* had of Chriſt, is not declared; however, it is evident it was a Viſion that he had of him, for ſo he calleth it: but that this proves the Body of Chriſt to be in two places at once, doth not in the leaſt appear. *Stephen* alſo ſaw Chriſt; and if it ſhould be granted, as ſome affirm, that he ſaw his real glorified Body, doth it follow, the Body of Chriſt was then in two Places? The Heavens might be opened, and his Sight ſo ſtrengthned, that he might have a ſight of the bleſſed Jeſus, whom *Stephen* ſaid, he ſaw *ſtanding on the right-hand of God.* Acts 7 56.

Object. The Papiſts ſay, *Chriſt's real Body is in the Euchariſt inviſibly, and ſo the Angels might mean, he was not there viſibly, when they ſaid,* He is not here, he is riſen.

Anſw. To this ſaith Mr. *Pool*, If a Man being ſought after, ſhould hide himſelf in ſome Corner or Hole of the Houſe, and Purſuers ſhould ask for him; could any with a good Conſcience ſay, he is not here, becauſe he is inviſible? (none ſure but a Papiſt, who is ſo well skilled in Equivocation, would give ſuch an Anſwer.) Our Saviour every where makes theſe two Oppoſites, his being in the World, and going to Heaven. *John* 13. 1. the Hour was come, that he ſhould *depart out of this World unto the Father.* It ſeems they could have taught him the Art of going thither, and remaining here at the ſame inſtant. They have an excellent Faculty, as he had, who ſaid, *Since he could not give content in going, nor ſtaying; he would not go, nor ſtay:* For they know how a Man may both go from a place, and ſtay in it, at the ſame time. I know not what can be more plain, if they did not wilfully ſhut their Eyes. Chriſt ſaith expreſly, *Me you have not always with you:* That is, his bodily Preſence; for as touching his Divine Preſence, ſo he is always with his People unto the end of the World, *Mat.* 28. *ult.* Beſides, their Doctrine deſtroys the Truth of *Chriſt*'s human Nature. We read of Chriſt, *He was in all points like unto us,* (*Sin only excepted.*) His Body was like ours, and therefore impoſſible it ſhould be in a thouſand places at once, (which according to their Doctrine it is.) This turns Chriſt's Body into a Spirit; nay, indeed they make his Body more ſpiritual than a Spirit; for a Spirit cannot be in ſeveral Places, divided from it ſelf. The Soul of Man, if it be entire both in the whole, and in every part of the Body; yet it is not divided from it ſelf, nor from its Body, nor can it be in two Bodies at the ſame time, as all confeſs; much leſs can it be in Ten Thouſand Bodies at once. When ever any Angel comes to Earth, he leaves Heaven. So that this quite deſtroys the Truth of Chriſt's human Body.

Object. *Much of what we ſay here,* the Papiſts ſay, *was true of Chriſt's Body in the days of his Infirmity; but when he was riſen from the Dead, then he received a ſpiritual Body, as it is ſaid ours ſhall be at the Reſurrection,* 1 Cor. 15.

Anſw. This is but a Fig-leaf; for they aſcribe theſe monſtrous Properties to Chriſt's Body before its Reſurrection; for they ſay, the Fleſh and Blood of Chriſt were really in the Sacrament which the Diſciples received whilſt Chriſt lived. Secondly; Chriſt's Reſurrection, tho it heightned the Perfection, yet it did not alter the Nature and Properties of his Body, nor gave it the being of a Spirit; for after he was riſen, he proves that he was no Spirit by this Argument, *Handle me, and ſee: for a Spirit hath not Fleſh and Blood, as you ſee me have.* Luke 24. 39. By this it appears, that their Doctrine deſtroyeth the Truth of Chriſt's human Body; at leaſt it deſtroys the main Evidence of it againſt thoſe who affirmed that Chriſt had only a phantaſtical Body, namely, that he was ſeen, and felt, and heard; for the Papiſts ſay, that Senſe is not to be believed. Again, this Doctrine of theirs deſtroyeth the Truth of Chriſt's Aſcenſion into Heaven; for he is not aſcended, if he hath not left this World, but is here in the Sacrament. Nothing can be more clear, than that Chriſt did viſibly and locally leave this World, when he went up into Heaven, *Acts* 1. 9, 10. That being once there, the *Heavens muſt receive* (or contain) *him, until the Time of the Reſtitution of all things,* Acts 3. 21. And that at the laſt Day he ſhall come viſibly and locally from Heaven, 2 *Theſſ.* 1. 7. But that he ſhould come down a thouſand times

in a day, at the command of every Maſs-Prieſt, (or that he ſhould have ſuch power to make the Body of his Saviour,) is ſuch a Dream as the Scripture ſpeaketh not one ſyllable of, nor can any rational Man believe it. Beſides, their Doctrine deſtroyeth the very Eſſence of a Sacrament, which conſiſts of two parts, an outward Element or Sign, and the inward Grace ſignified by it.

Theſe things being well conſidered, it is evident theſe Words, *This is my Body*, are to be taken figuratively, *i.e.* This is a Sign of my Body, or this is the Sacrament of my Body; ſo that from the manner of the Words ſpoken by Chriſt, there is no neceſſity to take them as the Papiſts do, ſeeing it is ſo frequent with the Holy-Ghoſt to uſe Metaphors in this kind; I need not name them, conſidering it is the Subject of our preſent Work. The *ſeven Kine* are *ſeven Years*; the *ſeven Ears* of Corn are *ſeven Years*; the *Stars* are the *Angels* of the ſeven Churches; the ſeven *Heads* are ſeven *Mountains*, &c. Chriſt is called a *Rock*, a *Lamb*, a *Lion*, a *Door*, together with many other things, which we have ſpoken unto. *See the Second Head of Metaphors, Similies*, &c.

The Saints are called *Sheep*, *Branches*, &c. 'The meaning of all this is, (ſaith Dr. *Preſton*) 'They are like ſuch and ſuch things: But yet it is the manner of the 'Scripture-Speech, and therefore (ſaith he) it is not neceſſary that thoſe Words 'ſhould be taken in a proper Sence, as they are by the Papiſts.

Dr. *Preſton* of the Saints Qualifications, p. 478.

'Object. But (ſaith the worthy Doctor) you will object: *Yea, but in matter of 'this moment, as a Sacrament, the Lord ſpeaks diſtinctly and expreſly; there he uſeth 'no Metaphor, tho in other Caſes he doth.*

'*Anſw.* 'To this (ſaith he) I anſwer briefly: It is ſo far from being true, that 'he uſeth them not in the Sacrament, that there are none of all the Sacraments but 'it is uſed, *viz.* in the Sacrament of Circumciſion, *This is the Covenant*, &c. In the 'Sacrament of the Paſſeover, (which were the Sacraments of the Old Law) the 'Lamb is called the Paſſeover. In this very Sacrament, to go no further, for inſtance, 'take but the ſecond part of it, *This is the Cup of the New Teſtament in my Blood:* Here 'are not one but divers Figures. The Cup is taken for the Liquor in it; the Wine in 'the Cup is taken for Chriſt's Blood; *This is the new Teſtament*, &c. that is, the Seal of the New Teſtament. Here is Figure upon Figure, (ſaith Mr. *Pool*) and yet the Papiſts have the Impudence to reproach us for putting in but one Figure, which they confeſs the Holy-Ghoſt frequently maketh uſe of. Wonder, O Heavens! and judg, O Earth, whether theſe Men do not ſtrain at Gnats, and ſwallow Camels, *&c.*

This openeth a Way for us to our next Work, which is to run the Parallel concerning thoſe figurative and metaphorical Expreſſions of the Lord Jeſus Chriſt, uſed at the Inſtitution of the holy Euchariſt, *Mat. 26. 26. Jeſus took Bread, and bleſſed it, and brake it, and gave to his Diſciples, and ſaid, Take, eat, this is my Body.*

Metaphor.	Parallel.
CHriſt took Bread after he had ſupped, *&c.*	THis, in the Judgment of ſome Divines, notes God's chuſing or taking Chriſt from among Men, to be a Sacrifice for our Sins.
II. Chriſt bleſſed the Bread: *He took the Bread, and gave thanks.*	II. Chriſt ſanctified himſelf; he was ſet apart to that glorious Work and Office he came to do.
III. Chriſt brake the Bread. Corn, we know, is bruiſed, or ground in a Mill, that ſo it may become meet Bread for our Bodies.	III. Chriſt was bruiſed or pierced for our Sins, he was broken as it were in the Mill of God's Wrath, which was due to us for our Sins, that he might become meet Food for our Souls: *It pleaſed the Father to bruiſe him.* Iſa. 53.
IV. Chriſt gave the Bread to his Diſciples: *He took Bread, and bleſſed it, and brake it, and gave it to his Diſciples.*	IV. Signifying not only his giving himſelf for us, but his giving himſelf freely with all his Benefits to us.
V. The	V. Which

Metaphor.	Parallel.
V. The Diſciples took the Bread. Note by the way, 'Tis called Bread when Chriſt took it, 'tis called Bread after he bleſſed it, and it was Bread the Diſciples took.	V. Which holds forth our taking or accepting of Chriſt the Bread of Life, as the only Food of our Souls.
VI. The Diſciples eat the Bread. Bread will do us no good, unleſs it be taken and eaten.	VI. Unleſs we receive Chriſt by a lively Faith, and feed upon him, that is, fetch all our Comforts from him, relying wholly by Faith upon him, he will avail us nothing to eternal Life: *Unleſs ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.* Joh. 6. 53.
Ezek. 4. 16 VII. Bread is the Stay and Staff of Man's natural Life: *I'le break the Staff of Bread.* It is that which preſerves the Life of the Body.	VII. Chriſt is the Stay or Staff of the Life of our Souls: *When Chriſt, who is our Life, ſhall appear,* &c. Chriſt preſerveth the Life of our inward Man: *Becauſe I live, ye ſhall live alſo.* Col. 3 3.
Iſa. 55. 1, 2 VIII. Bread is the beſt of earthly Bleſſings; hence in Scripture it is ſometimes put for all good things.	VIII. Chriſt is the beſt and chiefeſt Bleſſing that ever God gave to his People; he comprehends all other Good: He that hath Chriſt, hath every thing. *All things are yours*; why ſo? becauſe they had an Intereſt in Chriſt, Chriſt was theirs. Hence he is called the *chiefeſt among ten thouſand* 2 Cor. 3. 22. Cant. 5. 10
IX. Bread is of a ſatisfying Nature; hence God ſaith, *He will ſatisfy his Poor with Bread.*	IX. Chriſt received by Faith, moſt ſweetly fills and ſatisfies the Soul of a Believer. *He that eateth of the Bread of Life, and drinketh of the Water of Life, ſhall hunger or thirſt no more.* Such have what they deſire. Joh. 4. 14.
Joh. 12. 24 X. Bread is made of Seed, or Corn, which before it riſeth, or becomes fruitful, or yields encreaſe, it is ſowed, and dies. *Verily, verily, I ſay unto you, Except a Corn of Wheat fall to the Ground, and die, it abideth alone; but if it die, it bringeth forth much Fruit.*	X. The Lord Jeſus, like a Seed of Corn, was ſown, did die, that ſo he might not remain alone, (in the perfect enjoyment of himſelf) but for great encreaſe, *viz.* to raiſe up with him all his Elect; he was content, when his Hour was come, to yield himſelf up to Death. He died, and roſe again, and thereby bringeth forth much Fruit. All that ever were, or ſhall be quickned, and raiſed out of a State of Death by Sin, were, and ſhall be quickned by the Death and Reſurrection of Chriſt. Such hath been the Fruit of the preaching of Chriſt crucified, that Multitudes of Sinners thereby through the Spirit have been converted to God, whence alſo hath ſprung forth a Seed to ſerve him, whom he hath accounted to the Lord for a Generation, of all which he will not ſuffer one Grain to be loſt, but will raiſe it up at the laſt Day.

A **Parallel** much like this might be run, in reſpect of the *Cup*, or Spirit of the *Wine*. See **Wine**.

Inferences.

THe Apoſtle ſaith, *That what he received of the Lord Jeſus, he delivered to the Saints: How the Lord Jeſus, the ſame Night in which he was betrayed, took Bread, and bleſſed it,* &c. *And in like manner took the Cup, when he had ſupped,* &c. From whence we infer, That whatſoever we do in the Worſhip of God, we muſt ſee we have a Command from God to warrant our Practice, and alſo exactly to do it according to the Pattern he hath left us, or Directions he hath given us; we muſt 1 Cor. 11. 23, 24, 25.

not add to, nor diminiſh from, nor alter any thing of the Words of the Inſtitution; if we do, God will not hold us guiltleſs.

II. This rebukes the Papiſts, who deny the People the holy Cup of our Lord, and give the Sacrament (or holy Ordinance) only in one kind, when that nothing is more clear, than that Jeſus Chriſt gave his Diſciples the Cup, as well as the Bread.

Queſt. *Why did Chriſt inſtitute this holy Ordinance, and give it to his Diſciples, the very Night in which he was betrayed?*

Anſw. 1. To ſtrengthen their Faith in an Hour of Temptation, that was juſt at the Door, and ready to come upon them. When is a Cordial more neceſſary, than when the Patient is ready to faint, and his Spirits fail? Chriſt ſaw what a ſad Qualm was coming upon his poor Saints, and therefore gives them this Soul-reviving Cordial, to bear up their Spirits.

2. Becauſe the laſt Words of a dying Friend are moſtly kept in mind, or Tokens of Love given by him are chiefly born in remembrance.

Queſt. *Who ought to partake of the holy Euchariſt?*

Anſw. 1. None but ſuch who are true Converts, or who ſincerely believe in the Lord Jeſus Chriſt; for this is an outward Sign of an inward Grace received. Thoſe who have not ſpiritually received Chriſt by Faith, ought not to come to the holy Supper of the Lord.

2. It appertaineth to none, but ſuch Converts as are baptized. *Thoſe that received the Word, were baptized; and They continued in the Apoſtles Doctrine and Fellowſhip, in breaking of Bread, and Prayer.* We read of none that received the Lord's Supper, but baptized Perſons. Acts 2. 40,41,42.

3. Such who are fallen into any groſs and ſcandalous Evil, and under the Suſpenſion or Sentence of the Church, ought not to partake of the holy Supper of the Lord, until they have repented, and given ſatisfaction to the Church, and are received again into Fellowſhip.

4. Thoſe who cannot diſcern the Body of the Lord broken, ſo as to look unto, and behold Jeſus Chriſt crucified for them, but eat it as common Bread, ought not to come to this Ordinance; ſuch, amongſt others, if they come, are unworthy Receivers.

Queſt. *What is required of Perſons who come to partake of this holy Ordinance?*

Anſw. They ought to examine themſelves; it requires due Preparation, which doth conſiſt in theſe four or five Particulars.

1. A ſincere Confeſſion of thoſe Sins, which we find out upon diligent Search and Examination.

2. Godly Sorrow for the ſame, manifeſted by putting away the Filth of the Fleſh. We muſt come with clean hands, and a pure Heart.

3. We oughtt to forgive thoſe who have offended us. Chriſt commands us to be reconciled to our Brother. The Apoſtle exhorteth us to lay aſide all Malice. We muſt not *eat with the unleavened Bread of Malice and Wickedneſs.* 1 Cor. 5. 8.

4. Faith in the Death and Blood-ſhedding of Jeſus Chriſt.

5. We ought to do it in remembrance of his Death.

(1.) With an affectionate Remembrance. The Sight of our Eyes ought to affect our Hearts.

(2.) A ſorrowful Remembrance, in contemplaton of what our Sins brought upon our dear Saviour: They were the Thorns (as I may ſay) that crowned him, and the Nails that faſtened him to the Croſs.

(3.) With a Sin-loathing and ſelf-abhorring Remembrance.

(4.) With a thankful Remembrance. Tho we have cauſe of Sorrow, conſidering the Nature of our Sin, and horrid Evil thereof; yet there is great cauſe of Joy and Thankſgiving, to behold a Saviour, who in Bowels of Love died to redeem and ſave us from them.

Queſt.

Queſt. *How may a Chriſtian, with much comfort, upon examination, receive the Lord's Supper?*

Anſw. 1. If there is no Sin in thy Heart or Life, which thou regardeſt, or doeſt allow thy ſelf in, beareſt with, or conniveſt at.

2. If thou doſt loath Sin, as well as leave it; when 'tis not only out of thy Converſation, but out of thy Affection alſo. To hate and loath Sin, is more than to leave it; Perſons never willingly leave or forſake that they love.

3. If thou canſt ſay in truth, that thou wouldeſt be made holy, and doeſt labour after it, as well as to be made happy; to be throughly ſanctified, as well as to be ſaved; live to God here, as well as live with God hereafter; to have Sin mortified as well as pardoned.

4. If Chriſt is moſt precious to thee, and hath the chiefeſt Room in thy Heart. If upon Trial thou findeſt theſe things are in very deed wrought in thee, thon mayeſt with much comfort come to the Sacrament.

Queſt. *Of what Uſe is the Sacrament of the Lord's Supper to us?*

Anſw. 1. It ſhews the horrid Nature and Evil of Sin, in that nothing could expiate it, nor ſatisfy the Juſtice of God, or make a Compenſation for it, but the Blood of Jeſus Chriſt.

2. It ſhews the wonderful Love of God to poor Sinners, in giving up his own dear Son, to die the curſed Death of the Croſs for us.

3. It ſhews the wonderful Love of Jeſus Chriſt, who freely laid down his Life for our ſakes. *Greater Love hath no Man than this, that a Man lay down his Life for his Friend; but Chriſt hath laid down his Life for us, when we were Enemies to him by wicked Works.* Joh. 15. 13 Rom. 5. 8, 10.

4. It tends to encreaſe our Love to Chriſt, and our Faith in him.

5. It ſhews us that Chriſt is our Life, and how and by what means we come to be ſaved.

6. It ſeals the Covenant of Grace to us, giveth us (in the right uſe of it) much aſſurance that Chriſt is ours.

7. There is a myſtical Conveyance or Communication of all Chriſt's bleſſed Merits to our Souls through Faith held forth hereby, and in a glorious manner received, in the right participation of it.

8. It may animate and encourage us to ſuffer Martyrdom (when called to it) for his ſake.

Chriſt our Paſſeover.

1 Cor. 5. 7. *For Chriſt our Paſſeover is ſacrificed for us.*

THE Paſſeover, or Paſchal Lamb, being a moſt eminent Type of the *Meſſiah*, of which ſee our *Sacred Philology*, in the Chapter of *Sacred Rites*, where you have the Reaſon of its Typical and Metaphorical Repreſentation, we ſhall here run an apt Parallel betwixt that illuſtrious Type, and the moſt holy Anti-type.

Type.

THE Paſchal Lamb muſt be without blemiſh, entire, whole, ſound, not blind, nor broken, not ſick, nor bruiſed.

II. He was to be a Year old. a Day's continuance yields ſufficient proof; ſo ſort: And that in fulneſs of time he ſhould come and ſuffer; a Year being a perfect Revolution of the Sun's Courſe. *Guild.*

Parallel

SHadowing forth the Perfection and Innocency of Chriſt, *in whoſe Lips were found no Guile: As a Lamb, without blemiſh, and without ſpot.*

II. Signifying the Experience Chriſt ſhould have of our Miſeries, whereof even as alſo that Perfection of Chriſt in like

III. It

Type.	Parallel.
III. It was to be taken out of the Flock.	III. Chriſt was taken from amongſt Mankind: *Foraſmuch then as the Children are Partakers of Fleſh and Blood, He alſo himſelf likewiſe took part of the ſame*, &c. Heb. 2. 14.
IV. It was to be ſeparated from the Flock.	IV. Chriſt was ſeparate from Sinners.
V. It was to be ſlain, and that in the Evening.	V. So Chriſt died (ſaith Mr. *Ainſworth*) in that ſeaſon, *viz.* in the Evening of the Day; alſo in the Evening of Time, in the latter Age of the World.
VI. The Blood was to be ſprinkled on the Lintel, and Door-Poſts, that the Angel ſeeing the ſame, might paſs by. Exod. 12. 7	VI. Signifying, that Chriſt's Blood muſt be applied by us; and where Chriſt is received, and the Soul ſprinkled by Faith, Sanctification outwardly will appear in the Practice of the Life. 1 Cor. 1. 30
VII. The Lamb was to be roaſted with Fire. Verſ. 8.	VII. Signifying (ſaith Mr. *Guild*) the Agony of Chriſt in the Garden, and the Wrath of his Father, which he did endure both in Soul and Body. It was a Sign either of the Spirit of God, which is compared to Fire, through which Chriſt offered himſelf; or of the Fire of God's Wrath, which he ſuffered when he was made a Curſe for us. *Moſes unvailed, p.* 62. Heb. 9. 14.
VIII. It was to be roaſted with Head and Legs, and the Appurtenances thereof; that is, it muſt be roaſted all and whole, not cut in pieces.	VIII. This ſignifies our full Communion with Chriſt, whole and undivided. *Ainſworth* 1 *Cor.* 13. *Gal.* 2. 20.
IX. No Bone of the Lamb was to be broken.	IX. *Os nullum illius Agni frangi voluit Deus*, &c It ſignifies, that not a Bone of Chriſt ſhould be broken, as it was propheſied of him.
X. The Lamb was to be eaten.	X. Chriſt is ſpiritually to be received, and fed upon. *My Fleſh is Meat indeed*, &c. Joh. 6. 55.
XI. It was not to be eaten raw. Verſe 9.	XI. Noting, that we ſhould be well prepared, when we come to the Sacrament. *Guild.*
XII. It was to be eaten all, and with unleavened Bread.	XII. Signifying, that in Chriſt nothing is unprofitable, or to be rejected; and that we ought to eat with the unleavened Bread of Sincerity and Truth.
XIII. It was to be eaten with bitter Herbs.	XIII. Which typified forth the bitter Sorrows and Sufferings of Chriſt; and that we ſhould eat our Paſſeover with a ſenſe of, and bitter ſorrow for our Sins, wherein we were captivated.
XIV. It was to be eaten in every Family, and each Family to this purpoſe had a Lamb.	XIV. Shewing the Unity that ought to be among God's People, they being all Fellow-Commoners in, and Partakers of the Privileges and Bleſſings of Chriſt. Every Church and Family of the Faithful, yea, each particular Soul, hath a whole Chriſt.
XV. The Houſe was to be prepared.	XV. To ſignify how we ſhould prepare our Hearts. 1 *Cor.* 11. 28.
XVI. If the Houſe was too little, the Neighbour's Houſe was to be aſſumed; yea, the Strangers were	XVI. To ſignify, firſt, the ſuperabundant Virtue of Chriſt's Death, (for the Houſe may be too little for the Lamb, but not the Lamb for the Houſe) as alſo the ſweet

Type.	Parallel.
were to partake, if they were circumcised.	sweet Communion of the Saints in Love, the joyful Vocation also of the Neighbour-Gentiles, and their Admission into the Fellowship of the Faith, being inwardly circumcised, *&c.*
XVII. They were to eat it with their Loins girded.	XVII. This signifies the girding the Loins of our Minds with Justice, Strength, and Verity.
XVIII. They were to have their Shooes on.	XVIII. This was to figure out the Preparation of the Gospel of Peace, wherewith our Feet should be always shod.
XIX. They were to eat it in haste. The original word signifies to *haste away*, as with fear and amazement.	XIX. They that come to Christ, must be ready to walk in the way of Salvation, with the Staff of true Faith in their hands, as Strangers and Pilgrims, to make a daily progress towards the Land of everlasting Happiness.
XX. Lastly; In that the Blood of the Lamb was first sprinkled on them.	XX. It shews, that first Christ was made a Sacrifice to God, and then a Sacrament to us. *Guild.*
Type.	**Disparity.**
THe Passeover signified Christ was to come.	Our Passeover shews he is come, and hath been crucified for us.
II. The Passeover only fed the Body.	II. Christ spiritually feeds the Soul.
III. The Lamb being slain and eaten, perished, and nothing of it remains.	III. But Christ, tho he was slain, and became thereby spiritual Food for our Souls, yet he is no whit impaired thereby, but liveth and abideth for ever in perfect Bliss and Happiness, and remaineth as perpetual Nourishment to his Chosen.
IV. That was a Type or Shadow.	IV. Christ is the Antitype and Substance of it.

Inferences.

GOd gave special Charge to the *Israelites*, concerning their eating the Passeover; He was greatly provoked by the Neglect of it. Numb. 9. 13. *But that Man that is clean, and is not in a Journey, and forbeareth to keep the Passeover, even that Man shall be cut off from his People*, &c. What then will become of them who refuse to come to Christ, and eat of this spiritual Passeover? Also it may stir up such sincere and godly Souls to look about them, and cause them to tremble, who live in the great Neglect of coming to the holy Supper of our Lord. Surely there is as good Ground and Reason for you to obey the Lord Jesus in this Ordinance, as there was for *Israel* to obey *Moses* in keeping the Passeover; nay, I may shew much greater.

1. From the consideration of what the one was a Sign of, and what the other shews forth, and is a Sign of.

2. From the consideration of the Excellency of Christ (whose Law this is) above *Moses*, who received that Law, and delivered it to *Israel*.

3. From the Threats that are denounced against those who refuse to hear Christ in whatsoever he shall say to them. *If the Word spoken by Angels was stedfast*, &c. *If they escaped not, that refused him that spake on Earth; how shall we escape, if we turn away from him that speaketh from Heaven?*

And for further Motives, consider,

1. The strict and positive Injunction of Christ, *Do this in remembrance of me.* He that said, *Do not steal, do not commit Adultery*, &. *Repent, believe, pray always, be holy*, &c. said, *Do this*, &c.

2. It is a perpetual Ordinance, till Christ comes the second time. *Paul* received it from Christ, after his coming in Spirit according to his Promise, *&c.* And the Primitive

Primitive Saints continued in it after that time likewiſe; therefore the Coming he ſpake of, muſt intend his ſecond Coming at the laſt Day.

3. Conſider the great Need there is to remember Chriſt's Death, and of thoſe profitable Inſtructions and Bleſſings comprehended in this Ordinance.

4. Is not the Neglect of a known Duty a great Sin?

5. Is not this in effect to ſet light by Chriſt, and to caſt contempt upon his Commands, and in effect to ſay there is no need of them? What ſignifies, ſay ſome, the eating a little Bread, and drinking a little Wine? Wilt thou take upon thee to teach Chriſt, and exalt thy own Wiſdom above his, who is the moſt wiſe God?

6. Conſider how faithful and ready the Saints in former Ages were to walk in the Commandments of God; and is it not left upon Record to their everlaſting Commendation? Moſes *did all things according to the Pattern ſhewed him in the Mount*, &c. Zachary *and* Elizabeth *walked in all the Commandments of the Lord blameleſs.*

7. Doſt thou know what ſpiritual Bleſſings thou loſeſt by thy Neglect hereof? Is not Loſs of Communion with Chriſt a great Loſs?

Pſal.119.6 Joh.14.15 8. Is not univerſal Obedience a Demonſtration of Grace? *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments. If ye love me, keep my Commandments.*

9. Will not the Thoughts of a wilful Neglect of known and indiſpenſible Duties, be bad Death-bed Companions?

10. This preacheth the Goſpel to the very Sight of your Eyes; is it not neceſſary to make uſe of all Means God hath ordained for your Eſtabliſhment in the Truth of the Goſpel?

11. Will not Omiſſion of known Duties exclude Men and Women the Kingdom of Heaven? Read *Mat.* 25. Is it not for Sins of Omiſſion, that Chriſt will condemn and ſentence many Souls to eternal Burnings in the great Day?

THE

THE Sixth HEAD OF METAPHORS, SIMILES, And other Borrowed TERMS, Mentioned in the SACRED SCRIPTURES, Relating to the Holy Angels of GOD, AND THE Soul & Spirit of Man,

Wherein the Nature, Order, Office, and Miniſtration of Angels is opened.

THE Creatures of God are divided into *Inviſible* and *Viſible*: The *Inviſible* are Spirits, ἀσώματοι, (*aſomatoi*) without Bodies; and by them we underſtand *Angels*, becauſe being in their Nature incorporeal, they cannot be ſeen by humane Eyes. The *Viſible*, are whatſoever things have exiſtence in the viſible World, whether *ſimple* or *mix'd* Bodies. In what Notions *Metaphors* are taken from *Good* and *Evil* Angels, ſee our *Sacred Philology*, *Book* 1. *p.* 101.

1. Angels then in their Natures are Spirits created of God.
2. Called *Miniſters* or *Angels*, to ſhew their Office.

Take Mr. *Ainſworth*'s Deſcription of Angels, *Gen.* 16. 17.

'*Angels*, ſo named of the Greek ἄγγελος, *Angelos*, in Hebrew מאלך *Maleac*, by 'interpretation a *Meſſenger* or *Legate*, one ſent and employed in any Work, whether 'of God or Man. And thoſe ſent of God were ſometimes Men, as *Haggai* is called 'the *Lord's Angel*, (or Meſſenger) *Hag.* 1. 13. and *John Baptiſt*, *Mat.* 3. 1. and 'generally the Lord's Prieſts under the Law, *Mal.* 2. 7. and Chriſt's Miniſters under 'the Goſpel, *Rev.* 1. 20. *Unto the Angel of the Church*, &c. (that is, the Miniſter or 'Paſtor of the Church.) But in ſpecial, Angels are thoſe heavenly Spirits, and fiery 'Flames, that *are wiſe*, 2 Sam. 14. 20. *excell in Strength*, Pſal. 103. 20. *Which are all 'miniſtring Spirits, ſent forth to miniſter unto them who ſhall be Heirs of Salvation*, Heb. '1. 7, 14. The Hebrew Doctors Opinion of Angels is, That they are (eſſential) 'Forms, created without any material Subſtance or Body. And whereas the Prophet 'ſays, he ſaw an Angel *like Fire*, and *with Wings*, &c. it is alſo ſpoken of prophetical

'Viſions, and by way of dark Parables. Alſo that the Angels are lower and higher 'one than another; 'tis not in the highneſs of place, as when one Man ſits higher or 'above another; but as we ſpeak of two wiſe Men, which excell one another in 'Wiſdom, that that Man is higher than this. Likewiſe that there are ten Names that 'Angels are called by, and accordingly ten Degrees of them; and the tenth, called 'Men, are the Angels which ſpake with the *Prophets*, and appeared to them in *Viſions*, 'for which they are called *Men*, as *Maimon.* ſheweth in *Miſneh Jeſudei Hatovah*, chap.2. 'That there are are ten Degrees of Angels, the holy Scriptures ſhew not; but De-'grees there are, as the Apoſtle mentioneth, *Rom.* 8.38. *Col.* 1.18. *Angels, Princi-'palities, Powers, Thrones, Dominions*, &c. Howbeit, we are warned *not to intrude 'into thoſe things which we have not ſeen*, Col. 1.18. Sometimes the Word *Angel* is 'given to Chriſt himſelf, who is the *Angel of the Covenant*, and the *Angel of God's '(Face or) Preſence*, Iſa. 63.1. *In whom God's Name is*, Exod.23.20. Thus *Ainſworth.* And in another place he ſaith, 'That one of the two Angels that appeared to *Abra-'ham* was Jeſus Chriſt, whom *Abraham* called the *Judg of all the Earth*, Gen. 18.2. 'who is called *Jehovah*, v.13.

It is the Opinion of ſome of the Learned, that every particular Saint hath an An-
Mat.18.10 gel to take care of him; which they gather from that paſſage, *Take heed ye deſpiſe not one of theſe little Ones; for I ſay unto you, That in Heaven their Angels always behold the Face of my Father*, &c. And from that in *Acts* 12.15. *Then ſaid they, It is his Angel.* But others rather conclude, That the Saints have many Angels to watch over them, and continually to miniſter to them. That the Godly are under the Guardianſhip of the holy Angels, is not doubted or queſtioned by any worthy Writer.

The Holy Angels compared to Watchers.

Dan. 4. 13. *I ſaw in the Viſion of my Head, and behold a* Watcher, &c. Verſe 17. *This Matter is by the Decree of the* Watchers, *and the Demand by the Word of the Holy Ones.*

Metaphor.

A Watcher or Watchman imports ſuch as ſleep not, or but little; their Buſineſs is to watch, which they cannot do unleſs they keep themſelves awake.

II. Watchers import ſuch as have a Charge committed to them, of great importance, which they are continually to look after. The Apoſtle ſpeaking of the Care of
Heb.13.17 Miniſters, ſaith, *They watch for our Souls*, &c.

Parallel.

ANgels are not ſubject to ſleep, as Men are; they always are awake, beholding the Evil and the Good, hence ſaid to be *full of Eyes*. Ezek. 1.18

II. Angels have a great Charge committed to them, they are employed about great and weighty Affairs; and that, Firſt, in reference unto God; Secondly, in reference unto Saints; Thirdly, In reference unto wicked Men.

Firſt; In reference unto God.

1. They are his Courtiers, attending upon Him continually for his Honour, and to ſet forth his Magnificence. *I ſaw the Lord ſitting on his Throne, and all the Hoſt of Heaven ſtanding by him, on his right hand, and on his left hand.* 1 Kings 22.19.

2. They wait for his Word, and do receive Commandment from him. Act.7.33. Gen.16.7. & 19.12.

3. They oft-times declare God's Mind and Will to Men. Thus they were employed to give the Law on Mount *Sinai*, and to reveal God's Mind to *Abraham*, to *Hagar*, to *Lot*, to *Elijah*, to the Virgin *Mary*, to the Shepherds, to the Apoſtles, to *Philip*, to *Paul*, to *John*, &c. 2 King.1.3 Luk 1.26. Acts 10.3. & 1.11. & 8.26. & 27.24. Rev.1.1.

4. To govern the Kingdoms of the World; for it is not to be doubted, but God makes uſe of them upon this account. Hence they are called *Princes*, yea, *glorious Princes*, and are much above the Kings and Potentates of the Earth, *Dan.* 10.13. *Eccleſ.* 5.8.

V. They

Metaphor. Parallel.

5. They are God's Warriors, to execute his Decrees, whether of Mercy, as 2 *Kings* 6.17. or of Judgment, 2 *Sam.* 24.17. 2 *Kings* 19.35. *Rev.* 16.7.

6. They are continually employed in praiſing of God, crying, *Holy, holy, holy is the Lord of Hoſts.* Iſa.6.3. Rev. 4.8. & 7.11, 12.

Secondly; In reference to the Church and People of God, they have a great Charge committed to them, and much Buſineſs and Work to do. *He hath given his Angels charge over thee, to keep thee in all thy ways.* Pſal.91.11

1. They are as Nurſes, to bear up and to keep the Godly from Hurt: *They ſhall bear thee up in their hands, leſt thou daſh thy Foot againſt a Stone.* Pſal.91.12

2. They are as Stewards, to provide for the Godly in their Need. How graciouſly was *Elijah* fed by Angels, with a Cake baked on the Coals, and a Cruſe of Water, when he was faint, and ready to die! 2 Kings 19.4,5.

3. They are employed as Phyſicians, as appears by that Paſſage, *John* 5.4.

4. As Comforters in Trouble. How ſweetly was poor *Hagar* comforted by an Angel, when ſhe ſaid, *I will not ſee the Death of the Lad!* The like was the Prophet *Iſaiah*, *Iſa.6.6,7.* Nay, our bleſſed Saviour refuſed not to receive Comfort from the Angels who miniſtred to him, when he was in his bloody Agony in the Garden. Gen.21 17 Luk.22 43

5. They are employed as Souldiers to guard them; hence called *God's Hoſt*, *Pſal.* 34.7. 2 *Kings* 6.17.

6. They are Encouragers of the Saints in their Duties: *And the Angel ſaid unto* Elijah, *Go down with him, be not afraid*, &c. 2 Kings 1. 15.

7. They are employed to reſcue, and put the Godly out of Danger; as appears in the Caſe of *Lot.* So concerning *Daniel*, when he was in the Lion's Den, the Angels ſhut the Mouths of the Lions, ſo that they did *Daniel* no harm. The Angel of the Lord opened the Priſon-Door, and brought *Peter* forth, and delivered him out of the hands of his Enemies. Gen.19.16 Dan 6.22. Acts 5.19.

8. As Prophets and Inſtructors, to teach the Saints. *And I heard a Man's Voice between the Banks of* Ulai, *which called, and ſaid*, Gabriel, *make this Man underſtand the Viſion*, &c. *And he ſaid, I will make thee know what ſhall be in the laſt Day*, &c. They open and reveal hidden Myſteries to the Saints. Dan.8.16. & 9 22.

9. They rejoyce with the Godly at the Converſion of Sinners. *Likewiſe I ſay unto you, There is Joy in the Preſence of the Angels of God in Heaven, over one Sinner that repenteth.* Luke 15. 10.

10. They have a Charge to convey the Souls of the Godly, when they die, through the Territories of the Prince of Darkneſs, (*viz.* the Air) and carry them ſafe to Heaven. *And it came to paſs that the Beggar died, and was carried by the Angels into* Abraham's *Boſom.* Luke 16. 22.

11. To gather all the Elect together at the laſt Day.

12. To ſeparate the Evil from the Good, the Chaff from the Wheat. *So ſhall it be at the end of the World, the Angels ſhall come, and ſever the Wicked from the Juſt.* Mat.13.49

Thirdly; They have a Charge committed to them, in reference to wicked Men.

1. To blind and infatuate them, that they cannot ſee how to effect that Miſchief they would otherwiſe do.

2. To ſtop them in their Carreer, that they cannot purſue their wicked Purpoſes and Deſigns; as appears in *Balaam*'s Caſe, *Numb.* 22.26.

3. To deſtroy and cut off the Ungodly, when they combine againſt the Church. One Angel ſmote in the Camp of the *Aſſyrians* a Multitude of Men. 2 King.19. 35.

III. Watchers give warning of approaching Dangers.

IV. Watchers are very uſeful, and oftentimes made a great Bleſſing to Towns and Cities; many eminent Dangers by their means have been prevented.

III. So the Angels gave warning to *Abraham* and *Lot*, of the approaching Judgment that fell upon *Sodom* and *Gomorrah*, and the Cities about them. Gen. 19.

IV. Angels are a great Bleſſing to the Church and City of God, and every particular Member thereof. How ſecure was the Prophet, whilſt he had thoſe fiery Chariots and Horſemen round about him!

Metaphor.	Parallel.

Queſt. But ſome may ſay, Why doth God in the preſervation of his People make uſe of the Miniſtration of Angels?

Anſw. Not for any Neceſſity; He is all-ſufficient of himſelf to do all things for them: But to declare his abundant Love to, and Care of his Children, in making more excellent Creatures than themſelves to be their Keepers.

Object. But God's People often fall into Danger, and many Inconveniences; how then are they attended and kept by Angels?

Anſw. They are delivered by them from many Evils and Dangers that they know not of: For as we have many Devils about us, continually to do us Miſchief; ſo we have a Multitude of bleſſed Angels continually about us, to keep and protect us. Pſal. 91. 11.

2. If at any time God's Children fall into Danger, it is becauſe they are out of their way, or rather God's way, and then the good Angels have no Charge over them.

3. If they ſuffer in the Cuſtody of the Angels, it is that they may be exerciſed, tried, and made better thereby: For the Angels keep them from Evil, or keep them in Evil, and at laſt deliver them out of Evil; ſo that they are made Gainers by all, according to that Promiſe, *Rom.* 8. 28.

V. Watchers or Watchmen go up and down to ſee what the State and Condition of Things is; they take ſtrict Obſervation of Perſons and Things.

V. Angels go about, or rather flie up and down in the Earth, to ſee what the State and Condition of God's People more eſpecially is. Hence they are ſaid to have Wings, which denote their Swiftneſs in their Work. *We have walked to and fro the Earth, and behold, all the Earth ſitteth ſtill, and is at reſt.* Zech. 1. 11.

Inferences.

WHat infinite Grace and Favour doth God manifeſt to his poor People, in giving his Angels ſuch a ſtrict Charge over them, and to cauſe ſuch glorious Creatures to watch and keep them day and night?

2. What Honour alſo hath God conferred on his Children hereby? Every Believer hath greater Attendance, yea, a more glorious Retinue, than the mightieſt Prince or Monarch in the World.

The Holy Angels compared to the Morning-Stars.

Job 38. 7. *When the* Morning-Stars *ſang together*, &c.

STars are taken two ways:

First, *Properly.*
Secondly, *Metaphorically.*

Some underſtand by *Stars* in this place, the Stars which God hath ſet in the Firmament of Heaven, or Stars in a proper Sence: Others (as Mr. *Caryl* obſerves) the holy Angels, which, ſaith he, may well be called *Stars*, or *Morning-Stars*, by a Metaphor, *&c.* *Caryl* upon *Job*, chap. 38. p. 81.

Metaphor.	Parallel.

MOrning-Stars are full of Beauty, bright, and glorious.

ANgels are very beautiful Creatures, their Glory is wonderful. Hence *Stephen*'s Face was ſaid to be as it had been the Face of an Angel; and very beautiful Perſons are ſaid to reſemble or ſeem like Angels. Tho they have not a viſible bodily Beauty, yet they have a better Beauty than any Body. Acts 6. ult.

II. Morning-

Metaphor.	Parallel.
II. Morning-Stars give Light; they are not only beautiful but ſhining. The chief Morning-Star, called *Lucifer*, ſignifies a Light-bringer.	II. Angels are not only very beautiful Creatures, bur alſo full of Light. We read of an Angel in the *Revelations*, that the whole Earth was lighted with his Glory. This ſhews that Angels are very glorious and ſhining. Tho I underſtand that is not ſpoken of a proper Angel; yet it ſhews that Angels are full of Light, and therefore called *Angels of Light*.
III. Stars are Guides to Mariners, by which they know how to ſteer a right Courſe.	III. Angels are and have been as Guides to the Saints, and ſpiritual Mariners. They guided or gave direction unto *Lot*, to eſcape the Flames of *Sodom*; and led *Peter* out of Priſon, and thereby ſaved him from imminent Danger. *Abraham* told his Servant, God would ſend his Angel to guide, or proſper his Way, Gen.24. 40.

The Holy Angels called the Sons of God.

Job 1. 6. *There was a Day when the* Sons of God *came, and preſented themſelves before God.*

Job 38. 7. *And all the* Sons of God *ſhouted for Joy.*

THe Chaldee Paraphraſe is expreſs, that the *Sons of God* here are the Angels: *The Armies of Angels ſhouted for Joy.* And the Septuagint (as *Caryl* obſerves) are as clear for it, ſaying, *When all my Angels ſung for Joy.* To this do moſt Expoſitors agree.

Object. But ſome object that Paſſage of the Apoſtle, *To which of the Angels ſaid he at any time, Thou art my Son.*

Anſw. 1. Angels are not the Sons of God, as the Apoſtle there expreſſeth, *i. e.* as Chriſt is the Son of God, *viz.* by eternal Generation. For ſo, *To which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee?* Jeſus Chriſt is the Son of God from Eternity.

2. Angels are not the Sons of God by Regeneration, nor by Adoption, as Believers are. The holy Angels need not Regeneration, they never fell from their firſt Eſtate. Chriſt is not to them a Redeemer for their Reſtoration, but only a Head for their Confirmation.

But why Angels are called Sons of God, will appear in the following *Parallel.*

Metaphor.	Parallel.
A Son is the Off-ſpring of the Father.	ANgels are the Off-ſpring of God: *Adam* was called the Son of God by Creation; ſo may the Angels, becauſe created by God.
II. A Son is greatly beloved by the Father.	II. Angels are greatly beloved of the Almighty.
III. Sons attend, honour, and wait upon their Father; they are about his Table, and at his Command.	III. Angels wait upon God, they ſtand about his Throne, and are always ready to obey his Command, and ſeek his Glory.
IV. Sons are greatly dignified; they are near to their Father, and have great Power and Authority in the Family.	IV. Angels are greatly dignified; they are very near to God, always beholding his Face, and are mighty in power. Mr. *Caryl* ſaith, They are called Sons of God becauſe of Power, being called *Principalities*, and *Powers*, &c. Mat. 18. 10
V. Sons	V. Angels

Metaphor.	Parallel.
V. Sons ſerve their Father cheerfully, willingly, and readily; they obey not as Slaves or Servants.	V. Angels ſerve God with abundance of Cheerfulneſs and Willingneſs; they go about their Work with a Filial or Son-like Cheerfulneſs and Delight.
VI. Sons are like their Father; they have ſome Reſemblance of him in Nature and Qualifications.	VI. Angels have ſome eſſential Likeneſs to God. God is a Spirit, and incorporeal; the Angels are Spirits in their Nature, and incorporeal. Tho the difference between God and them is as great as can be conceived in this reſpect; God is the creating Spirit, and they are created Spirits; God is an infinite Spirit, they finite Spirits: Yet the Angels bear (as the Learned obſerve) ſome reſemblance to God in their Eſſence, as well as in their Qualification, and may in this reſpect be called the Sons of God likewiſe.
VII. And laſtly, Sons imitate their Father. *Do good to them that hate you*, (ſaith Chriſt) *that you may be the Children of your Father which is in Heaven:* That is, Imitate God, as ſome Children do their Fathers; carry it towards evil Men, as God doth; and this will be an Evidence that you are the Sons of God, and he will honour you with the Title of his Sons.	VII. Angels imitate God in Mercy, in Love and Compaſſion, as alſo in their good Works; their Ways being all holy, juſt and good, pure and righteous; and ſhewing much Kindneſs and Tenderneſs to the Children of Men. They doubtleſs are patient towards the froward and undeſerving Mortals; they are of moſt excellent Natures and Diſpoſitions. No Creatures do imitate God ſo plainly or fully as they do; and from hence they may be called the Sons of God.

Inferences.

THis may teach us how to carry our ſelves towards God, our Father. We ſhould labour to be like the Angels. Our Saviour hath taught us to pray, *That the Will of God may be done on Earth, as it is done in Heaven.* We who are God's Mat. 6. 10.
Sons on Earth, ſhould imitate the Sons of God in Heaven. We ſhould ſerve God as cheerfully, and with the like Alacrity of Heart as the holy Angels; and labour not only to imitate the Angels, and be like them, but alſo to imitate God himſelf; for He hath ſet himſelf before us, for our direct and immediate Example. *Mat.* 5. 44.

And hereby God will not be aſhamed to be called our God; He will not grudg us the Honour and Title of *Sons*, which (as it appears by this) is a moſt glorious Dignity and Privilege, even ſuch a one that is conferred upon the holy Angels of Heaven, *&c.*

The Holy Angels compared to an Hoſt or Army.

Gen. 32. 1. Jacob *went on his way, and the Angels of God met him.* Verſe 2. *And when* Jacob *ſaw them, he ſaid, This is God's* Hoſt: *And he called the Name of that Place* Mahanaim, (that is, two Hoſts or Camps.)

Luke 2. 13. *And ſuddenly there was with the Angel a Multitude of the Heavenly Hoſt, praiſing God,* &c.

ANgels (ſo named of the Greek, ἄγγελος, *Angelos*, in Hebrew *Maleac*, Meſſenger or Legate, one ſent or employed in any Work) are in theſe Scriptures called *God's Hoſt* or *Army*, not that he needeth them to protect himſelf, or ſuppreſs his Enemies, being infinitely ſtronger than all the Armies he himſelf hath, and then what is the Strength and Force of all the Armies of his Enemies?

Therefore when God is ſaid to have Armies, it is either to ſignify, Firſt, That he hath all things at his Command, and is full of Power: Or, ſecondly, That altho he can do all things by himſelf, yet he will uſe the Agency of his Creatures to effect his Purpoſe.

Metaphor.

AN Hoſt or Army have a Prince or General, who is the Head of them.

II. An Hoſt or Army conſiſts of many Companies, amongſt which there are divers Ranks and Orders, and yet all in Subjection to their Prince, and chief Leader.

Parallel.

THe Lord's Hoſt, or Army of Angels, have a Prince or General, who is their Head and Leader, *viz.* the Lord Jeſus Chriſt, who is called the *Head of Principalities and Powers.*

II. Angels, the Lord's Hoſt, conſiſt of many Companies or Legions: *Thinkeſt* Mat. 26. 53
thou, that I cannot pray to my Father, and he ſhall ſend me more than twelve Legions of Angels? (Chriſt ſpake in the Roman Phraſe, who reckoned their Armies by Legions, as we by Regiments.) Six thouſand ſix hundred ſixty ſix, was the Number of a Legion; then the Number of twelve Legions was, Seventy nine thouſand nine hundred ninety two, a great Army: But how many more, no Man can ſay. Chriſt pitched upon a great certain Number, to ſhew (ſaith Mr. *Caryl*) he could have what Number he pleaſed, if he did but call for them. *We are come* (ſaith the Apoſtle) *to an innumerable Company of Angels.* The Lord's Camp is very great. *The Chariots of the Lord are twenty thouſand, even many thouſands of Angels.* We read of Pſal. 68. 17
many Degrees or Orders of Angels, which ſome account to be nine.

1. *Cherubims*, that is, Angels of Knowledg, as St. *Hierom* interprets the Word; but others from *Cherub*, a Figure or Image. Others from *Chi*, a Note of Similitude, and a Chaldee Word which ſignifies (*Puerum & Juvenem*) a Youth. And ſo, as a learned Writer obſerves, they were uſually repreſented in the ſhape of a young Man, to ſhew them to be intellectual Creatures; of a young Man, to expreſs their Vigor and Strength; with Wings, to declare their Agility and Swiftneſs. Theſe we read were placed at the Eaſt End of the Garden of *Eden*, with a flaming Sword; and Gen. 3. 24.
their Figures were appointed to be placed over the Mercy-Seat, in the Tabernacle Exod. 25.
and Temple. 1 Kings
2. *Seraphims*, the Angels of Zeal. Their Name is from an Hebrew Word, 1. 6.
which ſignifies to *burn*, or *burning*, according to that of the Pſalms, *He maketh his* Ezek. 10. Pſal. 104 4
Miniſters a Flame of Fire.

3. *Thrones*, which are Royal Seats of Kings and Monarchs, in their Magnificence and Glory.

4. *Dominions*, or Lordſhips. Col. 1. 16.

5. *Principalities*, connoting ſpecial and peculiar Juriſdiction.

6. *Powers*,

Metaphor.	Parallel.
6. *Powers*, ſuch as have Right to execute Authority by God's appointment, and not by his Permiſſion only.	
7. *Mighties.*	1 Theſſ 4.
8. *Archangels.*	16.
9. *Angels*, &c.	

Others account but ſeven Orders of Angels, and ſome but three. The holy Scripture doth not fully open and unfold the Myſtery of Angels to us in this reſpect, therefore it is good for us (as I ſaid before) not to be wiſe above what is written ; tho no doubt but there is a moſt excellent Order amongſt them. And probably there are different Ranks and Degrees of them, and yet all are in ſubjection to our Lord Jeſus Chriſt, who is their Prince, and Supreme Head, whom they all reverence, worſhip, and adore.

III. An Hoſt or Army is raiſed to make War, and fight under the Banner of their Prince and Sovereign, and many times do dreadful Execution, and make great Deſolation in the Earth.

III. The holy Angels, God's mighty Hoſt, are employed to fight his Battels, and at his Command to fall upon his Enemies, when all Terms of Peace and Reconciliation are rejected, and Sinners are grown incorrigible, *&c.* What fearful Execution and Deſolation have they made in the World, when they have had Commiſſion from the Almighty ! Was it not this Hoſt that came againſt *Sodom* and *Gomorrah*, and the Cities about them, *We will deſtroy this Place.* One of theſe Souldiers deſtroyed no leſs than an hundred fourſcore and five thouſand Men in the Camp of the *Aſſyrians.* What cauſe have the Enemies of the Church to tremble, when they conſider what a mighty and powerful Army is raiſed, and always in readineſs at God's Command to fall upon them ! What is the Power of the proudeſt Monarch here below, when compared to the Strength of the Lord's Hoſt, or Chriſt's heavenly Army !

Gen. 19 13
2 Kings 19 35.

IV. An Hoſt or great Army ſometimes breaks in upon a People that are ſecure, utterly deſtroying and ſpoiling them on a ſudden.

IV. The Angels of God come upon the wicked Enemies of Jeſus Chriſt, and his Church, ſometimes on a ſudden ; in one Night was that great Hoſt of the *Aſſyrians* deſtroyed. *When he cometh up unto the People, he will invade them with his Troops.*

Hab. 3 16.

V. An Hoſt or mighty Army hath many ſlaughtering Weapons ; if one doth not Execution, another will.

V. So the Angels of God have many ſlaughtering Weapons, or Ways to deſtroy, ſometimes by Famine, ſometimes by Plague, ſometimes by the Sword, and ſometimes make uſe of all theſe three together, againſt a People that God reſolves utterly to deſtroy.

Ezek 9. 2.

VI. An Hoſt, or victorious Army, ſometimes meet with great Oppoſition, and are fiercely engaged by ſtout and ſturdy Enemies, that will not quickly yield, tho at laſt they are forced to fly, being vanquiſhed.

VI. The holy Angels of God are ſometimes oppoſed by evil Angels, who are fierce, ſturdy, and cruel Enemies to them. *And there was War in Heaven :* Michael, *and his Angels, fought againſt the Dragon, And the Dragon fought, and his Angels, and prevailed not,* &c.

Rev. 12. 7.

Metaphor.	Diſparity.
AN earthly Hoſt or Army, tho never ſo victorious at other times, may yet meet with their Match, nay, be ſometimes worſted.	THe Lord's Hoſt was never worſted. Tho the evil Angels are mighty in Power, and have been oftentimes too hard for the Saints ; yet they are not able to ſtand before the holy Angels of God.

II. Soul-

II. The

Metaphor.

II. Souldiers of an earthly Hoſt are mortal Men, and may be put to the Sword, or loſe their Lives by the hands of their Enemies.

Diſparity.

II. The Angels of God are immortal Spirits, and cannot ſuſtain the leaſt Hurt or Wound, much leſs be ſlain, in any Wars they are engaged in againſt their Enemies.

Inferences.

WHat Comfort may this adminiſter to the Godly! May I not ſay, with the Prophet, *Fear not; for they that be with us, are more than they that be with them.* 2 Kings 6. 16.

2. And as it affords Comfort to the Saints, it may ſerve to terrify Sinners, and ſuch eſpecially as are Perſecutors of the Church of God. How ſad is their Condition, conſidering who they make War againſt! Can they ſtand before the terrible God? God is their Enemy, Chriſt is their Enemy, and the Angels of Heaven are againſt them, and their Enemies likewiſe.

3. Bleſs God, you that are in Covenant with him, for the ſake of theſe Helpers.

4. This ſhews us alſo what great Glory is conferred upon the Lord Jeſus Chriſt, our bleſſed Mediator; He is the Head and chief Leader of all the glorious Angels; they are all at his Command, and ready to engage in his Wars; if he does but ſpeak the Word, they come with ſlaughtering Weapons in their hands, to execute his Wrath and Diſpleaſure upon the World. Ezek. 9. 2.

The Holy Angels compared to the Faces of a Man, of a Lion, of an Ox, and of an Eagle.

Ezek. 1. 6. 10. *And every one had four Faces,* &c. (that is, every one of the living Creatures or Angels which the Prophet ſaw in the Viſion.)

FOur particular Angels, as ſome conceive, which were chief over the reſt of the whole Hoſt of Angels. Others, upon better Reaſon, rather underſtand it relates to the four Parts of the World, *Eaſt*, *Weſt*, *North*, and *South*; *i. e.* the Work of Angels laid out in all thoſe Parts. See Mr. *Greenhill* on *Ezekiel*, pag. 85.

Obſerv. 1. *God employeth glorious intelligent Creatures in his Service, in the Ways and Workings of his Power and Providence in the World.*

Obſerv. 2. *That Angels are in all Quarters of the Earth, taking notice of Mens Works and Ways; they perceive what is done in every Place, by the Juſt, and by the Unjuſt. The Conſideration of which ſhould make us carry our ſelves wiſely and holily at all times, and in all Places.*

And every one had four Faces,

1. The Face of a Man.
2. The Face of a Lion.
3. The Face of an Ox.
4. The Face of an Eagle.

In ſome Pictures (ſaith Reverend *Greenhill*) you may ſee ſeveral Faces ſo drawn, that which way ſoever you look, a ſeveral Face is preſented: So here, before was the Face of a Man, behind the Face of a Lion, on the right ſide the Face of an Ox, and on the left ſide the Face of an Eagle. There is not a Face, but is compared to the Face of ſome principal Creature. Man is the chief of all the reſt, a Lion is the King of wild Beaſts, the Ox is the chief of the tame Ones, and the Eagle is the chief of the Birds. To theſe diſtinctly.

I. The Face of a Man.

Metaphor.

THe Face of a Man notes Underſtanding, and the Excellency of Reaſon, by which all human Actions are managed.

Parallel

ANgels have great Knowledg and Underſtanding. By their Likeneſs unto Man, is laid before us the Rationality, Knowledg, and Underſtanding of Angels. They are not ignorant Creatures, but *ipſæ Intelligentiæ*, the moſt underſtanding Creatures in Heaven and Earth. *Greenhill.* The Woman of *Tekoah* ſaid to *David*, *He was wiſe according to the Wiſdom of an Angel of God, to know all things that are upon the Earth:* That is, he was very wiſe, as Angels are, to ſearch out Underſtanding, and diſcover things. 2 Sam. 14. 20. Therefore *Jerom* thinks they are called *Cherubims*, from their much Knowledg; *Cherubims*, as it were, *Rabbies*, and *Teachers* of others. And this Office ſome Angels have done. Gabriel, *make this Man underſtand the Viſion. I am come to make thee underſtand what ſhall befall thy People in the latter Day.* Dan. 8. 16. Angels (ſaith one) are good Philoſophers, they know the Principles, Cauſes, Effects, Life, Motion, and Death of natural things; they are great Statiſts, and know the Affairs of Kingdoms. *Dan.* 10. 13. ſaith *Gabriel*, *I remained with the Kings of* Perſia, *&c.* They are ſaid to be *full of Eyes before and behind*, becauſe they ſee what is paſt, and what is to come. Beſides, they have much revealed to them by God, by Chriſt, nay, and underſtand many things by the Church, as concerning the Myſteries of the Goſpel; ſo *Eph.* 3. 10. 2 *Pet.* 1. 12. *Which things the Angels deſire* (ſaith *Peter*) *to look into*, παρακύψας, the Word notes, bowing down to pry heedfully into a thing. *Cherubims* were made looking down towards the Mercy-Seat; ſo here, Angels look into the things of Chriſt, (as it was there figured forth) *in whom are hid all the Treaſures of Wiſdom and Knowledg.* Col. 2. 3. They have much experimental Knowledg, ariſing from things done daily in the World, and in the Church; Angels love to be at the Congregation, to meet the Saints; they underſtand partly by their Eſſence, and partly by Species communicated to their Underſtandings, as to ours, *&c.*

II. The Face of a Man hath much Awe and Majeſty in it; nothing (as is obſerved by ſome Naturaliſts) carries more Terror in it to ſenſitive Creatures, than the Face of a Man.

II. Angels are very Majeſtical Creatures; many have been greatly terrified and aſtoniſhed at the ſight of them. How was *Manoah*'s Wife, *Samſon*'s Mother, amazed at the ſight of the Angel that appeared to her. *Then the Woman told her Husband, ſaying, A Man of God came unto me, and his Countenance was like the Countenance of an Angel of God, very terrible*, &c. Judg. 13. 6

III. The Face of a Man notes human Affections, as Mr. *Greenhill* obſerves.

III. Angels are of a loving Countenance, and moſt careful of Men; they have moſt dear Affections to thoſe they are ſent to miniſter unto.

IV. The Face of a Man denotes Beauty. How amiable and lovely are ſome Faces of mortal Creatures to look upon! 'Tis the Seat (as I may ſay) of human Beauty.

IV. Angels are very beautiful and lovely to behold; tho they have (ſaith Mr. *Caryl*) no viſible bodily Beauty, yet their Beauty far exceeds the Beauty of Mortals. *See Morning-Stars.*

II. The Face of a Lion.

A Lion is a Creature of great Strength, the ſtrongeſt amongſt Beaſts, as was ſaid before; he turneth not away for any. *What is ſtronger* Prov. 30. 30.

Angels are mighty in Strength. An Angel can hinder the blowing of the Wind, ſtop the Mouths of Lions, break Iron Chains, open Priſon Doors, and make Bars and Doors of Braſs to flie. Rev. 18 21.

Hence

Metaphor.	Parallel.
Judg. 14. 18. *ſtronger than a Lion?* ſaid the Interpreters of *Samſon*'s Riddle.	Hence they are called *mighty Angels*. Who can ſtand before the Angels of God! 2 Theſſ. 1. 7

III. The Face of an Ox.

I. An Ox accuſtomed to the Yoke is very tractable, not ſtubborn, kicking and flying, like as untamed Heifers are. Ephraim *is an Heifer that is taught, and loves to tread out the Corn.* An Heifer taught, delighting in her Work, doth it willingly.

II. An Ox doth faithful Service. Horſes often deceive Perſons in their Service, and throw their Riders; but Oxen, either in plowing or carrying Burdens, fail not, nor deceive their Owners.

III. An Ox is a very patient and laborious Creature. They labour hard, and carry heavy Burthens; and yet tho never ſuch hard Service be put upon them, they quietly and with much patience bear it, and never ſeem to complain.

IV. Oxen are very uſeful Creatures; much Increaſe was brought in by them. No Creature (ſaith *Greenhill.* my Author) is more uſeful to the Support of a Family, than the Ox; for of old all the Plowing was done by Oxen. See 2 *Kings* 19. 19. *Job* had Oxen plowing in the Field, Job 1. 3. he had five hundred Yoke of Oxen, no mention being made of Horſes. There was a ſevere Law made againſt thoſe that ſtole an Ox, *Exod.* 22. 1. *David* makes it one part of the Happineſs of a Common-Wealth, that *the Oxen are ſtrong to labour.*

I. Angels do the Work of God willingly, with much delight; they hearken to the Voice of his Word, they ſet about their Work with much Cheerfulneſs, they are very obſequious to God's Commands. If he ſaith, Go, ſmite *Herod* for his Pride, *Balaam* for his Covetouſneſs, *David* for his vain Glory, *Senacherib* for his Blaſphemy, and *Sodom* for its Uncleanneſs, preſently they go. Pſ. 103. 20.

II. Angels are faithful in their Miniſtrations, they fail not in the leaſt Particular. The Angel would not let *John* worſhip him. The Angel would not ſuffer *Lot* to linger in *Sodom.* They never betrayed their Truſt, as ſome of the Saints have done. Rev. 22. 8, 9.

III. Angels are patient in their Miniſtration, tho they meet with much Oppoſition. *The Prince of* Perſia (ſaith Gabriel) *withſtood me one and twenty days*, &c. In the midſt of all Oppoſition, whether from Men or Devils, and great Services, they are not at all impatient; tho their Work never end, *Rev.* 4. 8. yet they never complain. Dan. 10. 13.

IV. Angels are very uſeful Creatures; they are uſeful to God, they continually go on his Errands, execute his Judgments at the Command of his Mouth. They were uſeful to Chriſt in the Days of his Fleſh; they proclaimed the joyful Tidings of his Nativity, had the charge of him in his Humiliation, whilſt his Conflict remained with the evil Angels; they miniſtred to him in his Temptations, and when he was in his bloody Agony; they declared and made known his Reſurrection, *He is not here, he is riſen.* They witneſſed to his Aſcenſion, and to his ſecond Coming; *Ye Men of* Galilee, *why ſtand ye gazing up into Heaven? The ſame Jeſus which is taken from you into Heaven, ſhall ſo come, as ye have ſeen him go into Heaven.* They ſhall come with him, when he comes the ſecond time, without Sin, unto Salvation: *He ſhall come in the Glory of his Father, with all his holy Angels.* They ſhall attend him on the Throne of Judgment, and as Officers execute his righteous Sentence, *viz.* ſeize all condemned Sinners, and caſt them into the Lake of Fire and Brimſtone, *&c.* Angels are uſeful to the Saints. We little think what great Good we receive by the Miniſtration of Angels. See *Watchers.* Luk 2. 9, 10, 11. Mat. 26. 6. Acts 1. 10, 11.

Inferences.

This ſhould inſtruct us, we ſhould be like Angels in many reſpects.

1. When God commands, or calls upon us to do any Service or Duty, how ready ought we to be to do it! even ſay, with *Samuel*, *Here am I, ſpeak Lord, what thou commandeſt I will do it.*

2. It ſhould teach us to be faithful to the Lord, as the holy Angels are.

3. To be patient under Burthens, Reproaches, and all the Oppoſitions we meet with.

4. To be ſerviceable to God, and to one another, in the Places and Stations wherein God hath ſet us, *&c.* Angels in all they do, ſeek the Glory of God, and the Profit and great Good of the Saints; let us in this imitate them.

III. The Face of an Eagle.

Metaphor.

I. An Eagle hath a mighty quick Sight; her Eyes behold afar off; from the Top of Rocks, out of Clouds, they are ſaid to behold Fiſhes ſwimming in the Sea. So ſtrong is the Sight of an Eagle, that ſhe can a long time behold the Sun with open and ſtedfaſt Eyes.

2 Sam. 1. 23. II. Eagles are ſwift in their Flight. Naturaliſts tell us, no Bird flies more ſwiftly than the Eagle.

III. Eagles are freſh and lively always; Age and Sickneſs works not upon them, as upon other Birds. The Eagle in her Age (ſaith a great Writer) is uſeful. *Pliny* ſaith, they never die with Age, nor Sickneſs, but by Hunger; her upper Bill groweth ſo much over the under, that ſhe cannot open her Mouth to take in Suſtenance, and ſo dies. Her Age is ſaid to be renewed by often changing of her Feathers.

Parallel.

I. Angels are quick-ſighted; they, as you hear, have Eyes before and behind, as if they were all Eye; which notes the Excellency of their Sight, and Knowledg of things. They ſoar aloft, ſtand before God; they are ſaid to behold the Face of God: *Their Angels always behold the Face of my Father which is in Heaven.* Mat. 18. 10

II. Angels are ſwift Creatures; their Agility, Speed, and Swiftneſs is extraordinary, moving (ſaith one) like Lightning, from one end of Heaven to the other; compared therefore to a Flame of Fire, and ſaid from hence alſo to have *Wings with which they flie*, Iſa. 6. Their Quickneſs or Agility in Motion proceeds from their ſpiritual Nature, which is not ſubject to Wearineſs; they cannot be hindred by any corporeal Subſtance; they can paſs over and through all Impediments. And beſides this, their Agility is much helped forward by their Promptitude and Readineſs, Propenſity and Zeal, to diſpatch their Errand and Miniſtry upon which they are employed. 'Tis not here (ſaith *Ayſton*) *Timor*, but, *Amor addidit alas*. Their Swiftneſs is very neceſſary, ſaith *Clark*: 1. Becauſe of the vaſt diſtance between Heaven and Earth, betwixt which they often paſs and repaſs. 2. Becauſe many of the Saints, whoſe Neceſſity requires preſent Relief, live far aſunder. 3. Becauſe the Devils are ſwift to do Miſchief, therefore they are ſwift to defend, ſuccour, and do us good. Heb. 1. 7.

III. Angels never grow old, they are always ſtrong and lively, they know no Sickneſs, their Service doth not wear them out. The *Cherubims* before the Mercy-Seat, which repreſented the Angels, were without Beards, to ſhew their Vigor, Vivacity, and Youthfulneſs. Men ſoon decay, their Strength and Activity many times on a ſudden is gone. Sin hath brought this upon us; if Man had not ſinned, he had never decayed, but retained an immortal Vivacity: Angels ſinned not, and ſo retain their firſt Livelineſs.

Inferences.

First; From hence we may infer, that Angels are fit for publick and great Service. They have four Faces, a Man's, a Lion's, an Ox's, and an Eagle's; which ſhew they have all that is requiſite to great Undertakings. They have Wiſdom to conſult, to contrive and manage the Affairs of the World prudentially; they have the Strength of a Lion, to execute; they have the Willingneſs and Faithfulneſs of the Ox, to rejoyce

rejoyce the Heart of the Commander, and Patience to undergo the Difficulties of their Work, and Uſefulneſs of the Publick; they are quick-ſighted, to diſcern and prevent the Deſigns of Enemies, and ſpeedily to diſpatch much in a little time, and that with cheerfulneſs. This is meant by their four Faces; which notes their Perfection, and Fitneſs for Service in all Parts of the World; in regard of which they are ſaid to have one Face before, and another behind, and one on each ſide. God ſets forth their Serviceableneſs by theſe Creatures, both rational and irrational; they have the Shapes of Men, Birds, and Beaſts.

Secondly; That ſuitable Perſons ought to be employed in publick and great Service. God employs Angels in the Government of the World, who are wiſe, truſty, ſtrong, and ſpeedy; and you know what Men God calls for in the State, *Exod.* 18. 21. viz. *Such as fear God, Men of Truth, hating Covetouſneſs*; and in the Church, 1 *Pet.* 5. *Biſhops muſt not lord it over God's Clergy.* They are not Lords, but Servants: they ought not like Princes, to dwell in ſtately Palaces, in Pride and Idleneſs; but daily to ſtudy, and preach God's holy Word, and labour in God's Harveſt, like as an Ox is faithful and laborious to his Owner; not inſtead of Preaching, and ſtriving to build up God's Houſe, plot and contrive Ways to pull it down; and inſtead of feeding, undo and ruin ſuch as are faithful in the Land.

Thirdly; Angels are noble and glorious Creatures, and yet diſdain not to do Service to them that are far beneath themſelves. Man at firſt, when in his Glory, was but a little lower than the Angels; but ſince he ſinned, he is degraded, and fallen as low as Hell; he hath a vile Body, a defiled Conſcience, and a polluted Soul: yet the Angels, that are ſtiled *Gods*, Holy Ones, Elect, that are of the Privy-Council of Heaven, theſe bleſſed Creatures are not aſhamed to ſerve and wait upon us, tho we have the ſcent of the Earth and Hell about us, and do often grieve and offend them with our Miſcarriages; yet they deſpiſe us not, but cheerfully miniſter unto us. What Pride is it then in Men, that have Parts, Places, Honour, Greatneſs, Grace, *&c.* not to ſtoop to thoſe that are their Inferiors! They have not more Worth in them than an Angel, and Angels condeſcend to ſerve us; therefore let us not *mind high things, but condeſcend to Men of low Eſtate, and not be wiſe in our own Conceit.* Pſal. 8. 5. Rom. 12. 16.

Fourthly; There is one thing more remarkable touching their Faces, *viz.* the Faces were ſtretched upward; ſo *Montanus*, and others read it, *They looked up to him that ſate upon the Throne, which was Chriſt.* The *Cherubim*'s Faces, *Exod.* 25. 20, 21. were towards the Mercy-Seat.

Fifthly; Obſerve, all Creatures depend upon the Lord Jeſus Chriſt. Theſe Angels have the Face of Men, Lions, Oxen, Eagles, and look up to him. If there were nothing in it but this, *viz.* Angels in their own Nature look up to Him, it might convince us, that all inferior Creatures do depend upon Him, as well as thoſe noble Ones. But when they come in with the Faces of other Creatures looking up, it is a clear Evidence that all depend upon Chriſt. *By him were all things created, that are in Heaven and in Earth, viſible and inviſible, whether Thrones, or Dominions, Principalities, or Powers. All things were created by him, and for him, and by him all things conſiſt.* Col. 1. 16, 17.

Sixthly; We are to learn from hence to be heavenly-minded, with the holy Angels, to look up.

The Holy Angels compared to the Wind, and to Flaming-Fire.

Pſal. 104. 4. — *Maketh his Angels Spirits, and his Miniſters a flaming Fire.*

Heb. 1. 7. *And of the Angels he ſaith, Who maketh his Angels Spirits, and his Miniſters a Flame of Fire.*

SOme of the modern Jews deny there is any mention made of Angels, in *Pſal.* 104. 4. affirming, that the Subject the Pſalmiſt treats of, are the Winds, with Thunder and Lightning, which God employs as his Meſſengers and Miniſters, to do his Will and Pleaſure. But that the Pſalmiſt means the Angels, is evident from the Deſign and Scope of the Words.

The

The Conſent of the ancient Jews lies againſt the Sentiments of the modern; both the old Tranſlations, either made or embraced by them, expreſly refer the Words
On Heb. 1. unto Angels; ſo (Dr. *Owen* obſerves) do the *Seventy*; and ſo doth the *Targum*, thus rendring the Place: *Who maketh his Meſſengers or Angels ſwift as Spirits, and his Miniſters ſtrong or powerful as a flaming Fire.* The Supply of the Note of Similitude makes it evident that they underſtand the Text of Angels, and not of Winds; and of making Angels as Spirits, and not of making Winds to be Angels or Meſſengers, which is inconſiſtent with their Words.

The Word שראפים doth uſually denote the Angels themſelves, and no reaſon can be given why it ſhould not do ſo in this place. The Apoſtle puts it out of doubt poſitively, ſaying, *And of the Angels he ſaith*, &c. That the Apoſtle ſpeaketh not here of the Nature and Eſſence of Angels, but their Dignity, Honour and Employment, is evident; upon which account (ſaith our Reverend Author) he preferreth the Lord Jeſus Chriſt before them.

Obſerv. *God ſendeth his Angels like the Winds, or like a Flame of Fire.*

Metaphor.

THe Wind is inviſible, who can ſee it?

II. The Wind blows at God's Command; he is ſaid to *hold the Wind in his Fiſt.*

III. The Wind is quick, piercing, and powerful in its Operation, the Cauſe of many gracious Effects, tho ſometimes ſent as a Judgment.

Parallel.

ANgels are inviſible Spirits; we are daily attended upon by them, but ſee them not.

II. Angels go at God's Command, He hath them at his Beck. Pſal. 103. 20.

III. Angels are quick, agil, and powerful in their Working; and many great and glorious Bleſſings Saints receive from their Miniſtration, tho ſometimes ſent as a Scourge to Nations, and particular Perſons, to execute God's Diſpleaſure, as on *Sodom*, &c.

Flaming-Fire.

I. A flaming Fire is of a burning quality.

II. A flaming Fire is of a conſuming, deſtroying, and devouring Nature.

III. A Flaming Fire is a good Defence in a howling Wilderneſs, eſpecially if it be round about ſuch as dwell therein.

I. *Seraphims* ſignify Burning, noting that mighty Zeal they are attended with, in doing God's Will.

II. So have the Angels of God been to many of God's implacable Enemies, as hath been hinted.

III. The Angels of God are a glorious Defence to the Church, whilſt in the Wilderneſs of this World, where they are daily ſurrounded by wicked Men, who are compared unto Beaſts of Prey. *The Angels of God encamp round about them that fear him*, &c. Pſal. 34. 7.

Inferences.

THis may comfort the Godly, who dwell among blood-thirſty Enemies; they are ſurrounded with a Flame of Fire, *viz.* the holy Angels of God.

2. Let ungodly Ones tremble; can they ſtand before a flaming Fire, and not be conſumed? God can ſoon ſend his Angels to deſtroy them.

3. It ſhould alſo ſtir up Believers to act with much Zeal and Fervency in the Work and Service of God. The Angels for Zeal and Agility are like a Flame of Fire. We ſhould do the Will of God on Earth, as the Angels of God do it in Heaven.

The

The Holy Angels compared to Horſes.

2 Kings 6. 17. *And* Eliſha *prayed, and ſaid, Lord, I pray thee open his Eyes: And the Lord opened the Eyes of the young Man, and he ſaw; and behold, the Mountains were full of Horſes, and Chariots of Fire, round about* Eliſha.

Zech. 1. 8. *I ſaw by night, and behold a Man riding upon a red Horſe, and he ſtood among the Myrtle-Trees that were in the bottom, and behind him were three red Horſes, ſpeckled, and white.*

BY theſe *Horſes* all Expoſitors underſtand the holy Angels of God are intended. They are compared to Horſes and Chariots of Fire, alſo to Horſes of divers Colours. Theſe things ſeem very dark and myſterious.

I. We ſhall briefly (however) hint a few things why they may be compared to Horſes.
II. Why to Horſes and Chariots of Fire.
III. Why to red, ſpeckled, and white Horſes.

Metaphor.

A Horſe is a ſtrong, and a very couragious and fearleſs Creature; which God himſelf elegantly ſetteth forth, *Job* 39. v. 19, to 24. *Haſt thou given the Horſe his Strength? haſt thou cloathed his Neck with Thunder? Canſt thou make him afraid? The Glory of his Noſtrils is terrible. He rejoyceth in his Strength. He goeth on to meet the armed Man. He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword,* &c.

II. The Horſe is a very uſeful Creature, uſeful to carry Burthens, and draw the Chariots of Princes; uſeful to ride on, uſeful for War, *&c.*

Parallel.

ANgels are mighty in Strength. One of them (ſaith an eminent Writer) is ſtronger than all the World. They are called *mighty Angels*, or *God's mighty Ones*, Angels of his Strength. They are couragious, and void of Fear; their Necks may be ſaid to be cloathed with Thunder; they turn their Backs for none. They fear not the glittering Spear, nor the Shield. Who is able to engage or encounter with one of the glorious *Seraphims*, or *Cherubims?* Are any of the Sons of the Mighty a Match for him? What was *Alexander*, or *Julius Cæſar*, or all the mighty Champions that ever were, to the Angels of Heaven!

II. Angels are exceeding uſeful. [*See Oxen.*] They bear up the Saints; they help, ſupport, and carry them along in their Journey to their everlaſting Home; they carry their Souls into *Abraham*'s Boſom: *The Beggar died, and was carried by the Angels*, &c. The Chariots and Horſes of Fire, that parted the two Worthies, (thoſe Princes of the Prophets) and carried one of them to Heaven, were the Bleſſed Angels of God. 2 Kings 2. 11, 12.

II. They are compared to Horſes and Chariots of Fire, to ſhew how fierce, agil, and ſwift they are in their Motion, and how deſtructive and amazing to their Enemies.

III. They are ſet out by red, ſpeckled, and white Horſes, to note the different Work and Office they are ſet about, whilſt they are employed in the Workings of Providence, in governing the World.

1. *Red*, ſignifies the Sufferings of the Church, together with the Blood and Slaughter, or dreadful Judgments, that Jeſus Chriſt hath to execute on the World by the Miniſtration of Angels, or a ſevere Diſpenſation.

2. *Speckled*,

2. *Speckled*, ſhews a mixed State or Diſpenſation of God's Judgments mixed with Mercy.

3. *White*, notes Peace and Proſperity to the Saints, and the whole World, which will be produced by the Providence of God, after the bloody and mixed State of the Church is gone.

The Soul of Man compared to a Ship.

Heb. 6. 19. *Which Hope we have as the Anchor of the Soul*, &c.

HEre obſerve two Doctrines; one implied, the other expreſſed.

Doct. 1. *The Soul of a Believer (in the Judgment of ſome Divines) is and may fitly be compared to a Ship.*

Doct. 2. *Hope, that noble and precious Grace of the Spirit, is and may fitly be compared to an Anchor.*

Metaphor.

A Ship is a rare and curious Piece of Workmanſhip; it ſhews forth the excellent Wit and Invention of Man.

II. A Ship is a very coſtly thing; a little will not build, rigg, and fit out a Ship to Sea, eſpecially if it be deſigned for a long and profitable Voyage, as to the *Eaſt-Indies*, or the like.

III. Some Ships are built for noble and eminent Service, and are very profitable to the Owners.

IV. He that builds and owns a Ship, doth uſually commit the Care and Charge of her to another, who is to ſail in her.

V. A gallant Ship that is bound for *India*, or for ſome noble and eminent Service, is richly fraighted, hath divers rare Commodities in her, *&c.*

VI. A Ship ought to have a good Bottom, or the Danger is very great. Whatever ſhe ſeems to be above Deck, tho never ſo ſtately and lovely to look upon; yet if her Bottom be naught and defective, ſhe will never make the Voyage.

VII. A

Parallel.

THe Soul of a Believer is a very rare and curious Piece of God's Workmanſhip. The Body and Face of a Man doth magnify the Wiſdom and Glory of the Creator; but what is the Body without the Soul? it is but the Cabinet without the Jewel.

II. The Soul of a Believer is a very coſtly and chargeable thing; God hath parted with much Treaſure in building, or rather rebuilding and fitting of it out, to ſail through the Ocean of this World, to the Haven of eternal Happineſs; hath parted with his Son, with his Spirit, his Grace, his Goſpel, *&c.* 1 Pet. 1. 18.

III. The Charge that God hath been at in building and rebuilding the Soul of a Believer, is for renowned and eminent Service, *viz.* the Glory of God, and everlaſting Happineſs.

IV. So doth God Almighty commit the Charge and Care of our Souls to us. We are employed but as Stewards, or Deputy-Owners, and muſt be accountable to God, if our Souls are loſt. Deut. 4 9. Prov. 4. 23.

V. So the Soul of a Believer, that it may make a bleſſed and glorious Voyage, is moſt richly ſtored and fraighted with the precious Gifts and Graces of God's holy Spirit, *&c.*

VI. So ought the Soul of a Chriſtian to have a good Foundation. If not built upon Chriſt, if not ſincere and firm at Heart, what Profeſſion he may make, tho never ſo glorious, will prove fruitleſs and vain, the Soul is in danger, and will for ever unavoidably be loſt.

VII. The

Metaphor.	Parallel.
VII. A Ship cannot ſail without Wind or Tide.	VII. The Soul of a Believer cannot ſail Heavenwards in any Service, Duty, or Suffering, without the ſweet Movings and Gales of God's Spirit.
VIII. A Ship ought to have a wiſe and skilful Pilot.	VIII. So ought the Soul of a Believer; for if it hath not Chriſt to guide and ſteer its Courſe for it, it is impoſſible to eſcape the Danger of the Sea of Trouble and Temptation.
IX. A Ship needeth often to be repaired, being very ſubject to ſpring a Leak.	IX. So doth the Soul of a Chriſtian need often to be repaired by Prayer and Repentance, or elſe it will fall under ſad and fearful Decays. The Soul is like pared to a leaking Veſſel. Heb. 2. 1.
X. A Ship is toſſed upon the rough and tempeſtuous Waves, and has its Ups and Downs, and ſeldom hath reſt or quiet, till ſhe has made the Voyage.	X. Thus 'tis with the Soul; it is often toſſed upon the boyſterous and tempeſtuous Seas of Temptation, ſometimes tranſported up to Heaven, and then by and by down again to the Depths, and all the Billows of God's Wrath ſeem to run over it. Pſal. 107. v. 23, to 28.
XI. A Ship is in danger of being loſt, and that many ways, *viz.* by Rocks, by Sands, by the raging Waves, and by ſpringing of a Leak, *&c.*	XI. The Soul alſo is in great danger. Never was Ship in more eminent hazard than the Soul of a Chriſtian, and that many ways, *viz.* by the Rocks and Mountains of great Oppoſition, the Sands of Deſpair, and raging Waves of Perſecution, beſides the Leaks occaſioned by indwelling Sin, *&c.* Zech. 4 7.
XII. A Ship hath a Compaſs by which ſhe is ſteered from place to place, without which no Man can or dares go to Sea.	XII. So likewiſe the Soul muſt have a Compaſs, unto which we are with care and diligence to look, and to be well-skilled in all the Points thereof, *viz.* the Word and Spirit of God, 2 *Pet. 2. 19.*
XIII. A Ship is expoſed to great Danger of being robbed (by Pirates) of all her Treaſure.	XIII. So is the Soul of a Believer by that curſed Pirate Satan, who ſometimes transforms himſelf into an Angel of Light, and to trapan the Soul, puts out falſe Colours; pretends himſelf a Friend, when his whole Deſign is Blood and Slaughter, and treacherouſly to ruin and ſpoil the Soul. The Fleſh is another ſecret Sea-Thief, and the World; yea, and Sin is as arch a Pirat as any. 2 Cor. 11. 15. 1 Pet. 2. 1.
XIV. A Ship often meets with ſudden Storms; and a good Mariner doth not only look for them, but alſo provide and prepare for them.	XIV. So muſt the Soul expect to meet with a dreadful Tempeſt or Hurricane. The Winds will riſe, and a Storm will come upon the Ship where Chriſt is. *David* was aware of th ſe Dangers, and ſaw how to prevent and eſcape ſinking. Pſal. 55 8.
XV. 'Tis a rare thing to ſee a Ship ſail along before a freſh and proſperous Gale.	XV. 'Tis a rare and lovely thing to ſee a Soul carried ſwiftly along in the Work and Service of God, being under the powerful Influences, a freſh and proſperous Gale or Wind of the Spirit.
XVI. A Ship is ſometimes becalmed.	XVI. So (alas!) it is too often with the Soul of a poor Chriſtian.
XVII. 'Tis a Wonder to ſee a Ship to live in a tempeſtuous and boyſterous Sea.	XVII. 'Tis a Wonder of Mercy to ſee how the Soul of a Saint ſhould live, be preſerved, and abide with its Head above Water, in ſuch a diſquiet and tempeſtuous World as this is.

Metaphor.

XVIII. Some Ships ſuffer Shipwrack, are loſt, and ſink down to the bottom.

XIX. A Ship muſt be well look'd to, and kept very clean within and without, or ſhe will not ſail with any ſpeed.

XX. A Ship hath its Anchor, and if in the midſt of a Storm it be rightly caſt, and takes good hold, the Ship is ſafe.

Parallel.

XVIII. So doth the Soul of many a Profeſſor, that ſets out with much ſeeming Hopes of Heaven, ſuffer ſpiritual Shipwrack, and ſink down to Hell. 1 Tim. 1. 19.

XIX. So muſt the Soul be waſhed, and kept exceeding clean, within as well as without, or it will go but ſlowly or heavily towards the Haven, of future Happineſs, the Mire and Clay, or Scum and Filth of this World, is ſo apt to obſtruct its way, as it paſſes Heaven-ward.

XX. The Soul hath its Anchor, Hope. *Which Hope we have as the Anchor of the Soul, both ſure and ſtedfaſt.* This Anchor being rightly caſt upwards, within the Vail, in the midſt of the greateſt Danger, the Soul is ſafe. Heb. 6. 19.

Metaphor.

A Ship is a lifeleſs thing built of Timber, *&c.* by Man.

II. A Ship is a thing viſible to corporeal Eyes.

III. A Ship may utterly be deſtroyed, nay, and cannot continue long.

IV. A Man that has a Ship, may loſe it, yet may not be undone; he may have his Loſs repaired, and may get another Ship better than the former.

V. A Ship, tho it hath never ſo good a Pilot, may miſcarry, and be caſt away, ſuch Winds and Storms may ariſe, or by means of unknown Rocks, Sands, and Shoals it may hit upon.

Disparity.

THe Soul of Man is a Spirit created by the Almighty: *He hath formed the Spirit of Man within him.* Zech. 12. 1

II. The Soul of Man is an inviſible Subſtance, *i. e.* it cannot be ſeen with fleſhly Eyes.

III. The Soul of Man cannot loſe its Being; that will live when the Body is dead, either in Joy or Miſery; it can never be deſtroyed, ſo as to die, and loſe its being, or ſuffer annihilation. Mat. 10. 28

IV. That Man that loſes his Soul is undone for ever. No Man hath more than one Soul, and he can have no more; that being caſt away, he is eternally ruined, there is no reparation for him, no making up his Loſs.

V. The Soul of a Believer that hath Chriſt for its Pilot cannot miſcarry; the Sea and Winds obey him; he makes the Storm a Calm, ſo that the proud Waves are ſtill; he will carry it through all the Dangers it meets with, and bring it to its deſired Haven. Pſal. 107. 28, 29, 30.

Inferences.

IS the Soul fitly compared to a Ship, that paſſeth through the troubleſom Ocean, or tempeſtuous Seas? Then this ſhews us, that the Life of a Chriſtian is attended with many Difficulties, and eminent Dangers, and that we muſt expect to meet with ſudden Storms in our paſſage to our eternal Port. Every Believer muſt reſolve to ſail through the Straits Mouth, and expect to meet with thoſe curſed *Algerines*, thoſe mortal Enemies of Chriſtians, I mean the Spirits of Darkneſs, if ever he would arrive at the Holy-Land.

II. Let it be the Care and Endeavour of every Man and Woman, to ſet out in this Voyage for Eternity, whilſt the Wind of the Spirit blows. *My Spirit* (ſaith God) *ſhall not always ſtrive with Man.*

III. *Caution.*

III. *Caution.* And let each Man from hence take heed of his Soul, this Spiritual Ship, leſt it be loſt. He is but entruſted with it, and muſt give an account to the great Owner. Beſides, the Soul is of very great Worth, far beyond all the Ships that ſail on the Ocean; nay, what Value may be compared to the Soul of Man, the Excellency of which we ſhall briefly hint here, to caution all to take heed.

1. It is capable of Divine Meditation and Contemplation, by which means we come to know there is a God. *For the inviſible things of Him, from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead,* &c. *I am fearfully and wonderfully made, marvellous are thy Works; and that my Soul knoweth right well.* By prying into the Nature and Glory of the Work, the Soul findeth out the Being, Nature, and Glory of the Workman. Rom. 1. 20 Pſal. 139. 14.

2. 'Tis capable of Divine Inſpiration. *But there is a Spirit in Man, and the Inſpiration of the Almighty giveth him Underſtanding.* Alſo of Comfort and Delight, and that when Multitudes of Thoughts are or would be diſturbing the Mind. Job 32. 8.

3. 'Tis capable of Divine Impreſſion, to receive the Image of God, as it is rebuilt in Chriſt Jeſus. Pſal. 94 19

4. 'Tis capable of Divine Union and Communion with God.

5. Nothing ſave God himſelf can ſatisfy it. The Heathen by this found out the Excellency of the Soul.

6. The Soul muſt needs be excellent, if we conſider the Excellency of the Body, which is but the Houſe or Tabernacle for the Soul. If the Cabinet be of ſo great a value, and ſo curiouſly wrought; then of what tranſcendent Value muſt the Jewel be!

7. The Price paid for it was no leſs than the precious Blood of Chriſt, the Redemption of the Soul is therefore precious; its Value and Excellency from hence is beyond compariſon. Pſal 49. 8, 9.

8. The Robes it weareth are a Demonſtration of its great Worth and Excellency. O what Coſt and Charge is God at, (to ſpeak with a holy Reverence) in cloathing and adorning of it! He puts on Robes of Righteouſneſs, and Garments of Salvation, and adorns it with the Ornaments of Grace, and Divine Vertue.

9. From the Charge given us to look to it, and keep it: *Only take heed to, and keep thy Soul diligently.* Deut. 4. 9.

10. From Satan's hunting after it, to deſtroy it.

11. That 'tis exceeding excellent, appears, in that the Martyrs parted with all, rather than they would wrong, defile, and loſe it for ever.

12. It is more worth than all the World: *What ſhall it profit a Man to gain the whole World, and loſe his own Soul?* Mat. 16. 26

13. 'Tis immortal; it cannot die, nor be annihilated. *Fear not them that kill the Body, but cannot kill the Soul.* Mat 10. 28

The Soul of Man compared to a Candle.

Prov. 20. 27. *The Spirit of Man is the Candle of the Lord.*

Metaphor.

A Candle is made to give Light unto Men in the Night.

II. A Candle muſt be lighted, or receive Light from ſome other Light, or it will light no Man.

III. A Candle is but a ſmall Light, in compariſon of the Light of the Sun; it giveth Light but a little way, and diſcovers things but darkly.

Parallel.

THe Spirit of Man is formed by the Lord, to give Light unto him whilſt he lives in the Night of this World.

II. The Spirit of Man receives its Light from God, who is called Light: *There is a Spirit in Man, and the Inſpiration of the Almighty giveth him Underſtanding.* Job 32. 8.

III. The Spirit of Man is but a ſmall Light, in compariſon of Chriſt the Sun of Righteouſneſs, and the Light of the glorious Goſpel, that diſcovereth thoſe things that the Light of natural Conſcience will not.

Metaphor.	Parallel.
1. The Spirit of Man will diſcover unto him, by the help of the viſible Creation, that there is a God that made the World; but it cannot diſcover that there is a Redeemer, who died to ſave the World, which the Goſpel doth.	Rom. 1. 20
2. The Spirit of Man will diſcover Man's Duty in Morals, to do as he would be done unto; but it cannot teach him in all things his Duty towards God, *viz.* his Divine Laws and Inſtitutions, and how he ought to be worſhipped.	
3. The Spirit of Man will convince him of ſome Sins, but it will not convince him of Sin, becauſe he believeth not in Jeſus Chriſt; for this the Spirit of Truth, and glorious Goſpel only convince Men and Women of.	
4. The Spirit of Man diſcovers to him that he muſt die; but it cannot diſcover to him, without the Light of the written Word, a Reſurrection.	
IV. A Candle is oftentimes put out.	IV. So is the Light or Candle of the Wicked. God in a way of Judgment, when Men have abuſed their Light and Knowledg they have had of Him, giveth them up to vile Affections, as he did the Gentiles, ſo that they ſin without controul; Conſcience is ſeared, and aſleep as it were, and reproveth them no more. *The Candle of the Wicked ſhall be put out.*	Prov. 24. 20.

Inferences.

THis reproves thoſe that ſay, The Light which is in every Man that cometh into the World, is God, Chriſt, and the Holy Spirit; whereas it is evident 'tis Man's Spirit, and called but the *Candle of the Lord*, and in it ſelf no more than the Light of Man's natural Conſcience.

II. It reproves them alſo for ſaying, It is ſufficient to make known or diſcover unto Men all things that are neceſſary to Salvation; and that they ſhould have known by the Light within, all things which the Holy Scriptures declare of Chriſt, and the Myſteries of the Goſpel, if the Scriptures had never been written. Which is eaſily detected; (1.) By conſidering of that great Darkneſs, that is in thoſe Heathen Nations and People that have not the written Word of God, concerning Chriſt and Salvation; for tho they have the Light of this Candle, *viz.* the Light of their own natural Conſciences, yet know nothing of Chriſt, who was born of the Bleſſed Virgin, nor of his Death and Reſurrection. (2.) By conſidering the abſolute Neceſſity there is of Goſpel-Revelation, and Miniſtration, to make known to Men thoſe glorious Myſteries, according as it is held forth in divers places of Scripture; for if Man's chief and only Teacher were within him, what need was there for Chriſt to ordain and ſend forth his Apoſtles and Miniſters, to preach the Goſpel to the World? and why is Faith ſaid to come by hearing the Word preached. (3.) They are diſproved by this, *viz.* they cannot make known any of thoſe other things which Chriſt did, that were not written.

III. From hence we may perceive what the Subſtance is, which the Light of Man's Spirit will do; it ſearches all the inward Parts of the Belly, *i. e.* makes known the very Thoughts and Intentions of the Heart unto him, and reproves him for not living up to the Light God hath afforded him.

IV. What Fools are they (theſe things conſidered) who plead for a Candle-Light, and chuſe rather to be lighted and directed by it, when the Sun is riſen, and ſhineth clearly (bleſſed be God) in our Horizon?

Conſcience a Witneſs.

Rom. 9. 1. *I ſpeak the Truth in Chriſt, I lie not, my Conſcience bearing me Witneſs in the Holy-Ghoſt*, &c.

1 John 3. 20. *If our Hearts condemn us, God is greater, and knoweth all things.*

Rom. 2. 15, 16. *Their Conſcience in the mean while accuſing, or elſe excuſing, in the Day when God ſhall judg the Secrets of Men by Jeſus Chriſt, according to my Goſpel.*

CONſcience is in theſe Scriptures called a *Witneſs*. We ſhall,

1. Shew what *Conſcience* is.
2. Run the Parallel.

Firſt; Conſcience is a natural Power, with which God hath endued the Soul of Man by Creation; for his Comfort, if he walk uprightly; or for his Torment, if he walk in evil Ways. We do not imagine, that Conſcience came not into the World until *Adam*'s Fall; for this were to ſuppoſe *Adam* in Paradiſe to be a Man without Conſcience. Conſcience indeed, as an Accuſer and Condemner, came not in until then; for as long as *Adam* obeyed the Commandments of God, there was no cauſe that Conſcience ſhould accuſe him; but as ſooon as he had ſinned, Conſcience flew in his Face.

Secondly; Conſcience we (1.) ſay is a natural Power, which the Soul of Man hath, *&c.* Now (ſaith one) whether this Power be in the Underſtanding only, or partly in the Underſtanding, partly in the Will, I find controverted amongſt the Learned, (ſome ſpeak of it as a diſtinct Faculty.) This Power we ſpeak of, I conceive (ſaith he) to be a reflect Act of the practick Underſtanding only tranſcendently. (2.) By the Power of the Holy Ghoſt. St. *John* confirms, that it is a reflect Act of the practick Underſtanding only, where ſpeaking of this Power in the Soul, he ſaith, *And hereby we know that we know him, if we keep his Commandments:* That is, as if you ſhould ſay, We do view our Ways by the Word of God, which is an Act only of the Underſtanding; and finding them to be in ſome meaſure levell with the holy Rule, we have this comfortable Reflection back upon our ſelves, That our Faith is not a Fancy, but a Faith that works by Love, and alſo ſincere and ſaving. *Paul* confirms the ſecond, That it is a reflect Act of the Underſtanding, tranſcendently ſeconded by the Power of the Holy-Ghoſt: *My Conſcience bearing me Witneſs in the Holy-Ghoſt:* That is, My Conſcience, tranſcendently ſeconded and aſſiſted by the Holy-Ghoſt, doth ſtrongly teſtify to my Soul, that I am full of Bowels towards my Kinſmen after the Fleſh, and could do any thing, or ſuffer any thing for their Good. The Order according to which the Holy-Ghoſt ſtrikes in with Conſcience is this;

Mr. *Lockier.*

1 Joh. 2. 3.

The Underſtanding makes a double Propoſition, one grounded in the Word of God, the other in the Heart of Man; as thus: *He that keepeth the Commandments of God, truly loves God; but I do keep the Commandments of God:* This is grounded in the Heart of Man, and then draws a Concluſion from both, *Therefore I do love God truly.* This Concluſion, whilſt holy, and drawn from Divine Premiſes, to wit, the Word of God, and true Grace in the Heart, the Spirit of God ſtrikes in with the Soul in making of it, and aſſiſts the weak Soul, ſo that he concludes with ſtrong Confidence, he is ſincere, or loves God in truth; and not only ſecretly aſſiſts, but ſeconds him, and ſaith the ſame thing to Man that his own Spirit doth: *The Spirit beareth witneſs with our Spirits, that we are the Sons of God.* If the Premiſes be corrupt which the Underſtanding makes, (for the Heart makes Propoſitions ſuitable to the Light that is in the intellectual Part) then the Devil, that lying Spirit, ſtrikes in, and ſeconds the Soul in that corrupt Concluſion, which he collects from corrupt Principles concerning himſelf, thereby to ruin and undo the Soul in Ignorance and Unbelief.

Rom. 8. 16.

Thirdly;

Thirdly; This Faculty or natural Power, called *Conſcience*, only appertaineth to Men, and not to any irrational Creatures. Brutes want Reaſon, and therefore are not capable Subjects of Conſcience; yet againſt Reaſon and Conſcience Men oftentimes do worſe than a Beaſt.

Fourthly; Conſcience is a natural Power in Man, which compares his Ways and Thoughts by ſome Rule; and according as his Ways agree or diſagree with that Rule, ſo anſwerably doth it bear witneſs with or againſt him.

If the Underſtanding be enlightned with Truth, to wit, the Word of God, then Conſcience compares the Ways of a Man by a perfect Rule. But if the Underſtanding be enlightned with natural or moral Principles only, then Conſcience compares a Man's Ways according to thoſe Principles only, and ſo by an imperfect Rule.

So far Mr. *Lockier*, and others, as to what *Conſcience* is.

Metaphor.

A Witneſs gives in Teſtimony according to his Light, or that Knowledg he hath of things; and if he hath a perfect Knowledg of this or that he ſpeaks and teſtifies, his Teſtimony is good, and ought to be received.

Parallel.

SO Conſcience gives in Teſtimony according to that Light and Knowledg that is in the Underſtanding, for it only ſpeaks and makes Propoſitions according to its Light; if it be miſguided by Satan, or corrupt Nature, or falſe Principles, his Teſtimony is not good, nor to be regarded, but deceives and abuſes the Soul, as a falſe Witneſs doth, who appears to ſpeak in the behalf of a guilty Perſon. And on the other hand, he may, for want of a clear Light and Underſtanding, condemn ſuch as he ſhould clear. And hence many that are very wicked and vile, both in Practice and Principle, are very confident that their State and Condition is good, and their poor deluded Souls are peremptory many times, and wiſer in their own Conceit, than ſeven Men that can give a Reaſon. In them is fulfilled that of the Apoſtle, *Their Minds and Conſciences are corrupt.* And on the other hand, for want of a little Light, ſome good Men by the Teſtimony of their Conſciences are ready to condemn themſelves, and give up all their Hope, notwithſtanding their being juſtified and accepted by Jeſus Chriſt.

II. A Witneſs therefore muſt be throughly examined, to find out how or by what means he comes to know this or that he gives Teſtimony of.

II. So muſt a Man ſtrictly examine his own Conſcience, how it comes to have knowledg of things, of which it either accuſeth, or excuſeth; for this ought always to be received as an undoubted Truth, That the Word of God is the very Rule and Guide by which Conſcience ſhould be ſteered, and by the clear Light of which it ought at all times to give in its Teſtimony, either for or againſt a Man. *Saul* thought he ought to have done many things againſt the Name of *Jeſus of Nazareth*; his Heart did not witneſs againſt him, when he conſented to *Stephen*'s Death, becauſe his Conſcience wanted Light, it had not perfect knowledg of things: And hence he ſaith, that *what he did, he did it ignorantly, in Unbelief.* But ſhould another Man, who knew that Jeſus of *Nazareth* was the Son of God, and thoſe perſecuted People were the People of God, have done ſo, Conſcience would have been Witneſs againſt him, and have flown in his Face, yea, condemned him for it, without Repentance, to the loweſt Pit of Hell. 1 Tim. 1. 13.

III. A good Witneſs, one that hath perfect knowledg of all things laid to a Man's Charge, if he can make it out that he is wronged, how is ſuch a Witneſs to be valued!

III. So a good Conſcience, I mean a Conſcience rightly enlightned by the Word of God, if it gives in Teſtimony for a Man, that his Heart is ſincere, and his Life holy, and that he truly loveth and feareth God, notwithſtanding the falſe Charge of the Enemy; how is the Teſtimony of ſuch a Witneſs to be valued by a Chriſtian! Hence *Paul* ſaith, *This is our rejoycing, the Teſtimony of our Conſcience.* 2 Cor. 1. 12.

IV. A

IV. So

Metaphor.

IV. A good and faithful Witneſs will ſpeak the whole Truth, and clear the Matter, ſo far as he knoweth, or can ſpeak to it, upon all occaſions.

V. A good and faithful Witneſs will not be bribed or daunted, but ſpeak in behalf of a Man who is falſly accuſed, aud to the utter Shame and Conviction of the guilty Perſon.

VI. A juſt and impartial Witneſs is greatly dreaded by a wicked and guilty Perſon.

VII. A great and faithful Witneſs, who hath perfect Knowledg of things, and will not be bribed, who can and will (as it is believed, and found by experience) ſpeak fully to a Cauſe, tho it be to the utter Shame and Ruin of all guilty Perſons, is many times grievouſly abuſed by malicious Men, who hate that their abominable Deeds ſhould be brought to Light, or laid at their Doors; nay, not only ſo, but ſome have been ſtifled, ſtrangled, and traiterouſly murdered; as the ever renowned Sir *Edmond-Bury Godfrey* was by bloody Papiſts, the 12*th* of *October*, 1678. whom they knew could witneſs many things againſt them, to detect their curſed and never to be forgotten Helliſh Plot.

VIII. It is a very great Wickedneſs, to lay violent hands, or treacherouſly to abuſe and ſtifle the King's faithful Witneſſes, eſpecially when called to give in their Evidence in Matters of great Moment, wherein the Honour and Sovereignty of the King is greatly concerned.

Parallel.

IV. So a good and well-guided Conſcience will ſpeak all the Truth, and clear the Matter between God and the Soul, ſo far as he hath Light; and will deceive no Man or Woman, if they do but hearken to him.

V. So Conſcience, rightly guided by God's Word, will ſpeak Peace to a godly and ſincere Perſon, let who will condemn him; and will ſpeak Terror to the wicked and impenitent Sinner, let who will ſpeak Peace and Comfort to him. Conſcience will deal plainly, if it may be heard, and be not ſtifled, or put out of a capacity of bringing in its Teſtimony.

VI. So Conſcience, who is an impartial Witneſs, is greatly dreaded by ſome ungodly Souls. O how fain would they fly from thoſe terrible Accuſations of their own Conſciences, if they knew how! Some from the Horror that ariſeth from hence have hanged themſelves, and others cut their own Throats, and ſome have ſeveral other ways laid violent hands upon themſelves.

So poor Conſcience (who is known and daily found to be a true and faithful Witneſs, one that will not be bribed or corrupted by Frowns or Flatteries, who knoweth all the ſecret Luſts, Pride, Malice, Treaſons, Thefts, Adulteries, that lie in the Heart, and all manner of Wickedneſs, that vile Sinners are guilty of, and layeth it daily to their Charge) is hated, and much ſtruck at; nay, ſuch is the Wickedneſs of Men, they endeavour to ſtifle it, and ſear its Tongue with hot Irons; nay, and put out his Eyes; nay, ſo far as they can they endeavour to murther it, that it may not be able to witneſs againſt them any more, but that they may ſin without controul. Of theſe the Apoſtle ſpeaks: *Who being paſt feeling, have given themſelves over unto all manner of Laſciviouſneſs, to work all Uncleanneſs with Greedineſs.* —— Eph. 4. 19. *Having their Conſciences ſeared with a hot Iron.* 1 Tim. 4. 2

VIII. So it is a great and horrible Wickedneſs, for any Soul or Sinner to go about to ſtop the Mouth of, or treacherouſly to abuſe poor Conſcience, who is the great Witneſs of the King of Heaven and Earth, in this lower Court, and that in Matters wherein his Honour, and glorious Right and Sovereignty is much concerned; nay, not only his Witneſs, but Judg, to ſit upon the Bench, to hear and determine all Cauſes, if rightly informed, according to the great Law-Book of the Goſpel, and to paſs Sentence of Life and Death, or to acquit and diſcharge.

Metaphor.

IX. A Witneſs is required to ſpeak the Truth, (when he comes before a Court of Judicature) the whole Truth, and nothing but the Truth; and he that is a true Witneſs will do it. And hereby many times moſt horrid Evils are brought to light, and publickly detected; yea, ſecret things are diſcovered, that the guilty Perſon thought would never have been known, which makes him aſhamed and confounded for ever.

Parallel.

IX. So Conſcience in the Day of Judgment will ſpeak the Truth, the whole Truth, and nothing but the Truth. Tho now oft-times he is blinded, and at a great Loſs, for want of Light, or by being miſ-guided, he gives in falſe Teſtimony, and quits the guilty, and condemns the innocent; but in that day it will recover ſuch perfect Light and Knowledg, that it will decide the Cauſe clearly the right way, and will by this means bring to light all the hidden things of Darkneſs, 1 Cor. 4. 5. even all thoſe curſed Abominations of the Heart, all ſecret things, that it and God Almighty were only privy to, and will lay open all the horrid Evils that have been done in the dark. Then Men ſhall be forced to confeſs their ſecret Adulteries, Murthers, Treacheries, Theft, Self-Revenge, together with all their bloody and black Combinations, Conſpiracies, and Helliſh Plots, carried on in ſecret Cabals, managed by ungodly Papiſts, or others, notwithſtanding all their Oaths of Secrecy; Conſcience (if it comes not to light before) will in that day lay all open before the Eyes of Men and Angels, to the Shame and eternal Confuſion of all ungodly Ones.

X. A juſt and impartial Witneſs, that clearly and very fully giveth in Teſtimony againſt a Perſon, in a fair Trial, finally ſtops his own Mouth, and the Mouths of all others, and leaves the Cauſe clear, for the Judg to paſs Sentence againſt him.

X. So the Conſciences of wicked Men, in the great Day, will give in ſuch clear and full Evidence againſt them, touching all the Evils they ſhall then be charged with by the juſt Judg of Heaven and Earth, that all Fleſh ſhall for ever be ſilenced, and God ſhall be clear when he judgeth. *Which ſhew the Works of the Law written in their Hearts, their Conſciences alſo bearing Witneſs, and their Thoughts in the mean while accuſing, or elſe excuſing one another, in that Day when God ſhall judg the Secrets of all Men, by Jeſus Chriſt, according to my Goſpel.* And hereby all the Mouths of Unbelievers will be ſtopp'd, and they all be found guilty before Chriſt. Rom. 2. 15, 16.

Inferences.

THeſe things being conſidered, it may ſtir up all Perſons to take heed how they carry it, at home and abroad, when they go out, and when they come in, when they lie down, or riſe up, becauſe Conſcience obſerves all that is ſaid or done, nay, is privy to all the thoughts of our Hearts, and one day will witneſs for us, or againſt us.

II. Let Chriſtians, whatever they do, labour to keep a good Conſcience. A good Conſcience is better than a good Name, it is better than a good Trade, 'tis better than a good Eſtate. And for further Motives to this needful Duty,

1, Conſider, Conſcience keeps a Regiſter of all thy Thoughts, Words, and Actions; what you forget, and is quite gone out of your Memories, is ſet down in the Book of Conſcience.

2. Conſider, Conſcience is a Witneſs, an impartial Witneſs, an Accuſer of Evil; and tho he lies ſtill a great while, he will rouſe up at laſt, and with his cruel Charges and Accuſations accuſe the Soul; as in the Caſe of *Joſeph*'s Brethren: *And they ſaid one to another, Verily we are guilty concerning our Brother, in that we ſaw the Anguiſh of his Soul, when he beſought us, and we would not hear; therefore is this Diſtreſs come upon us.* Gen. 42. 21

3. Conſcience is not only a Witneſs, but a Judg, and hath power to condemn the wicked and the guilty Soul; it ſits upon the Throne, as God's Attorney-General, to award Life or Death, as the States and Conditons of Men are. *If thy Heart condemn thee, God is greater,* &c. 1 Joh. 3. 20, 21.

4. Conſcience

4. Conſcience doth often the Work and Office of a Tormentor; wo to them that fall into his enraged hands here, but much more ſad will it be with them whom he ſhall torment in Hell. 'Tis he that is the gnawing Worm that never dies, where the Fire ſhall never be quenched. But, Mark 9. 44.

5. There is no bearing in this World the Pain and Torment of an accuſing Conſcience. *Tiberius* the Emperor was ſo followed with Grief and Horror by his own Conſcience, that he confeſſed in the Senate-Houſe he ſuffered Death daily; and *Charles* the Ninth of *France*, that Monſter of Mortals, after the dreadful Maſſacre, could never endure to be awaked in the Night without Muſick, ſuch was the dreadful Anguiſh and Horror he found in his own Conſcience. *Francis Spira* alſo may be here recited among the reſt, whoſe Conſcience terrified him at that rate, that the Account of his fearful Caſe is left to Poſterity. It was Conſcience that put *Judas* into ſuch an Amaze, and forced him to hang himſelf, after he had betrayed our Bleſſed Saviour. And many other Examples, both ancient and modern, we meet with, both of Men and Women, that have deſtroyed themſelves, as not being able to bear the cruel Torments of an accuſing Conſcience; and others from hence have confeſſed their Guilt, and ſo delivered themſelves into the hands of Juſtice.

6. That Man can never have good Days, that keeps an evil Conſcience.

7. On the other hand, he that hath a good Conſcience needs never be ſad, nor can he be without good Days; for as Trouble and Horror of Conſcience is the greateſt Trouble, ſo Peace of Conſcience is the greateſt Joy. That Man can never want Muſick (ſaith Mr. *Caryl*) that ſpeaks in Conſort, and is harmonious with himſelf. A good Conſcience is the poor Man's Riches, and the rich Man's chiefeſt Jewel, a Jewel worth keeping. It is (ſaith one) the beſt Pillow to ſleep on, and the beſt Diſh to feed on. *A good Conſcience is a continual Feaſt*; ſo the *Geneva*-Tranſlation. A good Conſcience with a Dinner of Herbs, is all Varieties; but a bad Conſcience makes all Feaſts and Pleaſures like the Hand-writing on *Belſhazzar*'s Wall. Prov. 15. 15. Dan. 5. 5.

8. Labour to get and keep a good Conſcience, becauſe an evil one ſpoils all the good and beſt Actions of thy Life, it renders thy Prayers to be ſinful.

9. Conſider, Conſcience is privy to all thou thinkeſt, knoweth what Evil hath been done by thee in private, ſeeth all the Evil thou haſt committed, and all the Good thou haſt omitted the doing of; and one day, if evil, it will lay all open before the Eyes of God, Angels, and Men, and come in as a Witneſs, to charge and condemn thee for ever. O therefore get a good Conſcience. Rom. 2. 15.

10. Take heed how thou carrieſt thy ſelf towards Conſcience, becauſe it hath a Regal Power in thy Soul, a Commiſſion either to accuſe or excuſe: and if he condemns thee as an Unbeliever, or as a falſe Hypocrite, by the Light and Authority of God's Word, God will alſo (aſſuredly) condemn thee (unleſs thou doſt repent) in the great Day. 1 John 3. 20.

11. Conſider what a glorious Mercy it will be, to have ſuch a Friend as Conſcience witneſs for thee, when thou art wrongfully accuſed and condemned by Men. This was that which bore up *Job*, and holy *Paul*, in their Troubles. *My Heart ſhall not reproach me*, &c. *This is our rejoycing, the Teſtimony of our Conſcience.* Job 27. 6. 2 Cor. 1. 12.

Queſt. Some poſſibly may enquire here, *How a good Conſcience may be known, or what Characters may be given of it?*

Anſw. I ſhall give you ſome Rules to judg of a good Conſcience, both *Negatively* and *Poſitively*.

Firſt, *Negatively.*

1. A blind, ignorant, and miſguided Conſcience is not a good Conſcience. Some think that God concerns not himſelf with their Actions, takes no notice of their Hearts, Words, or Lives. Others think that God is made up wholly of Mercy, and tremble not at his Juſtice, and ſo conclude it is an eaſy thing to get to Heaven. One (that I have heard of) ſaid, That if it were as eaſy to get the Riches of this World, as it was to get Heaven, he would not care; or to that effect: not remembring that it is as hard to enter into the Kingdom of Heaven, (eſpecially for rich Men) as it is for a Camel to go through the Eye of a Needle, and that the Righteous ſhall ſcarcely be ſaved. Others think, that thoſe Men are Fools that make ſuch a Stir and Ado about Religion, thinking that is the beſt Religion that is eaſieſt to the Fleſh, and is moſt free from outward Trouble; whereas the Scripture ſaith, that *whoever will live godly in Chriſt Jeſus muſt ſuffer Perſecution.* Some think the Laws of Men muſt be Mat. 19. 23. 1 Pet. 4. 18. 1 Tim. 3. 12.

their Rule in all Matters of Faith and Religion; and whatever Magiſtrates command, muſt be done, *&c.*

2. A drouzy and ſleepy Conſcience is not a good Conſcience. A Conſcience that is not throughly awakened, will let a Man alone in Sin; ſuch can ſleep upon the Brink of the greateſt Danger, tho they are juſt falling into the Gulph of Eternity; yea, can ſleep under the moſt awakening Miniſtry; tho Hell-Fire be thrown (as it were) in their very Faces, yet Conſcience giveth them not one Jog.

3. A guilty Conſcience is not a good Conſcience, when Conſcience flies into a
Tit.1.15. Man's Face for this or that Sin, ſome horrid Pollution or other, loved, and lived in.

4. A ſeared Conſcience, a Conſcience that hath no feeling in it, is not a good Conſcience.

5. A deſpairing Conſcience is not a good Conſcience. Such as think their Sins are
Mat.12.31 greater than God can or will forgive, notwithſtanding Chriſt hath ſaid, *All Sins and Blaſphemies againſt the Father and the Son ſhall be forgiven unto Men*; and thoſe, that believe not there is Life for them in Chriſt, make God a Liar.

Secondly, *Poſitively.*

1. That Man hath a good Conſcience, that walks uprightly and faithfully to his Light, according to what he knoweth. If he hath only a natural Light, and walks up faithfully to that, then he hath only a natural good Conſcience; there is Moral
Joh.20.4. Sincerity ſpoken of in the holy Scriptures, as well as Godly Sincerity. *Abimelech* in this reſpect had a good Conſcience: *In the Sincerity of my Heart, and Innocency of my*
Gen.20.5. *Hands, have I done this.*

Here I might ſhew how a natural good Conſcience may be known from a Conſcience evangelically and ſpiritually good; take two or three Hints.

(1.) He whoſe Conſcience is only naturally good, is uſually a proud Man; *Lord,*
Luk.18.11. *I thank thee, I am not as other Men*, &c. Such ſeek their own Glory, they ſacrifice to their own Net, and burn Incenſe to their own Drag; all centers in Self, the Principle of their Action is Self. A Saint, when his Gifts are higheſt, his Heart is loweſt; when his Spirit is moſt raiſed, his Heart is moſt humble.

(2.) A Man that hath only a natural good Conſcience, his great endeavour is to ſtill the Noiſe, and ſtop the Mouth of it; but never looks to have the Guilt removed, and Filth waſhed away by Chriſt's Blood; he ſeeth no need of a Saviour: *I was alive*
Rom.7.11 *once without the Law*, &c. He is like a Child that hath got a Thorn in his Fleſh, who wipeth away the Blood, but taketh no notice or thought how to get out the Thorn. If bare Performance of Duties, whether natural or divine, will ſtill or quiet the Conſcience, the Conſcience is but naturally good.

2. When Conſcience compares a Man's Ways by the perfect Rule of God's Word, by which he walks, and finds it agreeable thereto.

3. An evangelical good Conſcience findeth a Man as careful of his Duty towards God, as he is of his Duty towards Man; and as careful of his Duty towards Man,
Acts 24.16 as of his Duty towards God. *Herein do I exerciſe my ſelf, to have always a Conſcience void of Offence towards God, and towards Man.*

4. An evangelical good Conſcience always ſtirs up to Obedience and Conformity to God's Word, from the ſight of the Excellency of it, and Purity that is in it:
Pſal.119. *Thy Word is very pure, therefore thy Servant loveth it.*

5. He hath a good Conſcience, whoſe Conviction and Trouble for Sin is univerſal, when it is deep, when the Spirit ſearcheth into the bottom: *Come*, ſaith the
Joh.4 29, 39. Woman of *Samaria, ſee a Man that hath told me all that ever I did. And they were pricked in their Hearts.*

6. He hath an evangelical good Conſcience, who is troubled for Sin, not ſimply becauſe of Shame, or becauſe of inward Guilt, or fear of Puniſhment, but becauſe God is and hath been offended, his Spirit grieved, and his Soul defiled, and made unlike God; his Trouble riſeth from the ſence of the hainous Nature of Sin.

7. When Conſcience findeth that no Conviction, either of Sin or Duty, is ſlighted
Pſal.119. 80. by the Soul, but tenderly nouriſhed.

8. When a Man will ſuffer any Puniſhment or Loſs, before he will offer violence to his Conſcience, and ſin againſt God.

9. When Conſcience cannot find any Sin hid, ſpared, born with, or connived at in the Soul, no ſweet Morſel under the Tongue.

10. When Conſcience finds a Man the ſame in private that he is in publick, and that he is not of a Phariſaical Spirit, doth nothing to be ſeen of Men, or for vain Glory's ſake.

11. When

11. When Conſcience cannot find any Duty or Ordinance, which the Soul is convinced of, to be neglected, tho he is expoſed to Reproach thereby. To obey God in Baptiſm, is called the Anſwer of a good Conſcience; Conſcience calls for obedience to this, and to all other Ordinances of the Goſpel, when convinced of them.

12. And laſtly; When Conſcience beareth Teſtimony to a Soul, that it loveth God and Jeſus Chriſt above all things in this World, &c. *He that hateth not Father and Mother*, &c. *cannot be my Diſciple.* That is, if he hath not a leſſer Love to them; for the leſſer Love in Scripture is called a Hatred, which our Saviour openeth in another place, *He that loveth Father or Mother more than me, is not worthy of me; and he that loveth Son or Daughter more than me, is not worthy of me*, &c. *Yea doubtleſs I account all things but Loſs*, &c. Phil. 3. 9, 10.

Queſt. *How ſhall a Man get and keep a good Conſcience?*

Anſw. 1. He muſt get his Heart ſprinkled with the Blood of Chriſt. *Let us draw near with a true Heart, in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience*, &c. Heb. 10. 22. See that you experience that the Blood of Chriſt hath as effectually purged your Conſciences from dead Works, as the Blood of Bulls and Goats ſanctified to the purifying of the Fleſh. Heb. 9. 14.

2. He muſt take heed of all ſuch things as offend his Conſcience; Conſcience is a very tender thing, the ſmalleſt thing will make it bleed.

3. He muſt take heed of evil and corrupt Principles; an erring Conſcience is not a good Conſcience.

4. Labour to ſit under a Soul-ſearching Miniſtry.

5. Take heed of vain Glory, and all ſecret Evil; Conſcience prieth into thy moſt inward Thoughts; beware of ſpeculative Sin.

6. Labour to keep thy Tongue. *Whoſo keepeth his Mouth, and his Tongue, keepeth his Soul from Trouble.*

7. Labour to bring thy Heart into every Duty, beware of Hypocriſy.

8. Do not grieve or offend thy Conſcience in any thing; tho the Matter may be in it ſelf lawful, yet thou muſt not do it, if thou haſt a doubt in thy Spirit about it: *He that doubteth is damned*, that is, condemned in his own Conſcience. Rom. 14. 23. But much more take heed of doing that which is by all owned to be utterly unlawful.

9. Labour in all Acts to be ſincere. Conſcience hath power to give in Teſtimony concerning thy Integrity; if thy Heart be unſound, and not upright, Conſcience will ſoon diſcover it, and reproach thee for it, and thou wilt not be able to hold out to the end: and ſad will it be to have thy own Conſcience witneſs againſt thee, when thou comeſt to lie on a ſick Bed; an evil Conſcience will be a bad Death-Bed Companion.

O how doth this reprove thoſe that ſin, and regard not the Checks and Rebukes of their own Hearts! Conſcience in the great Day will be more than ten thouſand Witneſſes againſt them.

THE Seventh HEAD OF Metaphors, Allegories, and Similes, WITH Other Borrowed TERMS, Relating to the Church of GOD.

The Church called the City of God.

Pſal. 87. 3. *Glorious things are ſpoken of thee,* O City of God. *Selah.*
Pſal. 46. 4. *There is a River, the Streams whereof ſhall make glad the* City of God, *the holy Place of the Tabernacle of the Moſt High.*
Iſa. 26. 1. *We have a ſtrong* City, &c.
Iſa. 33. 20. *Look upon* Zion, *the* City *of our Solemnity,* &c.
Iſa. 62. 12. *And they ſhall call them the holy People,* &c. *And thou ſhalt be called a* City *ſought out, not forſaken.*
Mat. 5. 14. *Ye are a* City *ſet on a Hill, that cannot be hid.*

IN theſe places of the Holy Scripture, *Sion*, or the Church of God, is called a City. *Sion* was a Fort or Mount in *Jeruſalem*, and the Temple was built upon it; hence the Church of the Jews was called (as ſome conceive) by this Name *Zion*, becauſe there they aſſembled: but after it was a Name or Title given to the Church, whether Jews or Gentiles. *Heb.* 12. 12. *Ye are come to Mount* Sion, *to the City of the Living God, the heavenly Jeruſalem.*

God's People may be called by the Name of *Sion*, or *Jeruſalem*,

1. Becauſe we were naturally like *Jeruſalem*, the Forts of the *Jebuſites*, *viz.* Sinners and Enemies to God.

2. Becauſe by Grace we are overcome and conquered, (like as *Jeruſalem* was) by the true *David.*

3. Becauſe the Church is fortified by the Almighty for his own uſe, and chief Place and Reſidence in this nether Creation.

4. In reſpect of her Renown and Glory. As *Jeruſalem* was renowned above all Cities, ſo God's Church is now above all People and Societies in the World.

5. Becauſe

5. Becauſe it is viewed and gazed upon by all Strangers; ſhe may well be compared to a Looking-glaſs, as *Zion* ſignifies.

6. In reſpect of her Laws; for as the Law and publick Worſhip were at *Jeruſalem*; ſo Chriſt's Laws and publick Worſhip are maintained in the Church. Hence God is ſaid to love the Gates of *Zion*, more than all the Dwelling-Places of *Jacob*. Pſal. 87.2.

Obſerv. *The Saints, or Church of God, is the City of God, or may fitly be compared to a City.*

In opening of this Metaphor, we ſhall ſhew the Nature, Trade, Government, Privileges, and Glory of the City of God.

Metaphor.	Parallel.
A City is a Place built by Men, for a People to inhabit, or dwell in.	THe Church is built by Chriſt, for a Habitation for God: *Upon this Rock will I build my Church*, &c. *In whom ye are builded together for an Habitation of God, through the Spirit.* Mat. 16.18 Eph. 2.22.
II. A City is uſually compaſſed about with Walls, that it may thereby become more ſafe and ſecure to dwell in; and ſome Cities have two or three Walls, to make them more impregnable.	II. The Church of God hath ſtrong Walls about it. *We have a ſtrong City; Salvation will God appoint for Walls and Bulwarks.* The Church hath a threefold Wall about it. Iſa. 26.1.
	Firſt; The Wall of God's Providence. *Haſt not thou made a Hedg* (or Wall) *about* Jeruſalem; *ſo the Lord is round about him? As the Mountains are round about them that fear him*, &c. Job 1. Pſal. 125.2
	Secondly; The Protection of the holy Angels: *The Angels of the Lord encamp round about them that fear him*, &c. Pſal. 34.7.
	Thirdly; God, in an extraordinary manner, is as a *Wall of Fire round about her*; every one of his Attributes is a gracious Defence to the Church. Zech. 2.5.
III. Some Cities are bravely ſcituated, they are built upon a Hill.	III. The Church of God is famous upon this account: *Beautiful for Scituation, the Joy of the whole Earth is Mount* Zion; *on the ſides of the North, the City of the great King. Ye are as a City ſet upon a Hill.* Pſal. 48.2. Mat. 16.18
IV. A City is built of many Materials, and in it are many Buildings or Houſes, ſet in rare Uniformity, curiouſly joined and compacted together.	IV. The Church of God is built up of many living Stones, conſiſting of divers particular Societies, or ſpiritual Houſes. *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God: And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-ſtone: In whom all the Building fitly framed together, groweth to an holy Temple in the Lord*, &c. *In whom ye alſo are builded together for an Habitation of God, through the Spirit.* Jeruſalem *is builded as a City that is compact together.* Eph. 2.19, 20, 21, 22. Pſal. 122.3
V. A City hath its particular Laws, Inſtitutions, and Cuſtoms, by which it is governed.	V. The Church of God alſo hath ſpecial Laws, Inſtitutions, and Cuſtoms belonging to it, by which it is in all things governed, which are contained in the holy Scripture, the great Charter and Statute-Book of the Church.
VI. A City hath a ſupreme Governor in it, who rectifies all Diſorders and Confuſions, that otherwiſe would be therein, conſidering the Multitude of its Inhabitants.	VI. The Church of God is not without a good Government, and a Supreme Magiſtrate, *viz.* the Lord Jeſus Chriſt, who is the chief Judg and Law-giver, or Head of this ſpiritual Corporation.
VII. A	VII. So

Metaphor.	Parallel.
VII. A City hath, beſides the chief Governor, and principal Magiſtrate, divers inferior Officers, for Adminiſtration of Juſtice, and well-governing thereof.	VII. So the Church of God hath inferior Officers under Jeſus Chriſt, which the Citizens by the appointment of Chriſt are required to ſubſtitute and ordain, to govern and keep all things in good Order. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers*, &c. Epheſ. 4. 8, 9, 10, 11, 12.
VIII. A City hath ſome ſpecial Trade belonging to it, by which its Inhabitants are enriched.	VIII. The Church or City of God hath a ſpiritual Trade belonging to it, which all the Citizens do and ought always to follow, by which they are alſo greatly enriched.
IX. Many Cities have Merchants in them, who trade into remote parts of the World, and fetch their Merchandize from afar.	IX. The Saints or Citizens of *Zion* are all Merchants, who trade daily to Heaven; they fetch their bleſſed Merchandize from thence: *Our Converſation is in Heaven.* Hence the Church is by *Solomon* compared to Merchants Ships. [*See Merchants Ships.*] Phil. 3. 20. Prov. 31.

Saints have (like other Merchants) their Correſpondent, Jeſus Chriſt, who makes glorious Returns of all they venture, or ſend to Heaven: For every Duty rightly performed, he makes Returns of Mercy; for Tears of godly Sorrow, he returns them the Oil of Joy. *Thou wilt* (ſaith holy *David*) *put my Tears into thy Bottle.* By which means the ſpiritual Citizens grow rich in Faith, Hope, Experience, &c. [*See the Parable of the Merchant-man.*]

Now touching the Trade, Traffick, or Merchandize of this City, upon which its Wealth and Proſperity doth wholly depend, take what follows.

Firſt; Their Trade is heavenly. *Wherefore, holy Brethren, Partakers of the heavenly Calling, conſider the Apoſtle and High-Prieſt of our Profeſſion, Jeſus Chriſt.* And as they are all Merchants, and uſe one Trade, ſo they all deal with one and the ſame Benefactor, from whom they have quick Returns; they fetch their Goods from afar. Something touching the Excellency of the Trade of the City of God, I ſhall hint in a few Particulars. Heb. 3. 1, 2.

Secondly; As touching her Commodities, or the Merchandize which her Citizens deal in.

Firſt, *Negatively*;

1. They are not prohibited Goods.
2. They are not counterfeit Goods.
3. They are not temporal and corruptible Goods.

Secondly, *Affirmatively*, and more directly, they are,

1. Soul enriching Commodities, things that are of very great worth and value. *The Merchandize of Wiſdom is better than the Merchandize of Silver, and the Gain thereof than fine Gold.* Prov. 3. 14.

2. They are needful things, ſuch things as we cannot be without. Some things that Merchants of a City deal in, and fetch from afar, tho they are of great value, yet we may very well ſubſiſt, and live comfortably without them, as Pearl, and precious Stones, &c. But there is an abſolute Neceſſity of all thoſe things the Citizens of this City trade in and for.

3. They are ſuch Commodities as will make the Nations and Perſons that buy them happy for ever; and indeed there is no true Happineſs without them.

Queſt. *What is the Traffick of this City of God?*

Anſw. The firſt thing that I ſhall mention, is the Truth; this ſhe offers to Sale: *Buy the Truth, and ſell it not*, Prov. 23. 23. The Church is called the *Pillar and Ground of Truth*, 1 Tim. 3. 15. Truth is only to be found in this City, or in the Ware-Houſes of the Citizens of *Zion*, *viz.* the Word of God, and the Hearts of Believers.

The ſecond thing, is a Soul-converting Goſpel, and bleſſed Ordinances. *The Law goeth forth of* Zion, *and the Word of the Lord from* Jeruſalem, Mic. 2. 4.

The third thing they deal in, are the Gifts and Soul-enriching Graces of the Spirit, Hope, Love, Humility, &c. things of very great worth.

The

Metaphor. Parallel.

The fourth is Juſtification; every true Sinner makes it his Buſineſs to get this precious Treaſure.

The fifth thing is the Peace of God, which paſſeth all Underſtanding, one of the rareſt Commodities in the World.

The ſixth thing is, Union and Communion with God. *That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* 1 Joh. 1. 3.

The ſeventh thing is, Peace of Conſcience: *Herein do I exerciſe my ſelf, to have always a Conſcience void of Offence, towards God, and towards Men.* Acts 24. 16

The eighth thing is, Sanctification, or a holy Life; they who trade not in this Commodity, are none of the true Sons and Citizens of *Zion.*

Ninthly, the Pearl of great price, worth more than ten thouſand Worlds.

Tenthly; The laſt thing that I ſhall mention is, Eternal Life, a Crown of Glory that fadeth not away. 1 Pet. 1. 4.

X. A City whoſe Commerce lies principally in a Foreign Trade or Merchandizing, hath uſually a navigable River belonging to it, by which Means their Commodities, or thoſe Goods they deal in, are brought home to their very Doors; as we ſee by experience. What infinite Profit doth the River *Thames* yield this famous City! and what would its Trade be worth, were it not for it?

X. The City of God, whoſe Trade lies in ſpiritual Merchandize fetch'd from afar, hath a moſt glorious River belonging to it, which may indeed be ſaid to run through every Street thereof, *viz.* the holy Spirit, and Word of God. The Spirit in ſeveral places of Scripture is called a River, and by means of theſe bleſſed Streams are all divine and ſacred Commodities (which the Godly deal in) brought home to their very Doors, *viz.* Gifts, Graces, Pardon, Peace, and Joy in the Holy-Ghoſt, *&c.* which are very excellent Merchandize. And were it not for this River, what would become of this City? we ſhould ſoon be impoveriſhed and undone. It is the holy Spirit that enriches and chears the Hearts of all gracious Souls. *There is a River, the Streams whereof make glad the City of God, the holy Place of the Tabernacle of the Moſt High.* Pſal. 46. 4. It may not be amiſs here to conſider,

1. From whence this River comes.
2. The Nature of the Water.
3. The divers Streams thereof.

See *River* under the 3*d* Head of Metaphors *&c.*

Firſt; The River comes, 1. From a Rock, *Numb.* 28. 8, 11. This Rock was firſt ſmitten, and then the Water came out abundantly.

2. It comes from an infinite inexhauſtible Fountain; 'tis ſaid to *proceed from the Throne of God and the Lamb.* Rev. 22. 1.

Secondly; Touching the Nature of this River; tho we have ſpoken of it under the Third Head of Metaphors in the firſt Volume, yet we will touch a little upon it here. It hath, beſides other Properties of ſpiritual Water, theſe divers Qualities.

1. It will heal all the Diſeaſes of the inward Man; it will ſoften, and make very tender and pliable, and break in pieces a hard Heart.

2. It will cure the Soul of ſpiritual Blindneſs; nay, it will open the Eyes of him that was born blind.

3. It will infallibly cure all ſpiritual Conſumptions, that ſpiritual Waſte or Decay of Faith, Love, Zeal, Hope, *&c.* which ſeizeth ſometimes upon many Chriſtians.

4. It will bring down the Tympany of Pride, and make a Man very humble, and little in his own Eyes; the more of the Spirit, the more humble.

5. It will cure all manner of ſpiritual Deadneſs or Deafneſs, making a Man very lively and diligent to hear good Counſel and Inſtruction, as *Lydia* experienced. Acts 16 14

6. It is good againſt the Tremblings of the Heart, and will make a Man bold and couragious in the Cauſe of Chriſt, in evil Times. *We cannot but ſpeak the things which we have both ſeen and heard.* Acts 4. 20.

7. It is an excellent Remedy to purge out all noxious and evil Humors of the Soul, from whence many Diſtempers flow, making a Man ſound at Heart, and holy in Life.

8. It will effectually reſtore a loſt Appetite, and make a Man reliſh well the Food of God's Word, cauſing it to be ſweeter to him than Honey, or the Honey-Comb. Pſal. 119. 103.

9. It

Metaphor. Parallel.

9. It will preſerve from the Plague of Sin, of what ſort ſoever it be, tho a Chriſtian be amongſt infected Perſons every day.

10. It will revive a fainting and drooping Spirit.

11. It will ſet and make whole all broken Bones, as *David* and thouſands others have found by experience. Pſal. 27.13

12. It will cure the Leproſy, and all old running Ulcers, and alſo all freſh Wounds of the Soul, tho never ſo deep, ſtinking, and loathſom.

13. It is good againſt Weakneſs of the Hands, and Feebleneſs of the Knees. 1 Theſſ 5. 14.

14. It is ſovereign good againſt ſpiritual Barrenneſs, making the Godly to bring forth much Fruit. 2 Pet. 1.9.

15. It will clear the Sight, and make a Man to ſee afar of.

16. It infallibly cures the ſleepy Diſeaſe, or the ſpiritual Lethargy of the Soul, ſo that they ſhall not ſleep as others do. 1 Theſſ. 5.6

17. It cures all Diſeaſes of the Tongue and Mouth, and an unſavoury Breath, that common Sign of a foul Stomach. Jam. 3.5,6

18. It cures all ſpiritual Lameneſs; it cauſeth a lame Man to leap as an Hart, and never halt any more between two Opinions. Iſa. 35.6.

19. It perfectly cures all Diſtempers of the Head, occaſioned by Error, and erroneous Principles, that corrupt the Underſtanding.

20. It is Water of Life, he that drinks of it ſhall never die. Joh. 4 14.

Thirdly; This River hath three ſpecial Streams, 1. The Stream of Ordinances. 2. The Stream of heavenly Graces. 3. The Stream of Divine Promiſes. Sinners come to theſe Waters, O come before the Stream be turned another way. *See River and Water of Life.*

XI. In a glorious City uſually is the King's Palace, or his chief Place of Reſidence, which tends much to its Honour and Renown.

XI. The Church is the Habitation of God. *The Lord dwelleth in* Zion, *in* Judah *is God known; his Name is great in* Iſrael; *in* Salem *alſo is his Tabernacle, and his Dwelling-place in* Zion. This is for the everlaſting Honour and Renown of the Church. *The Lord dwelleth in* Zion. *Sing praiſes, for the Lord hath choſen* Zion, *he hath deſired it for his Habitation. This is my Reſt for ever; tho he be the high and lofty One that inhabiteth Eternity, yet he dwelleth with them that are of an humble and contrite Spirit.* The ſpecial and moſt gracious Preſence of God is with his People. Pſal. 9.11; Iſa. 8. 18. Pſal. 76.1, 2,3. Pſal. 132. 13,14. Iſa. 57.15.

XII. A City hath ſome certain Privileges, Freedoms, and Immunities belonging to it, which Strangers have nothing to do with; Foreigners may not dwell within the Walls of ſome Cities.

XII. So the Church of God hath many glorious Privileges and Immunities belonging to it, which unconverted Sinners have no Right to.

The firſt Privilege, or part of that Freedom that belongs to the City of God, is Pardon of Sin. *The Inhabitants ſhall not ſay, I am ſick; the People that dwell therein ſhall be forgiven their Iniquity.* Iſa. 33.24.

1. This is a glorious Privilege and Freedom, if we conſider the abominable and hainous Nature of Sin, which is opened in the firſt Volume, under the third Head of Metaphors. 2. Becauſe of that which is couched and comprehended under the Bleſſing of Pardon; when God abſolves a poor Sinner, he not only forgives, but alſo forgets, their Sins and Iniquities he remembers no more. 3. Becauſe it is a Freedom from the Guilt of it. 4. Becauſe it is a Freedom from the Power and Dominion of it. 5. It is a Freedom from the Puniſhment of it, *Rom.* 8. 1. 1 *John* 5. 24. 6. Becauſe 'tis a purchaſed Freedom, it was obtained by a great Sum, *viz.* the Sum of God's great Love and Grace, with the Sum of Chriſt's Blood. Remiſſion is through Chriſt's Atonement. 7. Becauſe it is a ſealed Freedom, it is made over to the Soul by the King's own Seal, the Spirit of God, that great Seal of Heaven. 8. Becauſe it is a laſting Freedom; the Sins of Believers are forgiven for ever, they ſhall never be laid to their Charge. Rom. 6.14. Eph. 1.13, 14.

The ſecond Privilege of this City is, Goſpel-Fellowſhip, free Acceſs to the Lord's Table, and Communion with the Saints: *They are made to ſit down together in heavenly Places in Chriſt Jeſus.* Eph. 2.6.

The

Metaphor. Parallel.

The third Privilege is Right to the Miniſtry; they may all lay claim to the Miniſters and Miniſtry of the Word: *Whether* Paul, *or* Apollo, *or* Cephas, *all are yours.* 1 Cor. 3. 21, 22. They, and all their Gifts and gracious Endowments, are the Saints.

The fourth Privilege is, their undoubted Right to the City-Stock, or the Churches Patrimony.

1. The Stock of Prayers; ſincere Souls have a Right to all the Prayers of the Church.

2. To that Store and ſpiritual Proviſion, *viz.* the Bread of Life, *&c.* that is laid up in her. *God will bleſs the Proviſion of* Zion, *and ſatisfy her Poor with Bread.* Pſal. 132. 15.

3. The Stock of Promiſes. God hath promiſed to bleſs, comfort, ſtrengthen, beautify, build up, and ſave *Sion*, and conſequently every Saint and Member thereof; for all thoſe, and many more like Promiſes, are directly made to every ſincere Soul or Citizen of *Sion*.

The fifth Privilege is, free Acceſs to the Throne of Grace: Eph. 2. 18.

Sixthly, a Dwelling-place there. This is a glorious Privilege; they dwell near the King, behold him in the Galleries every day; they dwell in God's Courts, nay, in his Houſe: *Bleſſed are they that dwell in thy Houſe, they will be ſtill praiſing thee.* Pſal. 84. 4. Selah. *They that are planted in the Houſe of the Lord, ſhall flouriſh in the Courts of our God, they ſhall bring forth Fruit in old Age*, &c. Pſal. 92. 13.

1. 'Tis a ſtrong and ſure Dwelling-place: *He ſhall dwell on high, his Place of Defence ſhall be the Munition of Rocks.* Iſa. 32. 18. Iſa. 33. 16.

2. 'Tis a rich and glorious Dwelling-place.

3. 'Tis a pleaſant Dwelling-place.

4. 'Tis an honourable Dwelling-place.

5. 'Tis and ſhall be a peaceable Habitation. *Look upon* Zion, *the City of our Solemnities: Thine Eyes ſhall ſee* Jeruſalem, a *quiet Habitation, a Tabernacle that ſhall not be taken down; not one of the Stakes thereof ſhall ever be removed, neither ſhall any of the Cords thereof be broken.* Iſa 33. 20.

Seventhly; They have a Right and Privilege to chuſe their own Officers; every free Citizen hath his Voice at every Election. No Miniſter, Biſhop, or Deacon, may be impoſed upon them without their own free Conſent.

Eighthly; They have Right to all the Bleſſings and privileges of the River, the Streams whereof make glad all the Inhabitants, the Nature of whoſe Water you have heard.

Ninthly; They have a Right to the City-Guard, which always attends them, whitherſoever they go, or whatſoever they do, when they are about their proper Work, which are the good Angels.

Tenthly; The laſt Privilege I ſhall mention is, Sonſhip. *But to as many as received him, to them gave he Power* (or Privilege) *to become the Sons of God.* Joh. 1. 12. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* Gal 4. 6.

XIII. Some Cities have a common Stock in them, out of which the poor decayed Citizens are often ſupplied and helped in their Diſtreſs, and thereby delivered from utter Beggery.

XIII. The Church hath a common Stock or Storehouſe belonging to it, called the unſearchable Riches of Chriſt, out of which all poor decayed Chriſtians have their Wants ſupplied. That Grace that is treaſured up in Chriſt, is always ready to be given forth to his poor Children; and being utterly undone. *My God ſhall ſupply all your Needs, according to his Riches in Glory, by Chriſt Jeſus.* Eph. 3. 8. Phil. 4. 19.

and by this means they are kept from Ruin,

XIV. A City hath alſo a ſtrict Watch appointed to keep the Gates, and to ſee that no Accident happen in it, to the hurt and detriment thereof.

XIV. The Church, or City of God, hath alſo a ſtrong and faithful *Militia*, or ſpiritual Watch, which are the holy Angels. Theſe are called *Watchers*, or *Watchmen*; and in other places, the *Lord's Hoſt*, or the *Armies of Heaven*, who are mighty in Power, one of them being able to deſtroy all the Churches Enemies. Theſe keep the Saints day and night; they encamp about them, and ſee that no Evil comes unto them. Beſides them, God is ſaid to watch over his People continually, who is called, the *Watchman of Iſrael, and the Saviour thereof in the Day of Trouble. Unleſs* Dan. 4. 23. Pſal. 127. 1, 2.

Metaphor.

the Lord keep the City, the Watchman waketh but in vain.

Parallel.

Beſides, there are the Miniſters of the Goſpel, who are called *Watchmen.* Pſal. 127. 1. See 6th Head of Metaphors

XV. A great and famous City hath Towers and Battlements belonging to it, not only for Ornament, but alſo for Strength, and Security from Evil.

XV. The City of God is famous in reſpect of its Towers, and Places of Security. *Walk about* Zion, *and go round about her; mark well her Bulwarks, conſider her Palaces, that ye may tell it to the Generation following: For this God is our God for ever and ever, and he will be our Guide until Death. The Name of the Lord is a Strong-Tower,* &c. Every one of the bleſſed Attributes of God are as ſo many Towers of Safety to his Church. [*See Strong-Tower in the Firſt Head of Metaphors.*] Pſal. 48. 12, 13, 14.

XVI. In a City, notwithſtanding the many noble and honourable Perſonages, or worthy Patrons, that dwell therein, yet there are ſome ill and unworthy Members that get a being there, which tends much to its Blemiſh and Reproach.

XVI. So the City of God, notwithſtanding all the holy and eminent Saints and Servants of God who dwell therein, yet hath in it ſome wicked and ungodly Ones, who by Craft and Hypocriſy get a being there, tho when known they are turned out, as the inceſtuous Perſon, *Hymeneus,* and *Alexander* was. *For there are certain Men crept in unawares, who were before of old ordained to this Condemnation, ungodly Men, turning the Grace of God into Laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt,* Theſe ill and looſe Profeſſors bring a great Reproach upon the Church of God; but there is a Day coming, when the Church ſhall be freed of them. *There ſhall be no Canaanite in the Houſe* (or City) *of God.* 1 Cor. 5. 1 Tim. 1. 20 Jud. 4. Zech. 14. 21.

XVII. The Citizens of a great and glorious City are much affected with, and highly eſteem and love the City where they dwell.

XVII. So the Citizens of *Zion* have an honourable reſpect, and high eſteem for God's Church, as appears particularly in *David: If I forget thee, O* Jeruſalem, *let my right-hand forget her Cunning; if I do not remember thee, let my Tongue cleave to the Roof of my Mouth, if I prefer not* Jeruſalem *above my chiefeſt Joy.* Many Reaſons may be given, why the Godly are ſo much taken with *Zion.* Pſal. 137. 56.

1. Becauſe it is the place of their Birth; they were born, or rather born again in her. *And of* Zion *it ſhall be ſaid, This and that Man was born in her, and the Higheſt himſelf ſhall eſtabliſh her.* Verſ. 6. *The Lord ſhall count, when he writeth up his People, that this and that Man was born there.* Pſal. 87. 5, 6.

2. Becauſe 'tis the City of their Father, and ſo their bleſſed Inheritance; all the glorious Immunities thereof are theirs.

3. It is a City redeemed or purchaſed by Chriſt's moſt precious Blood, he gave himſelf for it. *Ye are bought with a Price.* Acts 20. 27.

4. 'Tis built by God, and for God; it is the Place that he hath choſen, he eſteems highly of it. He is ſaid to *rejoyce in Zion, he loves the very Gates thereof, more than all the Dwelling-places of* Jacob. 1 Cor. 6. Pſal. 87. 2.

5. It is a ſplendid and moſt glorious City; her Foundation is laid with precious Stones, yea, the choiceſt Saphires; her Streets are paved with that which is more rare than the pureſt Gold.

XVIII. Some Citizens who are induſtrious, grow very rich, and attain to great Honour among their Neighbours; and thoſe are quickly known, and taken notice of; they may be diſcovered in divers reſpects.

XVIII. So ſome of the Citizens of *Sion,* who are diligent and induſtrious in the Improvement of Grace, and the Means of Godlineſs, grow very rich in Faith and good Works, rich in ſpiritual and divine Knowledg, rich in heavenly Experience. The diligent Hand maketh rich, with the Bleſſing of God. And theſe rich Saints are alſo ſoon diſcovered, and taken notice of. Prov. 10. 22.

Metaphor.

1. Rich Men, wealthy Merchants, can truſt, or ſtay a great while for their own, when poor Men muſt have all preſently paid down. The cleareſt Promiſe, or firmeſt Covenant, will not ſerve their Turn, without ſome conſiderable part preſently paid.

2. Rich Citizens have a great Stock lying by them.

They have a Stock of Faith, much Faith, of good Works, having done much for God, and for his Church, *&c.*

3. Rich Citizens have abundance of precious Things, rare Merchandizes to delight in, as Gold, Silver, and many other rich Commodities.

4. Rich Men do not live upon their Labour, as poor Men do. Some rich Men work, and take as much pains as the pooreſt Man in the City; but their Work is pleaſant, and more delightful to them, than the Labour of one that is very poor.

5. Rich Men go finer, or are generally more richly adorned, than the Poor; you may know a rich Citizen by his coſtly Ornaments, by his rich Robes, and Chains of Gold about his Neck.

6. Rich Citizens do uſually bring up their Children more nobly, and give them more Learning, and better Education, than the Poor generally do or can.

7. Rich Citizens live high, keep a good Table, in compariſon of what the Poor do, or are able.

8. Rich Citizens can bear Burthens, Taxations, and Loſſes, better than the Poor.

Parallel.

1. So thoſe who are ſpiritually rich, rich in Faith, rich Merchants of Mount *Zion*, the City of God, can truſt, they cand ſtay patiently, in expectation of the Good of the Promiſe, (as *Abraham*, who was ſtrong or rich in Faith) when others cannot rely upon a bare Promiſe, or take God's ſingle Word for the accompliſhment of this or that. Jam. 2 5. Rom. 4 20

2. So thoſe who are rich Citizens of *Sion*, rich in Grace, have a Stock of bleſſed Experience, (as *David* had.) when others have but a little; a Stock

3. So rich Citizens of *Sion* have abundance of rare and precious things in their Ware houſes, (*viz.* their Hearts) as Love, Peace, and Joy in the Holy-Ghoſt. Gal. 5 22.

4. So rich Citizens of *Sion*, tho they work hard for God: *I laboured more abundantly than they all.* Yet their Work is ſweet and pleaſant to them, becauſe they work not for Life, or for a Livelihood; they reſt not upon doing, but live by Faith: but poor Saints live more upon doing than believing; they have but little of that, or any other Grace. 1 Cor. 15. 10. Gal. 2. 20.

5. So rich Saints are more adorned with the Garment of Humility, *with the Ornament of a meek and quiet Spirit, which is in the ſight of God of great Price.* They can deny themſelves, are patient under Sufferings, endure all things contentedly for Chriſt's ſake; they have much Wiſdom, as an *Ornament of Grace upon their Head, and Chains of Gold about their Neck.* 1 Per. 3. 1, 2. 3. Prov. 1 9.

6. So rich Saints, ſuch as have much Grace, who are great Dealers, and have got much by Trading in ſpiritual Things, bring up their Children more vertuouſly, and give them better Education; they give them better Counſel, better Examples than others; they train them up in the Fear and Admonition of the Lord, taking God for a Patern herein, who maketh the Word and Rod a Bleſſing to his Children. Gen. 18. 19 Eph. 6. 4. Pſal. 94. 11, 12.

7. So thoſe who are ſpiritually rich, have many precious Morſels, yea, bleſſed Variety of choice things; they are often feaſted by Chriſt, and are with him in the Houſe of Wine, and delight themſelves in Fatneſs; their good Conſcience is to them a continual Feaſt. Cant. 2 4. Prov. 15. 15.

8. So thoſe who are ſpiritually rich, can beſt bear up under croſs Providences, Perſecution, and Loſſes for Chriſt's ſake.

Metaphor.	Parallel
9. Rich Men can do for others; poor Men can do but little for their poor Friends or Neighbours, when the Rich can do much.	9. So thoſe that are rich in ſpiritual Experience, in Faith, and good Works, can do much for weak Chriſtians by Prayer, by Advice, and good Counſel. *Moſes* did mighty Things by Prayer for *Iſrael.* The fervent Prayer of a righteous Man availeth much. (Exod. 17. 11. Jam 5. 16.)
10. Rich Men can beſt ſtrive with Difficulties, and live in Years of Scarcity, when others who have but juſt from hand to mouth, are in ſuch times in danger of ſtarving, or to be reduced to great Extremities.	10. So thoſe who are ſtrong, and very rich in Faith, and all other Graces, are help'd to bear up and paſs through a Difficulty, in Time of Want and Scarcity, better than weak or poor Chriſtians will; only God hath for their Comfort and Encouragement promiſed to ſupply their Wants, and will (if ſincere) alſo relieve them, that they ſhall not faint or periſh in the Years of Famine. (Phil. 4. 19. Pſal. 84. 11)
XIX. Some Cities, tho rich, yet are in a comparative ſence but ſmall, but little Cities.	XIX. The City of God, in compariſon of great *Babylon*, is but a ſmall City, notwithſtanding all her Glory, Grandure, and Greatneſs, (as you have heard) ſhe is but little: *There was a little City, and few Men in it.* This City is the Church of God, *&c.* *Babylon* is a great City. In compariſon of the Wicked, Chriſt's Flock is but a handful of People, as it were. (Luke 12. 32. Eccleſ. 9. 14. Rev. 17. 18)
XX. A City, tho very ſtrong, yet is ſometimes beſieged, and hath many Enemies.	XX. The City of God, this little City, is beſieged; *The Daughter of* Zion *is left as a Cottage in a Vineyard, as a Lodge in a Garden of Cucumers, as a beſieged City.* (Iſa. 1. 8.)

And marvellous it is, ſo ſmall a City ſhould hold out ſo bravely unto this Day, eſpecially conſidering what mighty Enemies have, and do beſiege her.

Object. But here it may be objected, Hath it not been overcome? is it not ſaid, *The Holy City was trodden under foot?* (Rev. 11. 2.)

Anſw. It is only the outward Court. God hath had his Church in all Ages, tho forced for a time to flie into the Wilderneſs, from the Face of the Dragon. (Rev. 12. 6.)

Queſt. *By whom is this City beſieged?*

Anſw. 1. By the Devil, called a great King, and the King of the Bottomleſs Pit. (Eccleſ. 9. 14.)

2. By Antichriſt, the Firſt-born of Satan. He hath for above twelve hundred Years laid Siege againſt it, uſing all manner of Engines, Craft, and Cruelty, to batter her down, and finally to deſtroy her. (Rev. 12.)

3. She is beſieged by the World, by wicked Men, Men of earthly and carnal Principles, who abhor *Zion*, and ſay, Let her be defiled, raze her, even to the Foundation thereof. (Pſal. 137. 7.)

4. She is beſieged by Sin, and the Fleſh, a ſecret Enemy, who fain in a clandeſtine way would betray her; this Enemy doth her the moſt Miſchief.

5. She is beſieged by a Multitude of falſe Teachers; theſe likewiſe have done great Hurt and Dammage to the Church of God, who labour by evil Doctrine to poyſon all her Inhabitants. (2 Pet. 2. 1, 2.)

6. And beſides all this, there have been ſad Diviſions within her alſo; ſhe has been as a City divided, and yet ſhe ſtands.

7. There have been ſad Breaches made in her Walls, ſo that many have been let in that way, who ſhould have been kept out.

8. Many that ſeemed to be for her, have deſerted her, and joined with the Enemy, and yet ſtill ſhe holds out.

9. And, which is worſt of all, few of thoſe who have been in the City have bravely acquitted themſelves, by Zeal and Holineſs, to defend her, and yet ſhe holds out ſtill.

Queſt.

Queſt. *From whence is it that ſhe is helped to bear up againſt all theſe ſore and grievous Aſſaults, Batteries, and Calamities?*

Anſw. 1. This City (as you have heard) is built upon a Rock, it has a ſure Foundation, which cannot be removed. Mat. 16. 18.

2. The Lord of Hoſts hath fought for her; 'tis he that hath been on her ſide, he hath defended Mount *Zion*, and the Hill thereof; he hath took part with her, and doth at this day. Pſal. 125. 2. Iſa. 31. 4, 5.

3. She holds out, becauſe God hath decreed her Standing, and that her Enemies ſhall not prevail. Zech. 12. 8, 9.

4. She is defended, becauſe ſhe is the Place which the Lord loveth, and hath purchaſed with the Blood of his own dear Son. Pſal. 74 2.

5. Becauſe it is the Place where God's Honour dwells: *I have loved the Habitation of thy Houſe, the Place where thy Honour dwells.* Pſal. 26. 8.

6. Again, ſhe ſtill remains, becauſe ſhe is (tho a little City, yet) a ſtrong City: *We have a ſtrong City.* She hath ſtrong Fortifications, ſtrong Walls and Bulwarks. Iſa. 26. 1.

7. 'Tis becauſe God's own Habitation (as you have heard) is in her; God is a *Wall of Fire round about her, and the Glory in the midſt of her.* Pſal. 31. 21. & 135. 21.

8. She is defended by reaſon of the Strong-Tower ſhe hath in her; ſo long as her Tower ſtands, how can ſhe be battered down? And her Tower is impregnable. The Enemy may ſooner pull the Sun out of the Firmament, than undermine or batter down, deface or demoliſh the Tower of *Zion*, which is the Name of the Lord. *See Strong-Tower.* Zech. 2. 5. Prov. 18. 10.

9. She is defended, becauſe in her are the Laws, Statutes, Ordinances, and holy Inſtitutions of her King, the Lord Jeſus, where he is worſhipped and adored in Spirit and Truth. Iſa. 2. 3.

Inferences.

HEnce all that dwell in *Zion* may be provoked to a diligent Improvement of their great Privileges, to the end they may be enriched with all thoſe ſpiritual Riches, and dignified with that Honour that appertaineth to a true Denizen thereof.

2. Take Comfort and Encouragement alſo, whatever the Attempts of the Enemies are, yet about all her Glory ſhall be a Defence. All thoſe whoſe Feet ſtand within her Gates, may read Honour, Safety, and Salvation as it were written upon her Walls. Iſa. 4. 5.

3. Let it be your Delight to prefer her above your chiefeſt Joy; as ſhe is called the holy City, ſo be ye alſo holy, that you may declare your ſelves unto what City it is you do belong. Pſal. 137. 6

4. How may this call home all thoſe that are gone aſtray, and invite all that profeſs good Will unto *Sion*, to let their Feet ſtand within her Gates, for the Lord hath deſired it for his Habitation. Holy *David* made this his one thing deſirable, *viz.* to dwell in God's Houſe, to be a Denizen of this City; and why ſhould not you? Pſal. 27. 4.

5. Let it be a Warning to all *Sion*'s Enemies, to take heed how they lift up their hands againſt her, or reproach God, and them that dwell in Heaven; let them lay down their Arms, and fight againſt her no more. *The Lord ſhall roar alſo out of* Zion, *and utter his Voice from* Jeruſalem, *and the Heavens and Earth ſhall ſhake: But the Lord will be the Hope of his People, and the Strength of the Children of* Iſrael. *So ſhall ye know that I am the Lord your God, dwelling in* Zion, *my holy Mountain*, &c. Joel 3. 16.

The Church compared to the Moon.

Cant. 6. 10. *She is fair as the Moon.*

THE Moon is called in Hebrew *Lebanah*, of her Whiteneſs, and bright Shining. The State of the Church, all Expoſitors agree, is ſignified hereby.

The Church may in many reſpects be compared to the Moon.

Simile.

NAturaliſts affirm, the Moon receiveth her Light from the Sun.

II. The Moon receiving Light by the Beams of the Sun, ſhe ſhines forth, and giveth Light to the World.

III. The Moon giveth Light to the World only in the Night.

IV. The Moon, tho very fair and bright, yet (as Naturaliſts obſerve) hath her Spots.

V. The Moon hath her various Aſpects: ſometimes ſhe is in the Full, and ſometimes in the Wane; ſometimes ſhe ſhines more glorious, and ſometimes leſs; and yet ſtill the ſame Moon. She doth not (ſaith an ancient Writer) always ſhew her Light in her full Orb: ſhe ſometimes ſo decreaſeth, that there ſeemeth to us not to be any Moon; yet ſhe is not then deſtitute of the Sun-Beams, tho it ſeem otherwiſe to our Sight.

Parallel.

THE Church hath all her Light from Chriſt, the Sun of Righteouſneſs. Mat. 4. 2.

II. So the Church receiving Light from Chriſt, ſhe ſhines forth in Brightneſs and Glory. The Sun gives Light, but receives none; the Moon both gives Light, and receives Light: So Chriſt, as God, hath his Light in himſelf; but as Mediator, hath his Light from the Father, to communicate it to the Church, that the Church may give Light to the World. *Ye are the Light of the World.* Mat. 5. 14.

III. So the Church gives her Light forth to enlighten Sinners, whilſt the Night of this World laſteth.

IV. So the Church, tho pure and holy, yet in her ſelf is not without Spots of Sin. No Saint is without Blemiſhes. *If we ſay we have no Sin, we deceive our ſelves, and the Truth is not in us.* 1 John 1. 8.

V. So the Church is under various States and Changes. She doth not always ſhine as at Full Moon, or ſend forth a full Brightneſs, but is ſometimes ſo obſcured, that ſhe appears hardly viſible; ſhe was forced into the Wilderneſs, from the Face of the Dragon, and Romiſh Beaſt: yet it is certain, the Church is always in being. *Poſſe putes nobis perſuadere, eum eſſe Eccleſiæ ſtatum, ut obſcurari nequeat, ut nil Perfidia, nil Hoſtes, nil Antichriſtus valeat? Delere hi quidem Eccleſiam nunquam poſſunt ſed in anguſtias compingere, & compellere in latebras poſſint,* ſaith *Whitaker.* Thinkeſt thou that thou canſt perſuade us, that the State of the Church is ſuch that it cannot be obſcured, ſo that the Perfidiouſneſs of Enemies, and Antichriſt, can do nothing againſt it? They cannot indeed deſtroy the Church, but they can bring it into a narrower Compaſs, and drive it into Holes. The Church (ſaith *Auguſtin*) is like the Moon, which ſometimes ſhines wholly, being enlightned with the Sun-beams, and ſometimes is deprived of a great part of her Light; ſo the Church ſhines ſometimes moſt glorioufly, and ſometimes is ſo obſcured that ſhe hardly appears at all. Rev. 12. 6.

Inferences.

Inferences.

HEnce we may learn to look, and earneſtly expect to receive all our Light as well as Life from Chriſt, the Light of the World, and earneſtly pray with *David*, that he would lift up the Light of his Countenance upon us, that foraſmuch as we have no Light but what is communicated from him unto us, he would dart continually his glorious Beams into our Hearts, that we may indeed be as ſhining Lights in this dark World. Pſal 4.6. Mat 5.16.

2. This may alſo humble the moſt glittering Saints, to conſider that they cannot ſhine ſo bright in this World, but that their Spots may be diſcernible to themſelves and others, which may excite them to apply themſelves daily to the Sun of Righteouſneſs for cleanſing. Mal 4.2.

3. To keep clear, and ſhine as much as poſſible, that the poor, benighted, dark World may obtain Benefit by them, and confeſs it to the Glory of God. *Let your Light ſo ſhine*, &c. Mat.5.16.

4. Take Comfort from hence, notwithſtanding your various Changes, Ebbings, and Flowings in this World, for that the Enemy may as ſoon change the Ordinances of the Moon, as make an utter end of God's Church, as you have heard.

5. What a dreadful Doom will ſuch be ſure to have, that love Darkneſs ſo, as that they do not only contemn, oppoſe, and endeavour to pull the Moon, *viz.* the Church, out of her Orb; but ſo wicked are they, they ſlight and contemn the Sun, from whence ſhe receives all her ſhining Brightneſs. Let ſuch read, *Job* 5. 14. *They meet with Darkneſs in the Day-time, and grope in the Noon-day, as in the Night: To whom is reſerved the Blackneſs of Darkneſs for ever*, except Grace prevent by giving them Repentance. 2 Pet.2.17

The Church the Temple of God.

1 Cor. 3. 16. *Knœw ye not that ye are the* Temple of God.
2 Cor. 6. 16. *For ye are the* Temple *of the Living God, as God hath ſaid, I will dwell in them, and walk in them*, &c.

THe Church is the Anti-type of *Solomon*'s Temple, and we ſhall therefore run the Parallel with reſpect to that.

Type.

THe Temple was built with coſtly Stones, well hewed, ſquared, and poliſhed, before they were laid into the Building.

II. In the Building of the Temple there was no Noiſe heard of Hammer or Ax; and the Houſe, when it was in building, was built with Stones made ready before they were brought thither; ſo that there was neither Hammer, nor Ax, nor any Tool of Iron heard in the Houſe, whilſt it was in building. 1 King.6.7

III. Others beſides *Solomon* were concerned in the building of the Temple, as *Hiram* King of *Tyrus*, and

Parallel

SO the Church of God is built with ſpiritual Stones, who are well hewed and poliſhed by the Word and Spirit, before added to, or laid into the heavenly Building, 1 Pet.2.3, 4.5.6. Acts 2.40, 41.

II. So in the building of the Church, there ſhould be no need of the Hammer, or the Ax, to ſquare and hew by Repentance the Stones of this Building, being every way prepared, and made fit before. Converſion is the poliſhing Work, and thoſe that receive unconverted Perſons, violate the holy Rule of God's Word, for that maketh Work for the Hammer and Ax in the Temple. Hence *Solomon* ſaith, *Prepare thy Work without, and make ready thy things in the Field, and after build thy Houſe.* Prov. 24. 27.

III. To ſhew, that in the building of the Church of God, the Gentiles as well as the Jews, are concerned; they

Type.	Parallel.
and the *Zidonians*, who hewed the Timber for it.	they all concur together, to build up an holy Temple in the Lord. Eph. 2. 21.
IV. The Temple was a moſt rare and glorious Structure; it was overlaid with fine Gold upon carved Cedar. 1 Kings 6. 21.	IV. To ſhew the Beauty and Glory of the Church, which is adorned with the Gifts and Graces of the Spirit. The Church is inwardly pure, very rich and beautiful. Hence the King's Daughter is ſaid to be *all glorious within.* Pſal. 45. 17.
V. In the Temple were many Windows, to let in Light abundantly. 1 Kings 6. 4.	V. So in the Church, the Light of the Goſpel, and the bleſſed Spirit, ſhines glorioufly; theſe let Light in in great abundance.
VI. In the Temple were ſeveral Degrees of Galleries or Lofts, each one above another, and larger each than other.	VI. So in the Church God hath placed Degrees of Officers, ſome greater and higher in Glory than others; as Apoſtles, Paſtors, Teachers, *&c.* Eph. 4. 11.
VII. The Walls of the Temple were covered round about with Cherubims, Palm-Trees, and Flowers.	VII. To note (ſaith Mr. *Guild*) the Protection of the Church by the Miniſtry of Angels, tho they are not ſeen, and its peaceable, victorious, and flouriſhing State under the ſame.
VII. *Solomon* conſecrated the Temple unto the Lord.	VIII. So did Chriſt his Church unto the Father. Joh. 17.
IX. There was Muſick uſed in the Temple.	IX. Which ſignifies that Joy of Heart, and heavenly Melody, that is in the Church, amongſt the faithful and ſincere Converts thereof. Eph. 5. 19.
X. In the Temple was the Ark of the Teſtimony, and in the midſt of the Houſe 'tis ſaid he ſet it.	X. So in the Church is God's Word and Covenant of Grace, born by Chriſt, and by his true Miniſters, by preaching and publiſhing the ſame.
XI. The Glory of the Lord filled the Temple; God promiſed to dwell therein, and hear the Prayers that ſhould be there made. *I have hallowed this Houſe*, (ſaith God) *that thou haſt built, to put my Name there for ever; and mine Eyes and my Heart ſhall be there perpetually.* 2 Chron. 7. 15.	XI. So the glorious Preſence of God is in his Church, he dwelleth in *Sion*, and from thence the Perfection of Beauty ſhines forth, and the Promiſes of bleſſed Grace, Peace, Pardon, and Acceptance, is made to them who dwell therein. His Eye is always upon the Righteous, his Ears open to their Cry, and his tender Compaſſion is ever toward them. 1 Pet. 3. 12.

Type.	Diſparity.
THe Temple was bullt with dead and ſenſeleſs Stones.	THe Church is built with living, ſenſible, and lively Stones. 1 Pet. 2. 5.
II. The Stones were poliſhed and hewen by the hands of Men.	II. Theſe Stones are hewn and poliſhed by the hand of the Spirit.
III. The Temple that was built by *Solomon*, was utterly deſtroyed by the *Babylonians*.	III. The Church of God can never be deſtroyed; the Gates of Hell ſhall never prevail againſt it, ſo as utterly to overthrow it: tho it is not denied, but the outward Courts have been trodden down by the Popiſh Gentiles. Mat. 16. 18. Rev. 11. 2.

A Parallel between the ſecond Temple, built in the Days of *Nehemiah*, and the Church of God built in the latter Days.

Metaphor.

THe Temple that was built in the Days of *Nehemiah*, was firſt deſtroyed by the literal *Babylonians*.

II. The Temple was built in a troubleſom Time; they wrought with one hand, and held a Sword in the other.

III. The Temple was rebuilt by ſuch as had been for many Years in
Neh.4.13. the *Babylonian* Captivity.

IV. The Builders of this ſecond Temple were look'd upon as poor, weak, and contemptible Perſons, in
Neh.4.2. compariſon of *Solomon*, and thoſe that built with him.

V. The Builders of this Temple were greatly mock'd and jeer'd. There were *Sanballat*, *Geſham*, *Tobiah*, and others, who in reproachful manner ſaid, *What will theſe feeble*
Neh.4.2, 3.4. *Jews do? will they make an end in a Day? If a Fox go up, he ſhall even break down their Stone-Wall.*

VI. The Builders of this Temple
Neh.4.2. had much Rubbiſh to remove, before they could go on with their Work:

Stones being almoſt quite loſt amongſt this Rubbiſh, and others ready to miſtake, and inſtead of a Stone of *Sion*, they take a Stone of *Babylon*.

VII. The Builders of this Temple were hindred, and for a time the Work ceaſed.

VIII. Many People were very backward about rebuilding the
Hag.1.2. Temple, in the Days of *Haggai* and *Nehemiah*, crying, the Time was not come that the Houſe of the Lord ſhould be built.

IX. Tho many cruel Enemies endeavoured to hinder the rebuilding of the Temple, yet the Work went

Parallel.

SIgnifying the Church of God ſhould be greatly defaced and ſpoiled, and the outward Courts trodden down by the Rev.11.2,3 myſtical *Babylonians*, and afterwards rebuilt, or rather, repaired again.

II. Signifying, that the Church of God ſhould be rebuilt in a troubleſom time, and that great Oppoſition ſhould be made againſt them.

III. Signifying, that the rebuilding of God's Church ſhould be by ſuch as had been a long time in ſpiritual Captivity, under the myſtical *Babylonians*, or Mother of Harlots.

IV. Signifying, that thoſe whom God would raiſe up to repair the waſte Places of *Sion*, in the latter Days, ſhould be poor, weak, inconſiderable Perſons, very unlikely to perfect ſo great a Work as Reformation is. What was *Luther*, and others whom God employed, to the holy Apoſtles, who were the firſt Builders?

V. So the Rebuilders in theſe latter Days have been greatly reproached and contemned by the Enemies of Chriſt; thoſe that are truly religious, called feeble, weak, and fooliſh Ones, *&c.* nay, Hereticks, Schiſmaticks, and many other reproachful Names have been, and ſtill are daily given to them, and their Work much ſlighted and deſpiſed alſo.

VI. So the Builders of God's Church, in theſe latter Days, have had much Popiſh Rubbiſh to remove, much Filth of humane Inventions, and Traditions of that Church being in their way; ſome

VII. So the Builders of God's Houſe, or Reformers in Religion, have often been hindred or obſtructed in theſe latter Days.

VIII. So have many Souls been very backward about the Work of Reformation, or repairing the Houſe of God; they have dwelt in their cieled Houſes, and let the Houſe of God (as it were) lie waſte.

IX. So the Enemies now, as in former Times, ſtrive to hinder the repairing of God's Houſe; yet the Work of Reformation ſhall in due time be per-

Temple.

went on, and was finiſhed in ſome Time, to the Joy of the Faithful.

X. That Work was carried on,
Zech 4 6. not by Might, nor by Power, but by the Spirit of the Lord.

XI. God promiſed, that the Glory of the ſecond Houſe ſhould exHag. 2. 9. ceed the Glory of the firſt; which ſome conceive was made good by Chriſt's coming, whoſe perſonal Preſence in the Temple greatly added to its Glory.

Parallel.

fected, to the Joy of all ſincere Chriſtians.

X. So the Work in theſe Days goes on, not ſo much by the Power of Men, or human Help, as by the Power of God, and his Spirit.

XI. So the Church of God in the latter Day, will be far more glorious than it was ever yet ſince the beginning of the World, which will be accompliſhed, as will be ſhewed in reſpect of theſe things following.

1. God will deſtroy all the Enemies of his Church. *The Adverſaries of the Lord ſhall be broken in pieces, out of Heaven God will thunder upon them; for evil Doers ſhall be cut off. Yet a little while, and the Wicked ſhall not be, but the Meek ſhall poſſeſs the Earth,* &c. *And all that lift up a hand againſt* Zion, *ſhall be torn in pieces. God will plead the Controverſy of his Church, and undo all that afflict her. The Stone cut out of the Mountain without hands, ſhall ſmite the Image upon his Feet, that were of Iron and Clay, and break them to pieces: Then the Iron, and the Clay, the Braſs, the Silver, and the Gold, ſhall be broken together, and become as the Chaff of the Summer Threſhing-floor.*

1 Sam. 2. 10. Pſal. 37. 10, 11. Zech. 12. 2. Dan. 2. 34.

2. God will utterly deſtroy all Idolatry, and all falſe Worſhip, and by this means will reſtore his own Appointments, in the purity of them. *Rev.* 14. 8. *Rev.* 18. 1, 2, 3, 21. *Iſa.* 60. 1, 2. & 25. 6, 7. & 58. 12.

3. God, to make her glorious, will unite all her Children together in Love: *They ſhall ſerve the Lord with one Conſent; and no more Diviſions ſhall be amongſt them.* Iſa. 11. 13. *Ezek.* 37. 16, 17, 19. *Zeph.* 3. 8, 9. *Zech.* 14. 9. *There ſhall be one Lord, and his Name one.*

4. God will enlarge her Borders. *The Children of the Barren ſhall ſay again in my Ears, The Place is too ſtrait for me, give me Room that I may dwell.* Iſa. 59. 20. The Fulneſs of the Gentiles ſhall be brought in, they ſhall come like Doves to the Windows. *Iſa.* 60. 3. 4, 5.

5. The Jews ſhall be called, and both Jews and Gentiles ſhall make but one Sheepfold: *And there ſhall be one Sheep-fold, and one Shepherd.* Ezek. 37. 22. John 10. 16. Iſa. 19. 19, 20, to the end.

6. The Glory of the Church will be great in reſpect of Knowledg. *All the Earth ſhall be filled with the Knowledg of the Glory of the Lord, as the Waters cover the Sea.* Numb. 14. 21. Iſa. 11. 9. Hab. 2. 14.

7. Her Glory ſhall be great in reſpect of the Abundance of Peace which ſhall be in the World in that Day: God will make Wars to ceaſe to the ends of the Earth; ſuch a Day never was in the World yet. *Pſal.* 46. 8, 9. & 72. 7. *Iſa.* 2. 4. *Mich.* 4. 3, 4.

8. *The Mountain of the Lord's Houſe ſhall be exalted above the Mountains, and lifted up above the Hills, and all Nations ſhall flow unto it.* The Saints in that Day ſhall poſſeſs the Gates of their Enemies. *Jer.* 30. 20.

Mich. 4. 2. Iſa. 2. 12.

9. The Glory of the Church will be great in reſpect of Holineſs. God will bring his People into the Fire, and make his Church very pure. *Iſa.* 1. 25, 26, 27. *Mal.* 3. 2. *Pſal.* 110. 2, 3. *Zech.* 13. 8, 9. *There ſhall be no* Canaanite *in the Houſe of the Lord, no unclean Perſon ſhall dwell therein.*

10. Her Glory ſhall be great by Chriſt's coming to her: *Thine Eyes ſhall ſee the King in his Beauty.* Iſa. 33. 17. *He ſhall be King over all the Earth. I have ſet my King upon my holy Hill of* Sion. God will dwell with Men in a more glorious manner than he ever yet dwelt with them.

Pſal. 2. 6.

11. In that her Glory ſhall abide, and the Kingdom ſhall not be left to another People. *Dan.* 2. 44. *Dan.* 7. 27.

Inferences.

Inferences.

LEt us pray for the Day of *Sion*'s Glory, and never give God reſt, until he hath made *Jeruſalem* a Praiſe in the whole Earth: *Thy Kingdom come*, &c.

2. Let not the Godly be diſcouraged, whatever Troubles they are now attended with; Clouds of Darkneſs ſhall ſoon flie away: *At Even-tide there ſhall be Light.* Zech. 14. 7

The Church compared to an Olive-Tree.

Hoſea 14. 7. *His Branches ſhall ſpread, and his Beauty ſhall be as the Olive-Tree.*

The Church of God is compared in this place to an *Olive-Tree.*

Simile.

PArt of the Beauty of the Olive-Tree conſiſts in its Greenneſs, it is always green; few Trees that bear Fruit are like the Olive in this reſpect.

II. The Olive-Tree is renowned for Fruitfulneſs, it abounds mightily with Fruit. *Pliny* ſaith, If care be not taken, its Fruit ſo loads it, that it even breaks it down.

III. The Olive-Tree beareth not only much Fruit, but alſo profitable Fruit. Olives are rare things. What Tree brings forth better Fruit than the Olive-Tree? Its Fruit is mollifying, feeding, ſtrengthning, healing; its Oil makes your Lamps to burn.

IV. The Branches of an Olive-Tree were formerly uſed to ſignify Peace.

Parallel.

SO the Church of God, and every ſincere Soul, is green and flouriſhing. Greenneſs notes Life and Sap to be in the Branches; the Branches of the Divine Olive, *viz.* the Saints, are never without ſpiritual Moiſture, or the Sap of Grace in their Hearts and Lives: *His Leaves ſhall not fail.* Hence *David* ſaid, *He was like a green Olive-Tree in the Houſe of the Lord.* Pſal. 1. 3. Pſal. 52. 8.

II. The Church is fruitful now, but ſhall be much more fruitful unto God hereafter; her Beauty ſhall be as the Olive-Tree in this reſpect. She ſhall abound in Children, and abound in Grace, and true Holineſs.

III. So the Church brings forth good Fruit, not only a great quantity, but Fruit that excells in its Nature or Quality, *viz.* Faith, Love, Meekneſs, Patience, Charity, *&c.* even all the Fruits of the Spirit, (or as they are in another place called, the Fruits of Righteouſneſs.) Grace is of a mollifying, feeding, ſtrengthening, and healing Nature; Grace makes the Lamp of Profeſſion to burn clear, whereby others ſee, or have much Light. *See Oil.* Gal. 5. 22. Jam. 3. 17.

IV. A Saint is for Peace. They are Peace-makers; they deſire nothing more than Peace with God, and Peace with Men: *I am for Peace*, ſaith *David.* He that hath the Fruit of the Olive, *viz.* Grace, ſhall ſoon ſee the Dove, *viz.* the Spirit, bringing the Olive-Branch: but, as *Noah*'s Dove did not bring the Olive-Branch, till the Waters were abated; ſo the Flood of Iniquity muſt be abated, the Waters of Wickedneſs ſink and be dried up, before a Man can receive a ſure Sign or Token of Peace and Reconciliation with God. Pſal. 120. 7

Inferences.

HEnce let Saints, who are planted in the Houſe of the Lord, labour to be like the Olive-Tree, not only to bring forth much Fruit as to quantity, but good and right Fruit, in reſpect to its quality.

The Church compared to an Inn.

Luke 10. 34. — *And brought him to an Inn.*

BY the *Inn*, moſt Expoſitors (that I have met with) underſtand that Chriſt means the Church, which may be fitly compared to an Inne.

Metaphor.

AN Inn is a Place to entertain Travellers, whilſt they paſs from one Country or City to another.

In an Inn is a Hoſt, who is to take care of Strangers or Travellers that come thither, and to help them to whatſoever they need.

III. An Inn is a Place of Refreſhment for Travellers, where they meet with convenient Food, and ſweet Repoſe in their Journey. A Man may have in ſome Inns what Food he pleaſeth, either Milk or ſtrong Meat, choice of Diet.

IV. An Inn ſometimes lodgeth (unknown to the Hoſt) evil Perſons, Thieves, and Deceivers.

V. An Inn is a very deſirable Place to Men in their Journey.

VI. An Inn is not a Place to abide long in; the Traveller takes up his Abode in it but a Night or two, and he is gone.

Parallel.

SO the Church is a Place to entertain Chriſtians, whilſt they paſs through the Wilderneſs of this World, to the Land of Promiſe; or through the Valley of Tears, to the Mount of Joy.

II. In the Church are Paſtors, or faithful Miniſters, who wait to receive all poor Sinners, who come to take up their Lodging there, and make them very welcom.

III. So the Church is a Place of Soul-refreſhment to all ſpiritual Travellers and Pilgrims. There is both the ſincere Milk of the Word, and ſtrong-Meat, all things ready the Soul needs. Some are for one ſort of Diet, ſome for another. In the Church alſo is ſweet Repoſe, there Chriſt giveth Reſt to the Weary. 1 Pet. 2. 1, 2. Heb. 5. 12.

IV. So the Church, notwithſtanding all the Care that is taken by her Officers, doth ſometimes receive or take in falſe Profeſſors, ſuch as are unſound at Heart, Hypocrites, and deceitful Workers.

V. So is the Church of God; hence *David* longed after the Courts of God's Houſe. Pſal. 84. 2.

VI. So the Church Militant is no long abiding Place; Chriſtians ſtay in it but for a ſhort time; 'tis a Place of Refreſhment (as it were) for a Night. Here we have no continuing City, we are Strangers, as all our Fathers were; when we come to Heaven, we ſhall abide with the Church Triumphant for ever. Pſal. 30. 5. Heb. 13. 14

Metaphor.

IN an Inn there is little to be had without Money; if a Man hath not Money or Credit, he is no Gueſt for them.

II. A Man that comes to lodge in an Inn, tho he hath never ſo good Entertainment, yet he is not contented

Diſparity.

THe Church is a Place for the Poor, for ſuch as have no Money, they are welcome thither. The Doors of this Inne are always open to all ſincere Souls, whether they be poor or rich.

II. But he that comes to take up his Lodging in the Church, or ſpiritual Inn, if he be ſincere, deſireth not to go out from thence any more; he deſireth to dwell

Metaphor.

tented to ſtay there, he makes ready in the morning to go forward in his Journey.

III. An Inn may be ſo full of Gueſts, that a weary Traveller, eſpecially if he come late, can have no Entertainment, but is forced to
Luk. 2. 8. ſeek it elſewhere: *There was no Room for them in the Inne.*

Diſparity.

dwell therein as long as he liveth: tho our abiding in this World is but compared to a Night. *One thing have I deſired of the Lord, and that will I ſeek after, that* Pſal. 27. 4. *I may dwell in the Houſe of the Lord all the Days of my Life.*

III. The Church was never yet ſo full, but that there was Room for all thoſe that were weary and heavy-laden. All that ever truly travelled towards *Sion*, have found Entertainment there; nay, Mat. 22. 3, tho the Servants of the Lord have been to 14. ſent into the Streets and Lanes, to fetch in the Poor, and the Maimed, and the Halt, and the Blind, and they do accordingly, yet there is Room. As there can be no want of any Accommodation, of ſpiritual Food, ſo there is no want of Room. All that have been called by the Word and Spirit, and compelled by Grace to come in, in all Ages, have had bleſſed Entertainment; and as God hath enlarged and encreaſed Converts, ſo he hath enlarged and encreaſed the Church, by three thouſand at a time. Acts 2. 40.

IV. Commonly thoſe that lodge in an Inn are Strangers and Foreiners, and ſtaying but a night, or a very ſhort time, have no acquaintance with any that dwell therein.

IV. But the Saints that are in the ſpiritual Inn, the Church, *are no more Strangers and Foreigners*, but therein make their Eph. 2. 19. abode: for tho it be ſaid, 'tis but for a Night, or a Day, *&c.* yet 'tis as long as they live; and they get very great Acquaintance with thoſe that dwell therein.

Inferences.

BLeſs God, that he hath provided ſuch a Place of Refreſhment for poor weary Travellers.

2. You that look upon your ſelves to be Strangers and Pilgrims in this World, may learn from hence where to take up your Lodging.

3. Alſo it may inform God's People, and faithful Miniſters, what care they ought to take in receiving Men and Women into the Church: Inn-keepers will examine all ſuſpicious Perſons.

The Church compared to a Vine.

Pſal. 80. 8. *Thou haſt brought a Vine out of* Egypt; *thou haſt caſt out the Heathen, and planted it*, &c.
Verſe 14. *Behold, and viſit this Vine*, &c.
Cant. 2. 15. — *For our Vines have tender Grapes*, &c.
Hoſ. 14. 8. — *And flouriſh as the Vine.*

The Church is compared to a *Vine.*

Metaphor.

A Vine is no beautiful Plant, yet very fruitful; it abounds with inward Sap.

Parallel.

SO the Church, altho ſhe doth not ſeem ſo beautiful to carnal Eyes, yet ſhe is very fruitful to God. The Trees Pſal 104. 16 of the Lord (that is, the Saints of God) are full of Sap, full of Divine Vertue, or good Fruits.

Metaphor.	Parallel.
II. A Vine ſpreads forth its Branches, and accordingly grows much in a ſhort time.	II. So the Lord's ſpiritual Vine hath in former times exceedingly ſpread her Branches forth; the Mountains are ſaid to be covered with the Shadow of it, and the Boughs thereof were like the goodly Cedars: *She ſtretched out her Branches to the Sea, and her Boughs unto the River.* *Iſrael*, God's ancient Vine, grew wonderfully; and ſo did the Goſpel-Vine, how did it in a little time ſpread forth its ſpiritual Branches, Eaſtwards, and Weſtwards, over many Nations and Kingdoms! She extended her Bouhgs into *Parthia*, *Media*, *Meſopotamia*, *Egypt*, *Judea*, *Cappadocia*, *Pontus*, *Aſia*, *Pamphilia*, *Lybia*, *Spain*, *Italy*, *England*, &c. Pſal. 80. 8, 9, 10, 11.
III. The Vine muſt have much Pains taken with it; it needs Pruning often, or elſe it will decay.	III. So God takes much pains with his Church; it is pruned and purged, that it may bring forth the more Fruit. Joh. 15. 2.
IV. The Vine is in it ſelf but a weak Plant, and therefore needs Under-propping.	IV. So the Church is in her ſelf but weak, and needs to be born up by Chriſt. God is the Strength of his People; they are wholly ſupported by Him.
V. Tho the Vine hath many Branches, yet all have a Sufficiency of Sap and Nouriſhment from the Root, to make them fruitful.	V. So the Church, tho ſhe hath many Members, yet all receive a Sufficiency of Grace and Divine Virtue of the Root, (*viz.* the Lord Jeſus) to make them fruitful.
VI. The Vine, if it be barren or unfruitful, is the moſt unprofitable of any Tree, and fit for nothing but the Fire. *Son of Man, what cometh of the Vine-Tree, above all other Trees, and of the Vine-Branches, which is amongſt the Trees of the Forreſt? Shall Wood be taken thereof, to hang any Veſſel thereon? Behold, it is caſt into the Fire to be burnt.*	VI. So are the Members of the viſible Church, if unfruitful, good for nought, but to be cut down, and caſt into the Fire, as our Saviour himſelf ſheweth, *John* 15. *Therefore thus ſaith the Lord, As the Vine-Tree that is amongſt the Trees of the Forreſt, which I have given to the Fire to be conſumed; ſo will I give the Inhabitants of* Jeruſalem: *I will ſet my Face againſt them; they ſhall go out of one Fire, and another Fire ſhall conſume them: And ye ſhall know that I am the Lord*, &c. Ezek. 15. 6.

The Church compared to a Dove.

Cant. 2. 14. *O my Dove, that art in the Clifts of the Rock*, &c.
Pſal. 74. 19. *O deliver not the Soul of thy Turtle-Dove unto the Multitude*, &c.

THat is, thy Church and People, who worſhip none but Thee, as the Turtle-Dove, that never entertains Conjunction with another; and who in their Affliction, like a Dove, expreſs their Grief in Sighs and ſolitary Groans to thee; and which is unarmed, weak, ſimple, and meek, like the Turtle-Dove, which is eſteemed the leaſt among the Species of Doves, as *Ariſtotle* ſays. The *Chaldee* renders it, *The Soul of ſuch as learn thy Law*, (that Word תיר a *Turtle-Dove*, being of ſome affinity with תורה *Law*.) Chriſt calls his Church a *Dove*, by which Metaphor, ſaith *Glaſſius*, its Simplicity, Chaſtity, &c. is denoted.

Doct. *That the Spouſe of Chriſt, or a gracious Soul, is or may fitly be compared unto a Dove.*

Metaphor.

Metaphor.

A Dove is a meek and harmleſs Creature: *Be ye innocent as Doves.*

II. The Dove makes her Neſt in the Rock; her Safety, and Place of Abode is in the Clifts of the Rock. Cant. 4. 14

III. The Dove is a Creature that feeds not upon Carrion, as Eagles, Ravens, and other Fowls do, but only upon pure Grain.

IV. The Dove is a Creature much moleſted by all Birds of Prey.

V. The Dove hath no other Defence, when moleſted, but by Flight.

VI. The Dove thinks not her ſelf ſecure, till ſhe be got into the Rock.

VII. The Dove is a Creature very chaſt, and true to its Mate.

VIII. The Dove hath a lovely Eye, and 'tis always fix'd upon her Mate.

IX. The Dove loves to accompany with Doves; they will gather together by great Numbers, if they can.

X. The Dove mourns when ſhe hath loſt the ſight of her Mate

Parallel.

THe Saints of God are injurious to none, they ſeek the hurt of no Man, they are and ought to be *harmleſs, the Children of God, in the midſt of a crooked and perverſe Generation.* Phil. 2. 5.

II. The Saints make their Abode in the Rock *Chriſt*; they build only in him, and upon him; and indeed in the Clifts of this Rock they reſt, *viz.* in the Wounds, Piercings, Dyings, and Crucifyings of the Lord Jeſus Chriſt. Exod. 33. 22.

III. Gracious Souls, or ſincere Chriſtians, do not feed upon the ſenſual Pleaſures, and carnal Delights of this World, as the Ungodly do; nor will they feed upon, or receive in the deteſtable Carrion of Mens Traditions; they hate Idolatry, falſe Worſhip, and every evil Way, and only feed and live upon the pure Grain of God's holy Word. Pſal. 119. 104, 128.

IV. The Saints of God are perſecuted and moleſted by all the Sons of *Belial*; they are chaſed like a Dove or Partridge upon the Mountains. 1 Sam 26. 20.

V. The Godly have no other way, when moleſted by Satan, and wicked Men, but to flie to God: *At what time I am afraid, I will truſt in thee.* Pſal 56. 3.

VI. The ſincere Chriſtian looks not upon himſelf as ſecure, until he is got into Chriſt. *The Name of the Lord is a Strong-Tower, the Righteous run into it, and are ſafe.* They, like *Noah*'s Dove, flie to the Ark. Prov. 18. 10

VII. The ſincere Chriſtian, and Spouſe of Chriſt, is very chaſt to the Lord Jeſus, will own no other Head or Husband, they defy the Pope, that Firſt-born of Satan, and all others who pretend to Headſhip, and Eccleſiaſtical Juriſdiction over their Conſciences.

VIII. The Saints of God have a ſingle and lovely Eye in Chriſt's Sight: they ſtrive to be like the Dove, reſiſting Pride, Luſt, and Wantonneſs, and to be adorned with Meekneſs and Modeſty, having always their Eyes upon Jeſus Chriſt; not daring to lift up their Eyes to other Lovers, but by holy Intention wait upon him alone in all their Devotion. Iſa. 8. 17. Pſal. 25. 15

IX. God's Children love Communion and Fellowſhip one with another, that they may mutually be comforted and edified in the Faith: *They flie like a Cloud, and as Doves to their Windows*, that is, to the Houſe or Church of God. Iſa. 60. 8.

X. A gracious Soul mourns when it hath loſt the Sight of Jeſus Chriſt; *Thou hiddeſt thy Face, and I was troubled*, (ſaith *David*) *I did mourn as a Dove*, (ſaith *Hezekiah*) *mine Eyes fail with looking up. I ſhall not ſee the Lord in the Land of the Living. They ſhall be on the Mountains, like Doves in the Vallies, every one mourning for his own Iniquity.* Iſa. 38. 11, 14. Ezek. 7. 16

XI. The

Metaphor.

XI. The Dove is a very fruitful Creature, having Young almoſt every month in the Year.

XII. Doves love to be by the Rivers of Water.

XIII. Doves have Feathers of di-
Pſal.68.13. vers colours; and 'tis obſerved, when the Sun ſhines, their Beauty appears moſt, as if their Wings were covered with Silver, and their Feathers with yellow Gold.

XIV. The Dove was appointed by the Lord under the Law for a Sacrifice, and no other Bird or Fowl of Heaven but the Dove. And hence you read in the Goſpel, that
Mat.21.12. there were thoſe that ſold Doves in the Temple, which was (as it is thought) to accommodate ſuch as came to offer Sacrifice.

XV. The Dove is ſaid to be ſilly,
Hoſ.7.11. and without Heart, wants Courage, *&c.*

Parallel.

XI. The Church is alſo very fruitful to Chriſt, (1.) In reſpect of bringing forth Children: *This and that Man it ſhall be ſaid was born in her.* (2.) In reſpect of bringing forth the Fruits of the Spirit, and good Works. Pſal.87.

XII. Chriſtians, or gracious Souls, love to be by the ſweet Streams of living Water, by that River that makes glad the City of God; they love to drink of the Promiſes and Conſolations of the Spirit. Pſal.23.3, 4.

XIII. The Saints are gloriouſly adorned with the Righteouſneſs of Chriſt, and with the Gifts and Graces of the Spirit; and when the Sun of Righteouſneſs ſhines, and ſends forth his ſplendent Beams and Rays upon them, then their Graces appear and ſhine moſt glorious. Pſal.45.

XIV. The Godly are required to offer up themſelves, both Body and Soul, as an acceptable Sacrifice unto God; and many of them have been commanded, and readily have yielded themſelves up to God, in a way of ſuffering, for Chriſt's ſake; and none but thoſe who are God's own ſincere Children, are accepted in offering up themſelves, either in a way of doing or ſuffering. Rom.12.1. Prov.15.8.

XV. The Saints of God are of themſelves in many things ſilly and fooliſh, wanting that Heart, Courage, and Magnanimity of Spirit, to ſtand up for God, his Truth, Intereſt, and People, as they ought to do.

Inferences.

IS Chriſt's Church, and ſo conſequently every gracious Perſon, compared to a Dove, being meek, humble, harmleſs, chaſt, and ſingle-hearted to the Lord Jeſus Chriſt? *&c.* Then we may aſſure our ſelves, that ſhe that delights in Prey, Rapine, and Blood, as doth the *Romiſh* Church, is none of the Dove or Church of Jeſus Chriſt.

2. Are the Eyes of a Dove by the Rivers of Water? do they delight in Springs, Fountains, and pure Rivers? and in this are they an Emblem of the Godly, who hate all filthy, loathſom, and deteſtable Traditions of Men, and delight only in the pure, unmixed, and Chryſtal Streams of God's holy Inſtitutions? Then all thoſe, who, like Ravens, and other foul and unclean Birds of Prey, delight in Ditches, and in long-ſtanding, ſtinking Pools of this falſe Church, (where they defile themſelves in ſearching for the deteſtable Carrion of Idolatry) are none of Chriſt's Dove-like People.

3. And let thoſe that are the People of God, labour to be like the Dove, who is neat, and will not defile it ſelf; let them ſee they keep their Hearts chaſt to Chriſt,
2 Cor.7.1. and avoid all Pollution of Sin in their Converſation.

5. This alſo may inform the Godly, that 'tis no marvel if they are perſecuted and moleſted by the Wicked.

5. And in the midſt of all their Afflictions, Perſecutions, and Temptations, this may comfort them: God hath prepared for his poor Doves a ſtrong Place of Defence and Shelter, *viz.* the Rock *Chriſt*, whither let us in all Times of Danger flie by Faith and Prayer.

The Church compared to a natural Body.

1 Cor. 12. 13. — *All baptized into one Body.*
Eph. 2. 16. — *Both unto God in one Body.*
Eph. 4. 12. — *For the edifying of the Body of Christ.*
Col. 1. 18. *He is the Head of the Body, the Church,* &c.
Verse 24. *For his Body sake, which is the Church,* &c.

THE Body, σῶμα, (*Soma*) is frequently put for the Church or People of God, the Explication of which Trope is concisely opened in the following Parallel.

Metaphor.	Parallel.
EVery natural Body hath a Head.	SO the Church of God hath a Head, *viz.* the Lord Jesus Christ: *He* (God the Father) *hath put all things under his Feet, and gave him to be the Head over all things to the Church, which is his Body, the Fulness of him that filleth all in all. And he is before all things, and by him all things consist.* Verse 17. *And he is the Head of the Body, the Church,* &c. Eph. 1. 22. Col. 1. 17, 18.
II. The natural Body hath many Members, and tho many Members, yet all make but one and the same Body. 1 Cor. 12. 14, 20.	II. The Church of Christ consists of divers Saints, called the Members of his Body: *Now ye are the Body of Christ, and Members in particular*; and tho many, yet all make but one and the same mystical Body. 1 Cor. 12. 27.
III. In the natural Body are Members different in Strength, Usefulness, and Honour, as Arms, Legs, Eyes, Feet, Hands, Fingers, *&c.* But the weakest, and those that seem least honourable, are very useful, and the Body cannot be without them.	III. So in the Church, the mystical Body of Christ, are different Members, both with respect to Honour and Usefulness; as Apostles, Prophets, Teachers; or, as the Apostle *John* hath it, *Fathers, young Men,* and *Children. All are not Apostles, all are not Prophets, all are not Teachers,* &c. But yet the weakest and most feeble Saints or Members are useful to the Church. As in the Body natural, tho the Eye is of greater use than some other Members, yet the Eyes (or Ministers, who are as useful as Eyes to the Body) cannot say to the Hand, (or such to whom God hath given the Riches of this World to distribute unto others,) *We have no need of thee; nor can the Head say to the Feet, I have no need of you. Nay, and those Members of the Body, which seem to be more feeble, are necessary.* Eph 4. 11. 1 Joh. 2. 13, 14. 1 Cor. 12. 20, 21, 22, 23.
IV. In the natural Body, if one Member suffer, all suffer with it.	IV. So in Christ's mystical Body, when one Saint suffereth, all do sympathize and suffer with him. *If one suffer, all suffer; and if one Member be honoured, all the Members of the Body rejoyce with him.* 1 Cor 12. 26.
V. All the Members of the Body natural, take care of, and seek the Good of the whole Body, and of each Member in particular.	V. So in the Church of God, every particular Saint doth, and ought always to seek the Welfare of the whole mystical Body of Christ: *That there should be no Schism in the Body, but that the Members should have the same care one of another.* 1 Cor. 12. 25.
VI. All the Members of the natnral Body have their Nourishment from the Head.	VI. So all the Members of the mystical Body receive Nourishment from Christ, who is the only Head thereof; and from hence the Apostle condemneth those false

Metaphor.	Parallel.
	Profeſſors, and counterfeit Chriſtians, who pretended to much Piety and Religion, but did not receive their Doctrine and Principles from Chriſt, nor were they united unto him by Evangelical Faith. *Not holding the Head, from which all the Body by Joints and Bonds having Nouriſhment miniſtred, and knit together, encreaſeth with the Increaſe of God.* Col. 2. 18, 19.
VII. In the natural Body, betwixt the Members and the Body there is a marvellous Nearneſs, or bleſſed Union.	VII. So there is a wonderful Nearneſs, and bleſſed Union between Jeſus Chriſt, and every Member of his myſtical Body: *For we are Members of his Body, of his Fleſh, and of his Bones.* Eph. 5. 30.
VIII. The Body natural encreaſes in Strength, Bigneſs, and Beauty; according to the Age of the Body, is the Perfection and Excellency of it.	VIII. So the Church encreaſes in ſpiritual Strength, Bigneſs, and Glory. The Church is but ſmall and weak now, in compariſon of what ſhe ſhall be, when ſhe is come to her full Growth, and perfect State. There will be a great Addition to the Church in the latter Day: *The Lord ſhall riſe upon thee, and his Glory ſhall be ſeen upon thee; and the Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing. Lift up thine Eyes round about, and ſee; all they gather themſelves together, they come unto thee; thy Sons ſhall come from afar, and thy Daughters ſhall be nurſed at thy ſide,* &c. to the end of the Chapter, compared with *chap.* 66. 8, 9, 10. where you may read of the Multitude that ſhall be added to her, and of the Abundance of her Glory. And as ſhe ſhall grow in Bigneſs, ſo likewiſe ſhe ſhall encreaſe in ſpiritual Knowledg, Faith, and Godlineſs. *For the Earth ſhall be filled with the Knowledg of the Glory of the Lord, as the Waters cover the Sea.* All the Officers, and glorious Gifts appertaining to them, that are given to the Church, are *for the perfecting of the Saints, for the Work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the Knowledg of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt.* Iſa. 60. 2, to 9. Hab. 2. 14. Eph. 4. 11, 12, 13, 14.

Inferences.

THis clearly ſhews what infinite Benefit the Godly receive from Jeſus Chriſt, and what Dependency they have upon him. What can the Body do without the Head?

2. How happy are all true Believers! how near and dear are they to the Lord Jeſus! what greater Union is there, than that between the Members and the Head! *No Man ever hated his own Fleſh, but nouriſheth and cheriſheth it, as the Lord the Church.* Eph. 5. 29.

3. What will become of thoſe evil and wicked Men, that ſeek to deſtroy the Church and Saints of God! Do they not herein ſtrive to break Chriſt's Bones, and tear his Fleſh in pieces? What will they do in the Day of Vengeance, when he comes forth to plead the Controverſy of *Zion.* Iſa. 63. 4.

4. This reproves that Church, that pretends it ſelf to be Chriſt's Body, and yet ſlights and grievouſly neglects his Members, nay, his moſt uſeful Members. The Church ſhould be as careful and tender of her Miniſters, as the natural Body is of its Eyes. Shall the Eye ſuffer, or be in danger of being put out or ſpoiled, and the Hand refuſe to relieve and defend it, when it is in its power?

The Church compared to a Vineyard.

Pſal. 80. 15. *And the Vineyard which thy Right-hand hath planted.*
Iſa. 5. 1. *Now will I ſing to my well-beloved, a Song of my Beloved, touching his Vineyard.*
Verſe 7. *For the Vineyard of the Lord of Hoſts is the Houſe of* Iſrael, *and the Men of* Judah *his pleaſant Plant.*

A *Vineyard*, the Place where Vines are planted, metaphorically ſignifieth the *Church*. The Church is compared to a Vineyard.

Metaphor.

THe Land that is made into a Vineyard, is a Piece of Ground taken out of a Wilderneſs, or other common Ground, deſigned to that ſpecial uſe.

II. A Vineyard is fenced or walled in, to ſecure it from wild Beaſts, and others, who may offend or hurt it.

Parallel.

SO the Church is taken out of the Wilderneſs of this World, being ſeparated from all People, to be a peculiar People to God: By Nature Saints were as barren and fruitleſs as Sinners. 1 Pet 2.9. Eph.2.1,2

II. So the Lord's Vineyard hath a Wall or Fence about it: Saith the Lord, *I will be a Wall of Fire unto her round about.* What uſe ſoever a Fence is to a Houſe, Garden, or Vineyard, the ſame is God to his People. 1. Every one of his Attributes (as we have elſewhere ſhewed you) is a Fence or Security to her; his Power is a Fence, his Wiſdom is a Fence, his Mercy is a Fence, his ſpecial Providence is a Fence. 2. The holy Angels are as a Wall or Fence to the Church, and to every particular Saint; they were as a Wall of Safety to the Prophet, 2 *Kings* 6. 15, 16. 3. There is about the Church the Fence or Wall of Ordinances, Church-Government, and Diſcipline. — The Reaſon why God makes a Wall about his People, is opened under Metaphor, *God a Husband man*; alſo the Nature and Strength of it, to which we refer you. Iſa.5 2. Zech.2.5. Pſal.34.7.

Queſt. Perhaps ſome may enquire, *How much Ground doth this Hedg or Wall take in?*

1. It taketh in all the Bodies of God's People; no Diſeaſe, Sickneſs, or Affliction whatſoever can come upon thoſe that truly fear and ſerve the Almighty, but what he lets in. This appears in the caſe of *Job*; and by what *David* ſaith, *My Life is in thy hand*, &c.

2. This Wall comprehends more eſpecially the Souls of Saints; no Temptation, Perſecution, or Trial, can come upon them, but what God lets in. His ſpecial Eye, Care, Protection, and Divine Providence is ſo over them, that not a Hair of their Heads ſhall fall to the Ground without his Notice; that is, He hath intereſted himſelf in all the Concernments of his Children, yea, even in the ſmalleſt Matters. 1 Cor. 10. 13. Mat.10.30 Luk.21.18

3. This Wall takes in their Houſes, and all they have: *Haſt thou not made a Hedg about him, and about his Houſe, and about all he hath, on every ſide?* The Devil could not touch any of *Job's* Sheep, Oxen, or Aſſes, until God opened the Door for him; much leſs his Sons, Daughters, Body and Life. *Suffer us* (ſaid the unclean Spirits to Chriſt) *to go into the Herd of Swine.* They could not deſtroy thoſe Swine, before permitted or ſuffered by the Almighty. Job 1.10.

III. A Vineyard is planted; the choice things that grow there, come not up of themſelves.

III. So the Church is planted by the Lord, and every goodly Plant that grows therein. Hence God the Father is called an Husbandman. *The Men of Iſrael are called his pleaſant Plants.* Joh.15 1. Iſa.5.7.

Metaphor.	Parallel.
IV. A Vineyard is digged up, and well-manured, before it is planted which is not done without much pains.	IV. The Church of God, and every gracious Soul, may be ſaid to be digged, or the fallow Ground of their Hearts by powerful Conviction broken up, and thereby prepared to receive the good Seed, or to have a Principle of Grace planted in their Hearts. Hoſ.10.12
V. A Vineyard hath many Vines planted in it, and not only ſo, but alſo Fig-Trees, Pomegranates, and other excellent Fruit-Trees. Luk 13.6. Cant.6.11 & 7.12.	V. So in the univerſal Church are many particular Congregations or Communities of Chriſtians, who are as ſo many choice Vines in God's Sight; it alſo abounds with Plants, ſome fruitful, and ſome barren, as is ſignified by our Saviour, *Luke* 13. 6. *He ſpake alſo this Parable: A certain Man had a Fig-Tree planted in his Vineyard, and he came and ſought Fruit thereon, and found none.* Luk.13.6.
VI. A Vineyard needs much pruning and watering; the Stones alſo muſt be gathered out of it: hence there are Vine-dreſſers appointed to look after it.	VI. So the Church of God muſt have much pains taken with it, or it will ſoon decay; there is need of pruning, and cutting off ſuperfluous Branches, and gathering out other things that offend: Hence God hath appointed his faithful Miniſters, who are *Workers together with him*, to take care and charge of it. Hence *Paul* ſaith, *I have planted, and* Apollo *watered.* 2 Cor.6.1. 1 Cor. 3.6.
VII. Vineyards were wont to be hurt by Foxes, by the wild Boar, and other evil Beaſts; it hath many Enemies.	VII. So the Church of God is often vexed, and greatly hurt by the Foxes, little Foxes, namely, falſe Teachers, who for their Subtilty and Cruelty are called Foxes. By *little Foxes*, ſome underſtand ſuch as ſeem devout, and very humble, and yet preach hurtful and poyſonous Doctrine, yea, bring in damnable Hereſies, which greatly tend to the ſpoiling of God's Vineyard. And then the Church is greatly annoyed alſo by the wild Boar, as *David* ſhews, *The Boar of the Wood doth waſte it, and the wild Beaſts of the Field devour it.* By which are meant the cruel Enemies the Church met with in thoſe Days; like as in theſe latter Times, ſhe hath the Pope, who may fitly be compared to a wild Boar; and the bloody Papiſts, to ravenous Beaſts, Beaſts of Prey, ſuch as continually delight in Blood and Rapine, and to tear the Lambs out of Chriſt's Fold, or deſtroy the precious Bunches of the tender Grapes. Cant.2.15 2 Pet.2.2,3 Pſal.80.13
VIII. A Vineyard is continually watched over, leſt any thing ſhould annoy or hurt it.	VIII. So God is ſaid to watch over his People. *In that day ſing unto her: A Vineyard of red Wine; I the Lord do keep it every moment, leſt any hurt it. I will keep it night and day.* Iſa.27.2,3
IX. Many that are idle are call'd into a Vineyard to work.	IX. So God calls Men into his ſpiritual Vineyard, to labour therein, with the Promiſe of Reward. See *Mat.* 20. *The Kingdom of Heaven is like unto a Man that is an Houſholder, which went out early in the morning to hire Labourers into his Vineyard; and when he had agreed with the Labourers for a Penny a day, he ſent them into the Vineyard. And he went out, and ſaw others ſtanding idle in the Market-place.* Mat.20.2, to 8.
X. He that is employed to plant and dreſs a Vineyard, or is a faithful Labourer therein, is allowed to eat of the Fruit thereof, beſides his Reward at night.	X. So thoſe whom God employs as Planters and Vine-dreſſers in his ſpiritual Vineyard, ought to eat of the Fruit thereof, *viz.* have a ſufficient Maintenance allowed them. *Who planteth a Vineyard, and eateth not of the Fruit thereof? or who feedeth a Flock,* 1 Cor.9.7, 14.

Metaphor.	Parallel.
a Flock, and eateth not of the Milk of the Flock? even ſo the Lord hath ordained, that they who preach the Goſpel, ſhould live of the Goſpel.	
XI. It is expected by the Owner of a Vineyard, that after much Coſt and Pains is beſtowed upon it, it ſhould bring forth much Fruit.	XI. So after God hath beſtowed much Pains and Coſt with a People, (as he did with *Iſrael: What could have been done more to my Vineyard than I have done in it?*) he expects Fruit: *And he looked it ſhould bring forth Grapes, and it brought forth wild Grapes.* Iſa. 5. 4.
XII. A Vineyard, having had great Labour and Coſt beſtowed upon it, and not yielding Fruit anſwerable to the Charge, greatly grieves and troubles the Owner, cauſing him to lay it deſolate, and care no more for it.	XII. So when a People have had much Coſt and Pains beſtowed upon them by the Lord, and yet they remain barren and unfruitful, walking like Men, and bringing forth ſour Grapes, Grapes of *Sodom*, rather than good Fruit, He is greatly offended and grieved thereat, and many times dealeth by that People, Church, or Nation, as he threatned to deal by *Iſrael* of old. *I will take away the Hedge thereof, and it ſhall be eaten up; and break down the Wall thereof, and it ſhall be trodden down: And I will lay it waſte, it ſhall not be pruned, nor digged, but there ſhall come up Bryars and Thorns; I will cauſe the Rain to rain upon it no more,* &c. *Therefore I ſay unto you, The Kingdom of God ſhall be taken from you, and given to a Nation bringing forth the Fruits thereof.* Which of all Judgments is the moſt ſevere; God deliver his Church in *England* from ſo ſore a Stroke. Iſa 5. 3,4, 5,6,7,8,9. Mat. 21. 43

Inferences.

THis may teach the Church and People of God to take heed they anſwer the Pains and Coſt God hath been at with them. It is not a little, but much Fruit that God expects from us; and not only Grapes, but good Grapes, ſweet Grapes, *viz.* Fruits of Righteouſneſs. Jam. 3. 18. Rom. 5. 17

II. And let all the Plants in this ſpiritual Vineyard ſee to it, that they are Plants of God's own planting; for if they are not, they ſhall be plucked up. Mat. 15. 13

III. And let thoſe that his own Right-hand hath planted, ſee alſo that they be well rooted. 1. A Tree not well rooted bears but little Fruit. 2. A Tree not well rooted is ſubject to be ſhaken and blown down. 3. A Tree not well rooted is in danger of being pluck'd up.

1. Labour to be rooted in all the Eſſentials of true Religion.
2. And in all the Principles of Inſtituted Worſhip.
3. And in all the Graces of the holy Spirit, in Faith, Love, *&c.* Eph. 3. 17.

IV. It may alſo be of uſe to encourage and comfort the Church of God, whilſt it remains fruitful to him. How ſafe and ſecure is that Vineyard, that God hath ſo glorioufly walled in on every ſide! In vain are all the Strivings and Strength of bloody *Rome*: if God openeth not the Door for them, they can never prevail againſt us.

5. It alſo may be for Reproof to looſe and ſlothful Profeſſors; O what Danger do their Sins expoſe God's Church to!

The Church compared to a Virgin.

2 Cor. 11. 2. *I have eſpouſed you to one Husband, that I may preſent you as a chaſt Virgin to Chriſt.*

A *Chaſt Virgin.* This Simile alludes to the legal Type of the *High-Prieſt*, who might marry none but a Virgin, *Lev.* 21. 14.

Note. The Church (or a gracious Soul) is by the Apoſtle compared to an eſpouſed Virgin: *I have eſpouſed you, i. e.* I have been an Inſtrument or Spokeſman in the hand of my bleſſed Lord and Maſter herein.

Simile.

A Virgin is a Perſon that is not defiled, one that hath been kept pure from Fornication and Uncleanneſs.

II. A chaſt Virgin, that is eſpouſed to an Husband, is greatly beloved by him.

III. A Virgin eſpouſed to an Huſband, longeth for the Wedding-day.

IV. A Virgin eſpouſed, greatly prizeth every kind Token of Love from her Friend, and delights to hear from him.

V. A Virgin eſpouſed is a Man's Wife.

Parallel.

THe Church of God, and every ſincere Chriſtian, is kept pure from Idolatry, *viz.* the inordinate Love of this World, and all Antichriſtian Worſhip. Hence the Forty four thouſand upon Mount *Sion* are ſaid to be Virgins; thoſe are they which were not defiled with Women, that is, with the Mother of Harlots, myſtical *Babylon*, nor with any of her Daughters; for they are Virgins, that is, true and chaſte to Chriſt. Rev. 14. 4.

II. So the Church, and each ſincere Chriſtian, is dearly beloved by the Lord, who is ſaid to *rejoyce over his People, as a young Man rejoyceth over his Bride.* Iſa. 63. 4, 5

III. So the Church longeth for the Return of the Bridegroom, when Chriſt will take her to himſelf. *The Marriage of the Lamb is come*, &c. Cant. 8. 14. Rev. 19. 7, 8

IV. So all ſincere Souls wonderfully prize every precious Token of Chriſt's ſpecial Favour to them. *Let him kiſs me with the Kiſſes of his Mouth, for his Love is better than Wine.* Cant. 1. 1.

V. So is the Church the Wife of Chriſt.

The Church compared to a Wife.

Iſa. 54. 5. *Thy Maker is thy Husband.*
Rev. 21. 9. *I will ſhew thee the Bride, the Lamb's Wife.*

BY the Metaphor, *Eſpouſals*, which is the moſt pleaſant Metaphor of all, the ſpiritual Union between Chriſt and the Church is expreſſed, *Hoſ.* 2. 19, 20. From the Names of *Husband* and *Wife*, Metaphors alſo are taken, *Iſa.* 54. 5. where God calls himſelf בעל, the Huſband of the Church, and hence *Zion* is ſaid to be בולה, *Beulah*, that is, *married.* Iſa. 62. 4, 5.

Note, *The Church of Chriſt is the Wife of Chriſt.*

Metaphor.

Metaphor.	Parallel.
A Wife is one who hath made a ſolemn Contract with, and is married to an Huſband.	So the Church, and every true Chriſtian, hath made a ſolemn Contract or Covenant with, and is married to the Lord Jeſus. Rom.7.1,5.
II. A Woman that entreth into a Marriage-Relation with an Huſband, gives her ſelf wholly to him. The Huſband gives himſelf to her, and ſhe by way of Return gives her ſelf unto him; they conſent to take each other.	II. So a gracious Soul in this ſpiritual Marriage gives it ſelf to Chriſt, and Chriſt gives himſelf to the Soul. I will be thine, ſaith Chriſt, to love thee, thine to ſave thee, thine to crown thee, and make thee happy; I, with all my Riches, and rich Treaſure of Grace and Glory, will be fully thine, and for ever thine. And on the other hand, the Soul by way of Return gives it ſelf unto Chriſt: I will be thine, ſaith every ſincere Convert, I will be for thee, and not for another. Hence 'tis ſaid, *They gave themſelves to the Lord.* Bleſſed Jeſus, ſaith the Soul, ſuch as I am and have, I give to thee; I am a poor ſorry Piece, infinitely unworthy to waſh the Feet of the Servants of my Lord, O how undeſerving then of thy Acceptation! my beſt is too bad, my all is too little for thee: But ſince it is thy Pleaſure to accept of ſuch a Gift, I do with my whole Soul give my Self, my Strength, my Time, my Talents, and all I have, am, or can do, for the Glory of thy holy Name. 2 Cor.8.5.
III. A faithful Wife, in marrying her ſelf to one Huſband, renounceth all other Men, and keeps her ſelf chaſt and faithful to him.	III. So all true Chriſtians renounce Sin, Self, and the Law in point of Juſtification, and all Lovers whatſoever, and keep themſelves chaſt and faithful to Chriſt. *Wherefore, Brethren, ye alſo are become dead to the Law by the Body of Chriſt, that ye ſhould be married to another, even to him who is riſen from the Dead, that we ſhould bring forth Fruit unto God.* Rom.7.15
IV. The Wife obeyeth and reverenceth her Huſband; as *Sarah*, who called her Huſband *Lord.*	IV. So the Church obeys and reverences the Lord Jeſus Chriſt, and owns him to be her Lord.
V. A faithful Wife ſtrives to 1 Cor.7.34 pleaſe her Huſband. *But ſhe that is married, careth how ſhe may pleaſe her Husband.*	V. So the Church, and each true Chriſtian, ſtrives to pleaſe the Lord Jeſus. *That ye may walk worthy of the Lord in all well-pleaſing, being fruitful in every good Work*, &c. Col 1.10.
VI. A Wife by marrying an Huſband is intereſted into his Eſtate, and hath a legal Right to what is his.	VI. So the Soul, by marrying of Chriſt, is intereſted into all Chriſt's Riches; he hath a ſure, a new Covenant-Right to whatſoever Chriſt hath; the Riches both of Grace and Glory are become his hereby.
VII. A Wife, by marrying an Huſband, is brought into a near Union and Communion with him: Mat.19.6. *They are no more twain, but one Fleſh.*	VII. So the Church, and each true Chriſtian, by entring into a Marriage Relation with the Lord Jeſus, is brought into a very near Union and Conjunction with him. *For this cauſe ſhall a Man leave Father and Mother, and ſhall join unto his Wife, and they two ſhall be one Fleſh. This is a great Myſtery, but I ſpeak concerning Chriſt and the Church.* Hence the Apoſtle ſaith, *He that is joined to the Lord, is one Spirit.* This is a moſt bleſſed Union, a full Union, a laſting Union; (1.) a full Union. The whole Perſon of Chriſt is joined to the whole Perſon of a Believer, and the whole Perſon of a Believer is joined to the whole Perſon of Chriſt. Not only Chriſt's Human Nature is joined to a Believer, but his Divine Nature alſo; and ſo not only the Body of a Believer is joined to Chriſt, but his Soul is joined alſo. This may adminiſter much Conſolation to dying Saints: The Body, as well as the Soul, is the Lord's, and 1 Cor.6.17 Eph.5.31.

Metaphor.	Parallel.
and therefore ſhall not be loſt, he will raiſe it up at the laſt Day. From hence Chriſt ſympathizeth with his People, he feels and is ſenſible of all their Sorrows, he looks upon their Sufferings as his Sufferings. *I was hungry, and ye gave me no Meat; I was thirſty, and ye gave me no Drink; naked, and ye cloathed me not; ſick, and in Priſon, and ye viſited me not. In all their Afflictions he was afflicted.*	Joh.6.39. Mat.25.35 36. Iſa.63.9.
VIII. A Wife, by Marriage-Relation, is taken up with much ſweet Peace, Joy, and Complacency in that Eſtate: her Husband is better to her than ten Sons, as *Elkanah* ſaid to *Hannah*. 'Tis a Relation made up of Love and Delight.	VIII. The Church, and every true Believer, by being eſpouſed and married to Chriſt, the Lord Jeſus hath a near, a dear, a ſtrong, and moſt intimate Affection towards him. A Saint is filled with moſt ſweet Peace, Joy, and Delight, and takes moſt precious Complacency in Chriſt; He is more than Father, Mother, Sons, or Daughters. *He is fairer than the Sons of Men, the chiefeſt of ten thouſand. Whom have I in Heaven but thee? and there is none on Earth that I deſire beſides thee. Thou haſt raviſhed my Heart,* (ſaith Chriſt) *my Siſter, my Spouſe. How fair and pleaſant art thou, O Love, for Delights! turn away thine Eyes, for they have overcome me. He ſhall reſt in his Love.* And on the other hand, what ſaith the Spouſe, the Wife of Chriſt? *I ſate down under his Shadow with great Delight, and his Fruit was ſweet unto my Taſte. He is altogether lovely. Stay me with Flagons, comfort me with Apples; for I am ſick of Love.* The Saints (ſaith one) are called Chriſt's Spouſe, becauſe of the unparallel'd Love that is between them; and (ſaith another) Chriſt calls himſelf our Bridegroom, that he might inſinuate the Greatneſs of his Love, which decays not with Time; and he calls us his Spouſe, not his Wife, noting, that our Love to him ſhould be always new, always lively and vigorous.	Pſal.45. Cant.5.10 Pſal.73.25 Zeph.3.17 Cant. 5. ult.
IX. A tender and dear Wife is greatly troubled when her Husband ſeems to be offended and angry with her, and ſtrives to pacify him again, and is never at Reſt or Peace, until ſhe finds his Love towards her as formerly, and all things right between them.	IX. So a gracious Soul, if Chriſt be offended, and withdrawn from him, is greatly caſt down and grieved. *Thou hiddeſt thy Face, and I was troubled; I opened to my Beloved, but my Beloved had withdrawn himſelf, and was gone. My Soul failed when he ſpake; I ſought him, but I could not find him; I called him, but he gave me no Anſwer. Where is the ſounding of thy Bowels, and thy Mercy towards me? are they reſtrained? Be not wroth very ſore, O Lord, neither remember our Iniquity for ever; behold, we beſeech thee, we are thy People.*	Cant.5.6. Iſa.63.15. & 64.9.
X. The Wife, by her Marriage with her Husband, is delivered from Arreſts for Debts; no ſooner is ſhe married, but her Husband is liable to that Danger, it falls upon him, he muſt ſee to ſatisfy and pay what ſhe owed.	X. So in like manner, no ſooner is a Soul eſpouſed or married to Chriſt, but all his Debts to Law and Juſtice fall upon Chriſt, and he pays all; He ſtands between Wrath and us, Juſtice and us; He keeps off all Danger of Arreſts, and Fear of Impriſonment; He hath Riches enough. All is cleared the day the Soul cloſes in with him, tho whole Mountains of Guilt were upon us before.
XI. The Wife that is married to a Prince, or mighty Potentate, is thereby greatly exalted, or raiſed to Honour, becomes a Queen the ſame day the Marriage is conſummated, and hath the Attendance of his Servants.	XI. So the Church being married to Chriſt, the Lord Jeſus, the Prince of Heaven and Earth, is raiſed to the greateſt Honour imaginable; ſhe is made hereby a Princeſs, and hence called a Queen: *On thy right-hand did ſtand the Queen, in Gold of Ophir.* The Saints alſo have the Attendance of Chriſt's Servants, the holy Angels: *They are ſent forth to miniſter to them that are Heirs of eternal Life.*	Pſal 45 9. Heb.1.14
XII. The	XII. Chriſt

Metaphor.

XII. The Wife that is married to a rich and godly Husband, is thereby freed from much Care and Trouble; for he provideth for her, and manageth all her Concerns. It is true, altho every Husband is bound by the Law of that Relation to provide for his Wife, and free her from Care as much as he can; yet some are poor, and unable to do it, and hence the Wife is involved in as much Care and Trouble as he.

XIII. A Wife brings forth Children, and is many times very fruitful to her Husband; and when she hath brought them forth, takes care of them, feeds and nurseth them.

XIV. A Wife hath the Privilege to know her Husbands Mind; for many things which are kept secret from others, are made known to the Wife.

Parallel.

XII. Christ frees his People from all inordinate and unnecessary Care: *Cast all your Care upon him, for he careth for you.* 1 Pet. 5. 7.
He manageth all our Concerns in Heaven, always appearing before God for us: *We have an Advocate with the Father, Jesus Christ the Righteous.* 1 Joh. 2. 1.
And he manageth all our Affairs on Earth, in a way of Grace, and Divine Providence; works all our Works in us, and for us: He gives and loves, saves and feeds us, and will never leave us, till he hath brought us to Heaven. Isa. 27 12.
He became poor, but we were no Losers thereby, for *by his Poverty we are made rich.* 2 Cor. 8. 9

XIII. So the Church is fruitful to Christ, bringing forth many Sons and Daughters to him, whom she takes care of, feeds, and nurseth, as the Mother does her Children.
For thus saith the Lord, Behold, I will extend Peace to her like a River, and the Glory of the Gentiles like a flowing Stream. Then shall ye suck, ye shall be born upon her sides, and dandled upon her Knees, as one whom his Mother comforteth, &c. [*See Mother.*] Isa. 66. 12, 13.

XIV. So *the Secrets of the Lord are with them that fear him, and he will shew them his Covenant. Eye hath not seen, nor Ear heard, nor hath it entred into the Heart of Man to conceive, the things which God hath prepared for them that love Him: But God hath revealed them to us by his Spirit.* Psal. 25. 14. 1 Cor. 2. 9, 10.

Metaphor.

A Wife may soon lose her Husband; Death (we see) many times takes him away, and she is thereby made a Widow, and her Children fatherless.

Disparity.

But the Church cannot lose her Husband. Christ *dieth no more*, he is immortal; and therefore she can never be a Widow, nor her Children fatherless. Rev. 1. 18.
I will not leave you comfortless, (the word is, *Orphans.*) He is an everlasting Husband. Joh. 14. 18.

Inferences.

STand and wonder! Doth Christ espouse and take to Wife such a poor and contemptible Creature as Mankind! What disproportion is there between a King and a Beggar, between an Ant and an Angel? a far greater disproportion there is between Jesus Christ and Sinners. He is high and great; but we are base and vile: He is blessed and glorious; we are wretched and miserable: He is a mighty King, King of Kings; and we poor Slaves and Vassals, yea, the worst of Slaves, Vassals and Slaves to Sin and Satan.

2. From hence you may perceive the unspeakable Nearness there is between Christ and his People; can there be a sweeter and more glorious Union than this! If we consider the Properties of it, it is a spiritual, a real, an operative, an enriching, an intimate, an indissoluble Union, to be Bone of his Bone, and Flesh of his Flesh. What can any Soul desire more? What greater Happiness, what more glorious, (saith one of the Ancients) than this Union!

3. What Doctrine can yield greater Comfort to Believers, who are thus happily espoused and married to Jesus Christ! We say, such and such are well disposed of,

happily married; O Soul, how well art thou disposed of! What! married to Christ, to the Son of God, to the King of Heaven and Earth!

4. This may shew the Saints their Duty, and put them in mind of their Covenant. Soul, thou hast vowed, and canst not go back.

5. And may be of use, especially to all that stand related as Husband and Wife in the Church, for Husbands to make Christ their Pattern in their Carriage and Deportment towards their Wives; and likewise Wives to make the Church their Example in their Behaviour towards their Husbands, as the Apostle giveth direction. Eph. 5. 22. &c. ult.

6. Lastly; What Terror doth this speak to the Enemies of the Church! If the Church be the Wife of Christ, what will they do that so much abuse her, and continually seek her Life? Let them know, He will appear in Wrath and Vengeance to save and deliver her, and will tear them in pieces in a short time.

The Church compared to a Bush on Fire.

Exod. 3. 2. *And the Angel of the Lord appeared unto him in a Flame of Fire out of the midst of a Bush; and he looked, and behold the Bush burned, and was not consumed,* &c.

According to *Ainsworth*, and divers other Expositors, by the *Bush* is meant the Church of God in great Affliction, the severe Trials of God's People being often set forth in the holy Scriptures by *Fire*, by a *Flame of Fire*, and sometimes by a *smoaking Furnace*; as in *Abraham's* Vision, *Gen.* 15. 17. *And behold a smoaking Furnace, and a burning Lamp, that passed between the Pieces.* By the *smoaking Furnace* was signified to *Abraham*, *Israel's* great Affliction in *Egypt*; and by the *Lamp*, the Law of God that afterwards was given; or, as some understand it, the Lamp of Deliverance, or that Salvation God would work for them, *&c.* for that the Salvation of God is like to a Lamp that burneth, *Isa.* 52. 1. Gen. 15. 17.

Quest. *Why is the Church of God compared to a Bush, to a burning Bush? The Scripture usually sets out the Church by things whose Natures or Qualities are excellent, things that are of great Worth,* &c. *And why should she be compared to a Bush, to a Bramble-Bush, for so* Ainsworth *and others read it?*

Answ. Some of the Reasons of it, according to our weak Judgment, are hinted in the following Parallels.

Metaphor.	Parallel.
A Bush is a thing of small worth and value, few esteem or regard a Bramble-Bush; stately Trees are viewed and prized, and some of them valued highly, but so is not a Bush.	So likewise the Church of God was then, and is now, a thing of small value, of little or no esteem in the eyes of wicked Men; it was no more regarded by proud *Pharaoh*, and many of the *Egyptians*, than a sorry Bramble-Bush. Hence the Apostle speaketh of the Church, as being very contemptible in the sight of Men. *We are made as the Filth of the World, and are the Off-scouring of all things unto this day.* 1 Cor. 4. 13
II. A Bramble-Bush, as it is a thing of no Worth or Value, so it is a thing that hath no Beauty in it, in comparison of other Trees; it is in no wise taking to the eye. Some things that are of no great worth, seem very glorious and beautiful;	II. So the true Church of God is not cloathed with outward Beauty, not arrayed in Purple and Scarlet, deck'd with Gold, precious Stones, and Pearls, like the *Mother of Harlots*; but seemeth low, base, and contemptible to a carnal Eye, her Beauty being all hidden: *The King's Daughter is glorious within.* And 'tis from hence the World values her no more. Rev. 17. 4. Psal. 45. 13

Christ

Metaphor.

beautiful; but there is none of this in a Bramble.

III. A Bush is not only a thing of little worth in the esteem of Men, but it is in it self really of small value. What is a Bramble worth? what is it good for, but to be cut down, and cast into the Fire?

Parallel.

As Christ made himself of no Reputation, Phil.2.7. so the Church for a while remaineth among Men in a like State; no carnal Eye that seeth her, doth at all desire her.

III. So the People of God, considered abstractively, (as they are in themselves) what are they? what Worth or Excellency is in them? All the Beauty and Glory of the Church is from Christ. They are naturally vile Sinners, and are called Mich.7.4. Thorns, Bryars, and pricking Brambles; and tho converted and changed by the Power of God's Grace, yet there remaineth something still of the Old Man and evil Nature in them. And God, in other Places of Scripture, where he compareth them to a *Vine*, to *Lillies*, to a *Garden*, to *Golden Candlesticks*, &c. speaks of them with respect to what they are by his special Grace in Christ Jesus. But here, in comparing them to a Bush, he hath respect (as we conceive) to what they are in themselves, and by Nature, to set forth their own Unworthiness, that so he might thereby raise *Moses* his Wonder, to see the mighty Condescension of the Blessed God, in having regard to such a poor and undeserving People, to dwell in them, and in keeping and preserving them in the midst of such fierce and cruel Enemies, when a small Spark might easily consume and destroy them in an instant, but that he stretcheth forth his glorious Arms of Grace and Divine Power for their Succour and Relief.

IV. There is one thing more touching a Bush, which for Illustration sake I shall here mention, not that the Spirit of God had respect to it in this Vision, *viz.* A Bush is a common Receptacle for Birds; 'tis the Place where they lodg, make their Nests in, and are secured from many Dangers that do attend them.

IV. The Church of God is the chief Place for the Saints of God to dwell or make their Abode in, who in the *Song of Songs* are called *Birds*: *The time of the singing of Birds is come*, &c. Which Cant.2.12 (saith Reverend Mr. *Ainsworth*) signifies the Saints, who feeling the Comforts of God's Word and Spirit, do sing the Praises of God, with Psalms, and Hymns, and spiritual Songs. *They shall lift up their Voice, they shall sing for the Majesty of* Isa.24.16. *the Lord; and from the uttermost Parts of the Earth we have heard Songs, even Glory to the Righteous.* And indeed in our Judgment the Godly are compared to Birds principally upon this Consideration, *i. e.* in respect to their Singing, which is laid down in several places of Scripture as an undoubted Duty; I wish that Christians, who are not in the practice thereof, would consider of it. But to proceed, How safe is the Bird, when she getteth into the Bush? so are the Saints, when they are got into the Church; God being a Wall of Fire round about her, and her Defence and Glory on Zech.2.5. every side.

V. It is a strange and marvellous thing, to see a Bramble-Bush on fire, and not consumed; this made *Moses* to turn aside: *I will turn aside to see this great Sight.*

V. So it is a strange Sight, a Prodigy, a Mercy to a Wonder, enough to astonish all true thinking Christians, to see the Church of God, the unworthy, frail, polluted, weak, (and declining) Church, as set on fire, yea, all on a Flame, (as it were) many Fires being kindled on her by wicked Adversaries, and yet she is not consumed! How many Plots and Hellish Contrivances were there on foot against poor *Israel* in *Egypt?* First, They made a Law, that the Midwives should kill all their Men-Children, when they did their Office. Secondly; When that would not take, (because the Midwives feared God, and saved the Men-Children alive: *They* Exod.1.17. *feared God*, ('tis said) *and did not as the King of* Egypt *commanded*, &c.) then they thought of another way, another Plot was set on foot, a new Fire (as it were) was kindled, which was to cast all the Men-Children into the River: *And* Pharaoh *charged all his People, saying, Every Son that is born ye shall cast into the River, and every* Exod.1.22. *Daughter ye shall save alive.* Hence poor *Moses* was cast into the Flags, who afterwards was an Instrument in the hand of God, by working many Signs and Wonders, and

Metaphor. Parallel.

appeared to help and deliver *Israel*, (one that *Pharaoh* little thought of.) Thirdly; But this not taking so effectually neither, they were most cruelly oppressed by hard Servitude, and forced to make their full Tale of Bricks, and yet Straw is denied them; which made the Lives of God's People bitter unto them. Fourthly, and lastly; When they desired liberty to go and worship God, this was denied them, by no means would *Pharaoh* consent to it, but made his hands heavier and heavier upon them. Thus were they in the Fire and Furnace of Affliction, and yet graciously preserved, notwithstanding their Enemies were so many, so cruel, and so mighty above them. And this was that great Sight that God in a Figure shewed to *Moses*; and this great Sight is to be seen at this Day, in this and other Nations. O what Hellish Plots and Contrivances have been on foot for many Years last past, especially for the space of two or three Years! How many Fires have been kindled to consume the poor Church of God in *England*, and other adjacent Nations! What Plots and Sham-Plots have the Popish Enemies set on foot, since the Time that Dr. *Oates* first discovered the Grand and Hellish Intrigue! And yet how wonderfully hath God wrought to save us to this Day, notwithstanding we are an unworthy People, and as little deserving this Divine Favour (in our selves) as ever any were, who ever lived in any Age of the World! The strange and perfidious Actings of the Enemy to destroy us, and the strange and wonderful Workings of Divine Providence to preserve us have been so admirable, that succeeding Ages, who shall read the History of these Times, will (doubtless) scarcely believe them, but rather conclude they are meer Romances.

VI. Here I might note also, for Illustration sake, that a Bramble-Bush is attended with Thorns, and often offends and wounds such as roughly and unadvisedly meddle with it.

VI. So such as roughly and unadvisedly touch and handle the Lord's People, do but prick and wound themselves thereby; as most plainly appeared in the Case of *Pharaoh*, and the *Egyptians*. What became of them? Those that afflict God's People, shall be afflicted, nay, wounded. *And I will undo all that afflict thee.* God knoweth how to make *Jerusalem* a burthensom Stone for all People: *All that burthen themselves with it shall be cut in pieces, tho all the Earth should be gathered together against it.* Hence Christ gave persecuting *Saul* Warning of the Danger: *'Tis hard for thee to kick against the Pricks.* Those that kick against God's Church, do but kick against the Pricks; they do but hurt, wound, and undo themselves thereby.

Zeph. 3.19.
Zech. 12.3
Acts 9.5.

As for *Disparities*, they are many, and so obvious to all, that I shall pass them by; for tho the Church of God is here represented by a Bramble-Bush, yet she is in Christ's sight as a Lilly among Thorns; and her Worth and Glory through the Lord Jesus is so great, that she very far surpasseth all the People and Families of the Earth. Nothing of all created Things doth Christ think good enough to set forth and illustrate the Beauty and Excellency of his Church and People by, however unworthy she is in her own sight, or in the eyes of the sinful World.

Inferences.

ADmire the Grace and Love of God, the Almighty *Jehovah*, that inhabiteth Eternity, that he should out of his abundant Favour, good Will, and great Condescension, dwell in a poor Bramble-Bush! Who is able to conceive of this rich and undeserved Favour!

2. It also informeth us, how it comes to pass that the poor Saints and Church of God are preserved to this day: 'Tis because God is among them, God dwelleth in the Bush: The Lord dwelleth in *Sion*, to comfort, revive, uphold, save, and deliver her in the Day of Trouble.

3. It may serve to humble us, and lay us low in our own eyes. What are the best of God's People by Nature, and in themselves, but as a Bush, Bryar, or Thorny Hedg? 'Tis God who hath made us to differ from others.

4. It may deter the Wicked, and for ever be a Warning to them, to forbear persecuting God's People; for that it will prove at last to their utter Ruine; they kick but against the Pricks.

5. Remember the good Will of Him, and seek his Blessing, that dwelt in the Bush.

The

The Church compared to a Mother.

Cant. 8. 1. *O that thou wert as my Brother, that ſucked the Breaſts of my* Mother!

Gal. 4. 26. *Jeruſalem, which is above, is free, which is the* Mother *of us all.*

BY *Mother* in theſe Scriptures is meant the Church of God, or as ſome expound it, the Univerſal Church. As God is a Believer's Father, ſo the Church is his Mother.

Metaphor.

A Mother is the Wife of an Huſband; it imports a Marriage-State. Every godly Woman that is a Mother, can ſhew who is (or was) her Husband.

II. A Mother is one that beareth and bringeth forth Children.

III. A Mother travails, and is in great Pain, in bringing forth Children.

IV. A Mother, when ſhe hath brought forth her Children, layeth them to her Breaſts, to feed and nouriſh them, and letteth them lie in her very Boſom, taking abundance of Care and Compaſſion of them.

Parallel.

THE Church is the Spouſe and Wife of Chriſt. *For thy Maker is thy Husband, the Lord of Hoſts is his Name.* Iſa. 54 5. *Wherefore, my Brethren, ye alſo are become dead to the Law by the Body of Chriſt, that ye ſhould be married to another, even to him that is raiſed from the Dead, that we ſhould bring forth Fruit unto God.* Rom. 7. 4.

II. So the Church beareth and bringeth forth Children to Chriſt: *Of* Zion *it ſhall be ſaid, This and that Man was born in her.* Hence the Saints are called Sons, Daughters, and Children of *Zion.* Pſal. 87. 5.

III. So the Church is ſaid to travail, and be in pain, in bringing forth of Children to Chriſt: *As ſoon as* Zion *travailed, ſhe brought forth her Children.* Iſa. 66. 8. The Church may be ſaid to travail two manner of ways: (1.) By Preaching, Prayer, and by other godly Means and Endeavours, to bring forth poor Sinners out of a State of Nature into a State of Grace. *Paul* was ſaid to *travail in Pain, till Chriſt was formed in thoſe to whom he preached.* (2.) She travaileth by Preaching, Prayer, Tears, and Sufferings, and other lawful Ways, to bring forth her Children out of a State of Bondage, and external Slavery and Captivity, into a State of perfect Peace, Joy, and Proſperity, free from all outward Violence and Thraldom, according to the Promiſe of God; *Therefore will I give them up, until the Time which ſhe that travaileth hath brought forth. Then the Remnant of his Brethren ſhall return unto the Children of Iſrael.* — Mich. 5 3. *She being with Child, cried, travailing in Birth, and pained to be delivered.* — Rev. 12. 2. *For I have heard a Voice as of a Woman in Travail and Anguiſh, as of her that bringeth forth her firſt Child. The Voice of the Daughter of* Zion, *that bewaileth her ſelf, that ſpreadeth forth her hands, ſaying, Wo is me now, for my Soul is weary becauſe of Murtherers. Be in pain, labour to bring forth, O Daughter of* Zion, *like a Woman in Travail. For now ſhalt thou go forth out of the City, and thou ſhalt dwell in the Field; and thou ſhalt go even to* Babylon, *there ſhalt thou be delivered, the Lord ſhall redeem thee from the hand of thine Enemies.* Jer. 4 31. Mich. 4. 10

IV. So the Church of God, when ſhe hath in a ſpiritual manner brought forth Children, ſhe giveth them her two precious Breaſts, which are the ſound and ſacred Doctrine of the Old and New Teſtament; thoſe ſhe draweth forth, to *give her new-born Babes the ſincere Milk of the Word, that they may grow thereby.* 1 Pet. 2. 1, 2, 3.

Metaphor.

Prov. 31.1 V. A godly Mother giveth good Counſel and Inſtruction to her Children. It was a great Mercy to *Timothy*, that he had ſuch a good Woman as *Eunice* to be his Mother, who took care to give him good Education, and brought him up religiouſly; 'tis ſaid, he *knew the holy Scriptures from a Child.*

Parallel

V. So the Church of God giveth good Counſel and Inſtruction to all her Children. Saints are not only fed by the Church, but well taught alſo. *Solomon* exhorts the Sons of Wiſdom to *hear the Inſtruction of their Father, and not to forſake the Law of their Mother.* The true Church teacheth nothing for Doctrine, but what ſhe hath received from the Mouth of Chriſt. She doth not, like the Mother of Harlots, teach for Doctrine curſed Fopperies, idle, ridiculous, and ſuperſtitious Ceremonies, which are a Reproach to the Chriſtian Religion, and a great Hindrance both of the Jews and Heathens from owning of it. They are all holy Rites, pious and undeniable Laws; and juſt Rules of Diſcipline, conſonant to the holy Word of God, that ſhe teacheth all her Children. Prov. 1.8.

VI. A Mother ought to be obeyed and reverenced in all things by her Children; her juſt Commands muſt be ſubmitted to. 'Tis a great Evil to rebell againſt a Mother.

VI. So the Church of God ought to be obeyed and reverenced in all things. 'Tis an abominable Evil to ſlight or diſobey the Church, our ſpiritual Mother. Her Inſtructions and Admonitions muſt be received with all due care and readineſs; and thoſe who ſtubbornly and obſtinately refuſe to ſubmit, are guilty of great Sin.

VII. A wiſe and godly Mother greatly loves, and is tender of all her Children. She taketh care to carry it evenly towards every one of them; not to indulge any one out of a fond and great Paſſion, and ſlight another, becauſe not ſo beautiful and amiable to look upon.

VII. So the Church of God taketh care to carry it tenderly, and with much Wiſdom, to all her Children. She acts not partially towards them, to countenance one more than another; the weak and pooreſt Saint is as dear to our ſpiritual Mother, as the ſtrongeſt and richeſt of them.

VIII. A tender Mother hath much Compaſſion and Bowels towards her weak, ſick, and helpleſs Children; her Heart akes many times for ſuch.

VIII. So God's Church is filled with Bowels of Pity and Compaſſion towards her weak and diſtempered Members. How is ſhe troubled for ſuch as are under Temptations, or fallen into any ſpiritual Diſtemper of the Soul! The Churches Bowels ſhould exceed the Bowels of a natural Mother to her ſick Children upon this account.

IX. A gracious and godly Mother loveth thoſe Children beſt, that are moſt dutiful, and who dearly love, and are moſt like their Father.

IX. So the Church of God loveth thoſe Children or Saints beſt, that are moſt diligent, dutiful, and obedient to Chriſt, and to all the good and wholeſom Laws of the Family; who love, and are moſt like God, in Mercy, Heavenly-mindedneſs, in good Works, and Acts of Pity and Charity to the Poor; theſe ſhe eſteems and prizes highly. Mat. 5.45.

X. A Mother is allowed by the Father to chaſtize or correct thoſe Children, that grow heady and proud, or any ways misbehave themſelves, to the diſhonour of the Father, and reproach of the Family.

X. So the Church is allowed, nay, required by Chriſt, to correct by gentle Reproof, thoſe Children or Members that do tranſgreſs the Law of God; and if they grow heady, proud, and ſtubborn, ſhe reproves them ſharply; but if that will not reclaim them, but that they ſtill proceed

Metaphor.	Parallel.

proceed in a rebellious Mind, and misbehave themſelves, ſhe proceeds further, and taketh the Rod of Church-Diſcipline, and withdraws her ſelf from them, and denieth them to come to the Table with the reſt of her Children: Nay, it they fall into any ſcandalous Evil, to the Reproach of Chriſt, his Truth, and the Houſhold of Faith, ſhe chaſtizeth them with the Rod of Excommunication, and putteth them quite out of the Family. *Deliver ſuch an one unto Satan, for the Deſtruction of the Fleſh, that the Spirit may be ſaved in the Day of the Lord Jeſus.* 1 Cor. 5. 5.

XI. A Mother is ſometimes allowed, in the abſence of the Father, to be chief Governeſs in the Family; and to chuſe, according to the direction of the Father, a Steward over her Houſe, and other inferior Officers; and as they behave themſelves, ſhe ought to encourage them, and continue them, or otherwiſe turn them out of their Offices.

XI. So the Church of Chriſt in his abſence is appointed to govern all the Affairs of his Houſe, and according to thoſe holy Laws and Directions left by him, ought to chuſe a Steward, *viz.* a Biſhop, Miniſter, or Paſtor, to take the Charge of the great Affairs of the Family, and other inferior Officers, as Deacons, *&c.* to take care of the Poor: And as the Paſtor or Deacons behave themſelves, ſhe ought to encourage him or them, and continue them in their Places; but if they fall into Sin, or neglect their Work, and are unfaithful in their Places, ſhe hath power to correct, and turn them out: always provided, ſhe acts according to Rule: *Againſt an Elder receive not an Accuſation, under two or three Witneſſes.* 1 Tim. 5. 1

XII. A Mother, tho her Children prove never ſo vile and ungodly, hath no power to kill them: if ſhe doth, tho they are her own Children, ſhe is deemed by the Law as a Murtherer, and as ſuch muſt die.

XII. So the Church of God, tho ſome of her Members prove very vile, and will not be under her Government; or turn Hereticks, ſucking in damnable Errors: yet the moſt ſhe can do, is, to paſs the Cenſure of Excommunication againſt them: *An Heretick, after the firſt and ſecond Admonition, reject,* &c. And therefore the Mother of Harlots, for putting to Death ſuch as ſhe calls Hereticks, is deemed, by the Law of God and Nations, a Murtherer, and, as ſuch, muſt and ſhall in God's due time die. *Her Plagues ſhall come upon her in one day, Death, Mourning, and Famine, and ſhe ſhall be utterly burnt with Fire; for ſtrong is the Lord God that judgeth her.* Tit. 3. 9, 10. Rev. 18. 8.

XIII. It is a great and high Honour to a Mother, that her Children and Family are well governed, having their Food in due Order; and that her Children and Servants are all at her Beck, and dearly love one another; and when none of them are miſſing at Dinner, or Duty-time.

XIII. So 'tis the Honour of the Church of Chriſt, when all her Children humbly and faithfullly ſubmit themſelves to good Order and Diſcipline, when all of them carefully attend their reſpective Duties, and do not abſent themſelves, when ſhe calleth them together at Times of publick Worſhip, or upon any other occaſion, as to rectify Diſorders, or chuſe Officers, *&c.* O how lovely and amiable is it, and how doth it tend to the Glory of the Church, to ſee Saints live together in Love and Unity, always making Conſcience of thoſe Laws, that reſpect the well ordering, and religious Government of the Family or Houſhold of God! Pſal. 133. 1, 2.

XIV. Some Mothers have Daughters who have Children.

XIV. So the Univerſal Church hath many Daughters, many particular Churches, which are very fruitful to Chriſt.

There are many *Diſparities*, wherein the Church excelleth other Mothers, which I leave to the ingenious Reader to find out.

Inferences:

Inferences.

THis ſhould teach Believers to reverence and obey the Church of God, as dutiful Children do their godly Mother, in all things.

2. And take care they do not grieve her.

3. To have relenting Bowels towards her in all her Troubles. Shall our Mother be in Diſtreſs, and ready to be devoured by hungry Lions? and ſhall not her Children be in bitterneſs of Soul for her? When *Sion* is afflicted, we ſhould be afflicted; when her Eyes are wet, ſhall ours be dry? when ſhe is ſad, ſhould not we be ſad too?

4. How doth this greatly reprove them, who inſtead of comforting of her in her Widowhood State, add to her Sorrow?

The Church compared to a Garden.

Cant. 4. 12. *A* Garden *encloſed is my Siſter, my Spouſe*, &c.
Verſe 16. *Awake, O North Wind; and come thou South Wind, and blow upon my Garden*, &c.
Cant. 5. 1. *I am come into my Garden, my Siſter, my Spouſe.*

THe Church of Chriſt is or may fitly be compared to a Garden.

Metaphor.	Parallel.
A Garden is a Piece taken out of common or waſte Ground, appropriated to more ſpecial Uſe than the reſt.	THe Church of God (and every Believer, or Member thereof) is taken out of the common Maſs of Mankind, to be a choſen and ſelect People to Chriſt.
II. The Ground of a Garden before it is planted, is as barren, and as unprofitable, as the reſt out of which it was taken.	II. The People of God, and Soul of every Believer, naturally were as barren, blind, ſinful, Enemis to God, and every way as vile and rebellious, as any other Sinners in the World. *And were by Nature the Children of Wrath, as well as others. Who hath made thee to differ from another?* &c. Eph. 2. 2, 3
III. In a Garden no choice or rare thing cometh up naturally of it ſelf, until it is ſown or planted therein.	III. So no ſpiritual good Thing can grow or ſpring up in our Hearts, until the Seed of Grace is ſown in us, or a Divine Principle of Life be implanted.
IV. A Garden, before it be ſown or planted, muſt be digged, purged, and well prepared.	IV. So muſt our Hearts, like fallow Ground, be digged up with powerful Convictions of the Word and Spirit, that ſo Grace may the better take Root in us. Hence 'tis ſaid of God's Vineyard, when he was reſolved to bring Judgment upon it, *It ſhall not be pruned, nor digged.* Hence God calleth upon them to plow up their fallow Ground, and *ſow not among Thorns.* Iſa. 5. 6. Jer. 4. 3.
V. A choice Garden is walled or well fenced about, for its Security from Danger and Spoil.	V. So the Church of God, or every Chriſtian, is hedged or walled in. *Haſt thou not made a Hedg about him, and about all he hath, on every ſide?* &c. God is ſaid to be a *Wall of Fire round about* Jeruſalem. [*See Vineyard.*] Job 1. 10. Zech. 2. 5.

VI. A

VI. So

Metaphor.	Parallel.
VI. A choice Garden hath in it many Plants, Herbs, and Flowers, of great Worth and Value, both for Pleaſure and Profit.	VI. So in the Church are many choice, pleaſant, and profitable Plants, of God's own right-hand planting: *'Tis ſown with holy right Seed, ye Men of Iſrael are his pleaſant Plants.* All choice and ſaving Graces, and Gifts of the Spirit, are found in God's Garden. Jer. 5.8.
VII. A Garden muſt have much Coſt beſtowed upon it, and much Pains taken with it, or it will ſoon decay.	VII. So muſt the Church of God have much Pains beſtowed upon it, it muſt be kept diligently; As God ſpares for no Coſt and Pains, ſo ſhould his Servants be induſtrious, or elſe the Church will ſoon decay. Prov. 4. 23
VIII. A Garden hath ſome Weeds in it, which muſt (as they appear) be pluck'd up, or they will ſpoil and hinder the Growth of the precious Flowers and Herbs that grow therein.	VIII. The Church is not without ſome corrupt Members in it, which injure it, like as Thorns and Nettles do a Garden, which as they are diſcovered, are pluck'd up, and caſt out. And alſo in the Hearts of the beſt Chriſtians, Weeds are apt to ſpring up, from that Root of Bitterneſs that naturally is within them, whereby many are troubled and defiled, which if not pulled up, will hinder their Growth in Grace.
IX. A choice and fruitful Garden is valued highly by the Owner thereof; he eſteems it above an hundred times ſo much fruitleſs Land. One Acre made into a curious Garden, is prized above many Acres of common barren Ground.	IX. The Church of God (tho it be as it were but a little Spot, a ſmall Remnant, in compariſon of the World) is highly prized by Jeſus Chriſt; he eſteems of his own People above all the People of the Earth. Hence he calleth them his Inheritance, his Jewels, his peculiar Ones: *I gave* Egypt *for thy Ranſom*, Æthiopia *and* Seba *for thee. Since thou waſt precious in my Sight, thou haſt been honourable, and I have loved thee: Therefore will I give Men for thee, and People for thy Life.* Wicked Men are like barren Mountains; they are the King's Waſte, ſuch whom he ſets but little by. 1 Pet. 2. 9. Iſa. 43. 3, 4
X. A rare and fruitful Garden will afford Fruit to plant others; many Gardens upon this account have (as it were) ſprung out of one.	X. So from the Church of God that was firſt planted in *Judea*, many bleſſed Churches proceeded in a little time. By means of the Fruitfulneſs of that one ſpiritual Garden, ſeven Gardens more were planted in *Aſia*, viz. *Epheſus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, beſides many others which we read of, *&c.* Rev. 1. 11
XI. A Garden muſt be often watered, or elſe it will ſoon fade, and the Fruit thereof wither away, and the choice Flowers will hang down their Heads.	XI. God's Garden muſt be often watered by the Divine Rain, or Dew of Heaven, *viz.* the Word and Spirit of God: *My Doctrine ſhall drop as the Rain.* And without theſe Waterings from above, the Fruit of the Church will ſoon fail; all our Growth and Greenneſs is continued by the means of the Word and Ordinances. Deut. 32. 1, 2.
XII. A Garden muſt have the Door carefully kept and look'd after, leſt Thieves and other Spoilers ſhould get in, and ruine it.	XII. So the Door of the Church muſt be carefully kept by ſuch as have the Charge of it, (*viz.* the Miniſters or Paſtors thereof) or the Danger is great; it behoveth them to take care who they let in. Chriſt's Garden ſhould be as a Garden encloſed, and Fountain ſealed, to all Unbelievers. But yet let them be never ſo careful, ſome Deceivers or Hypocrites

Metaphor. Parallel.

will, as in former Times, creep in; 'twas ſo when the chief Gardener himſelf was upon the Earth, there was a *Judas* among the twelve Apoſtles.

XIII. The chief Owner of a Garden loves to take his Walks in it, to ſee how the Plants and precious Fruits do flouriſh.

XIII. So the Lord Jeſus, who is the Owner and only Proprietor of his Church, loves to take his Walks in it: *I am come into my Garden, my Siſter, my Spouſe.* Cant. 5. 1. He is ſaid to *walk in the midſt of the ſeven Golden Candleſticks. Let us get up early to the Vineyards, let us ſee whether the Vine flouriſh, whether the tender Grapes appear, and the Pomegranates bud forth; there will I give thee my Loves.* Cant. 7. 12.

XIV. In a Garden (as it is found by Experience) Worms do much hurt, eſpecially when they get to the Root of Plants or Flowers. They may ſeem very green and flouriſhing, when there are ſome devouring Worms gnawing at the Roots, by which means in a little time they die, are pulled up, and caſt away.

XIV. So in the Church, Sin, which may be compared to a Worm, or hurtful Vermine, doth exceeding much Detriment. A Chriſtian ſeemeth very green, amiable, and fair to the Eye, like ſome Plants full of Leaves; but there is ſome curſed Worm, ſome ſecret Luſt, that mars his Root, and in time he withers, and dies, and is pluck'd up, and caſt away. This may be a Caution to all to take heed.

XV. In a Garden, whatſoever choice Flower the Owner of it ſeeeth is fully ripe, if he hath a mind to it, he crops it off, and takes it to himſelf.

XV. So in the Church, thoſe Flowers or precious Saints Jeſus Chriſt ſeeth are fully ripe for Heaven, he crops off by Death, and taketh them to himſelf. A godly Man dies when he is ready and ripe for Death. When a holy Man dies, ſaith Mr. *Caryl*, it is Harveſt-time with him. Tho in a natural Capacity, he may be cut down whilſt he is green, or cropp'd in the Bud or Bloſſom; yet in his ſpiritual Capacity he never dies before he is ripe; God ripens his ſpeedily, when he intends to take them out of the World ſpeedily. *Caryl.*

XVI. A Garden flouriſheth beſt, that hath the ſweet, warm, and ſplendent Rays of the Sun ſhining upon it. How ſweet do the Flowers and precious Herbs ſmell, when the Rain diſtills, the South Wind blows, and the Sun ſweetly breaks forth upon it!

XVI. So the Church never thrives, nor flouriſheth, but when the Sun of Righteouſneſs ſhineth in a gracious manner upon it; when the Rain or ſpiritual Dew deſcends, the South Wind of the Spirit bloweth, and the Sun of Righteouſneſs ſweetly ſhineth, what a fragrant Scent doth the Church of God, and gracious Ones then ſend forth! Hence Chriſt calleth for the *South Wind to blow upon his Garden, that the Spices thereof may flow forth.* Cant. 4. 16.

XVII. A Garden is attended with ſeveral Seaſons, Winter as well as Summer. And tho in the Winter many Flowers ſeem decayed, and their Glory gone; yet a Winter's ſharp Froſts, and cold North Winds, are as neceſſary as the Summer, for the killing of the Weeds and Worms, which otherwiſe would abound.

XVII. The Church hath its Winter as well as its Spring and Summer-Seaſon; nay, and the nipping Froſts, and North Winds of Temptations and Afflictions, are as profitable to the Saints, as the Summer of Comfort, Peace, and Proſperity; for God ſeeth need of the one, as well as the other, to deſtroy thoſe Weeds of Corruption, or indwelling Sin, that is in our Hearts. *If need be, ye are in Heavineſs, through manifold Temptations.* 1 Pet. 1. 6.

Diſparity.

Diſparity.

THere are divers *Diſparities:* Chriſt's Garden excelleth all other Gardens. They are the Plantations of Men; this is planted by Chriſt: Their Fruit is temporal and fading; this is ſpiritual and laſting: They that plant other Gardens, cannot make them grow; but Chriſt can. And many others might be minded, which I here omit.

Inferences.

THis ſhews what a vaſt Difference there is between the Church, and the World. What is a howling and barren Wilderneſs, to a choice and lovely Garden?

II. Bleſs God that this precious Garden is not ſpoiled, and its Hedg of Divine Providence not removed, nor pluck'd up.

III. Let us pray, (tho it be ſurrounded about at this day with cruel Enemies) that it may never be moved, taken, and trodden down, by Romiſh Wolves, or other ravenous Beaſts of Prey.

IV. Let the Adverſary tremble, whoſe evil Intent is fully diſcovered, how they proceed in their Deſigns againſt God's Church, Chriſt's ſpiritual Garden, ſince it is ſo prized by him, and his own proper Inheritance, he alone being the Proprietor thereof. How often doth he ſay, *My Garden, my Vineyard?* It appears it is his,

1. In that he bought the Ground with the Price of his precious Blood, to make a Garden of it.

2. He hath at his own Charge planted and ſown it.

3. He keeps it, and waters it, and watcheth over it Night and Day. Iſa. 27. 2,3

4. 'Tis he only that gathereth the Fruit of it. Wo therefore to them that adventure to crop, and pull up, and deſtroy any of its choice Flowers! They that touch God's People, Chriſt's Lillies, touch the Apple of his Eye.

V. Let the Saints of Chriſt alſo learn from hence to be fruitful, Chriſt hath been at great Coſt and Pains in order thereunto. And that you may be ſo,

1. See that you are Plants of his own planting, otherwiſe you will be pluck'd up.

2. See that you are well-rooted; ſuch bring forth moſt Fruit.

3. Take heed of the Worm at the Root.

4. Take heed whom ye chuſe for Garden-Dreſſers, and look to your Hedge or Wall of Church-Diſcipline. You muſt know your Bounds, the Garden of Chriſt muſt not be opened into other Men's Fields. Keep your Communion entire; remember, you are bounded by Chriſt's Laws and Inſtitutions; take heed you do not, with *Ephraim*, mix your ſelves with other People.

The Church compared to a Lilly.

Cant. 2. 2. *As the Lilly among the Thorns, ſo is my Love among the Daughters.*

CHriſt calleth his Church his Love, and compareth her to a *Lilly among Thorns:* By *Daughters* are meant (as ſome conceive) other Churches, who pretend themſelves to be the Spouſe of Chriſt. Daughters (ſaith the Learned *Wendelin*) are either Nations, Strangers to the Church of Chriſt, which nevertheleſs are joined to us by the common Ligaments of Humanity, and deſcend from the ſame Creator, and therefore called *Daughters*; or elſe ſuch as profeſs their Names among the Citizens of *Zion*, the Church of Chriſt. But as the Church is compared to a *Lilly*; ſo, with the greateſt Elegancy, the Daughters are compared to *Thorns*.

Simile.

A Lilly is a very ſweet Flower, ſo fragrant, that Naturaliſts tell us, a Man's Senſes will be eaſily turned with the Strength thereof.

Parallel.

SO there is nothing ſweeter to Chriſt, than the Church, the Spouſe: *Thou art all fair, my Love, there is no Spot in thee. The Smell of thy Ointment is better than all Spices, Spikenard, and Saffron,* Cant. 4. 7, 10, 14.

Simile. Parallel.

Calamus, and Cinamon, with all Trees of Frankincenſe, Myrrh and Aloes, with the chief Spices. The Church, and faithful Children of God, are unto Chriſt a ſweet Savour. And 'tis ſaid, *Noah built an Altar to the Lord, and took of every clean Fowl, and offered Burnt-Offerings on the Altar; and the Lord ſmelled a ſweet Savour.* Gen. 8. 40, 41.

II. A Lilly is an exceeding white Flower; nothing more pure, nothing whiter, ſaith the ſame Author, than a Lilly.

II. So nothing is more fair and white, or purer in Chriſt's Sight than the Church. *My Undefiled is but one, ſhe is the only one of her Mother, ſhe is the choice one of her that bare her. Thou art all fair, my Love, and there is no Spot in thee.* Hence ſaid to be *cloathed in fine Linnen, clean and white.* Chriſt, her bleſſed Bridegroom, gave himſelf for her, *that he might ſanctify and cleanſe her, with the waſhing of Water, by the Word; that he might preſent her to himſelf a glorious Church, not having Spot, or Wrinkle, or any ſuch thing; but that ſhe ſhould be holy, and without Blemiſh.* Eph. 5. 25, 26, 27.

III. The Lilly is a very fruitful Flower; one Root (ſaith *Pliny*) often yielding fifty Pods. The Dew of Heaven, the Heat of the Sun, and Fatneſs of the Soil, make it fruitful. *Plin.* lib. 21. cap. 5.

III. The Church is fruitful; nothing more fruitful, ſaith *Wendelin:* The which being planted in the Field of one *Jeruſalem*, in the Days of old, watered by the Apoſtolick Men, with the Dew of the Word, and Miracles; the Sun of Righteouſneſs ſhining upon it, and infuſing of his Divine Heat into it. In what part of the World, (in the ſpace of a few Years) hath it not taken Root? In the former Age, after the Roman Winters of the Alpine Snow had for ſome Ages depreſſed this Flower, and reduced its Leaves to admirable Paucity, inſomuch that they were ſcarcely viſible to the World, and had circumſcribed its Roots into a narrow Space, how great and ſwift were the Increaſings of it, the Heavens, which before ſeemed ſhut, again bedewing of it! Then that Word (ſaith he) we ſaw fulfilled, which was promiſed in Times paſt to *Iſrael*: *I will be as the Dew unto* Iſrael, *and he ſhall grow as the Lilly, and caſt forth his Roots as* Lebanon. *His Branches ſhall ſpread, and his Beauty ſhall be as the Olive-Tree, and his Smell as* Lebanon. *Germany, England, France, Italy, Spain, Poland, Hungary, Denmark, Sweden,* hath, (and what Country of *Europe* hath not?) within a few Years, ſeen the Roots and Branches thereof ſpread, and ſmelt its Odor. The Popiſh Waves, Flames and Axes, could neither ſuffocate, burn, nor cut up the Flower, Leaves, nor Roots of this Lilly. The Shadow of the Higheſt hath reſtrained the Flames; his Spirit bound up or conſtrained the Waves; his Right-hand with-held the Axes, that grinning and grinding Dragon, that the Beaſt and falſe Prophet could do nothing, *&c.* Mal. 4. 2. See *Vine.* Hoſ. 14. 4, 5.

IV. The Lilly is a very tall Flower; few Flowers (as *Pliny* obſerves) are higher than the Lilly.

IV. So the Church and People of God are the talleſt or higheſt People in the World, they *dwell on high.* Chriſt's Spouſe is ſecure in that moſt high and Heaven-threatning Rock, *Mat.* 16. 18. not to be overthrown by any of the Enemies battering Rams, nor to be reached by any Power of the Dragon. This is that *choſen Generation, royal Prieſthood, holy Nation, peculiar People,* who are ſaid to dwell on high: And tho they now ſeem to creep low upon the Ground, and wander as it were in Darkneſs; yet dwelling in God, they reſt ſecure, *&c.* and ſhall in due Time be exalted above the Hills, and the higheſt Mountains of the Earth. Iſa. 33. 2 Pet. 2 9. Mich. 4. 1, 2.

V. The Lilly is a Flower moſt glorioufly adorned, and lovely to look upon; ſo that our Saviour ſaith, *Solomon in all his Glory was not adorned like one of theſe.* It is furniſhed with beauteous Accompliſhments; its Form is excellent, with ſix Leaves curiouſly ſet, and within

V. The Church and Spouſe of Chriſt is very glorious; her Clothes are ſaid to be wrought Gold: *She ſhall be brought to the King in Raiment of Needle-Work:* Hence ſaid to be as fair as the Moon, as clear as the Sun. The Church, with every ſincere Soul, is glorioufly adorned, furniſhed with beauteous Accompliſhments: (1.) With the imputed Righteouſneſs of Chriſt, a tranſparent and ſparkling Ornament. Pſal. 45.

Simile.

within are ſeven Grains, and all within of the Colour of Gold, hanging down their Head; much of the Glory of the Lilly is inward.

Parallel.

nament. (2.) The Gifts of the Holy Spirit, which may anſwer to the Leaves of the Lilly. (3.) The Graces of the Spirit, which may anſwer to the Grains within the Lilly, which (as St. *Peter* layeth them down) are ſeven. Yet notwithſtanding all this Glory, with which Chriſt's Spouſe is adorned and beautified, ſhe is not proud; but, as taught by the ſeven Grains of the Lilly, or Graces of the Spirit, doth humbly hang down her Head. Her chiefeſt Beauty is internal: *The King's Daughter is all glorious within.* 2 Pet. 1. 5, 6, 7, 8. Pſal. 45.

VI. The Lilly is a Plant that (as Naturaliſts tell us) doth ſhoot up ſuddenly, nay, and that it doth grow very much in the Night.

VI. So God's Church, when his Bleſſing is upon it, thrives marvellouſly in a ſhort time. To make this appear, conſider in the Primitive Time, when the Dew of Grace fell upon the Chriſtian World, what abundance of Lillies ſprung up ſuddenly? Three thouſand converted by St. *Peter* at one Sermon. Acts 2. 40.

VII. The Lilly is among Thorns; Thorns are things of little Worth, low and baſe things, in compariſon of Lillies.

VII. The Church of God grows in the Field of this World, amongſt baſe and vile Sinners, who are compared to Thorns and Briars. Iſa. 27. 4.

VIII. The Lilly growing among Thorns, is hurt thereby. That being a tender Flower, the Thorns coming up with it, which are of a rough and pricking Nature, the Lilly receives much Injury, not only in its Growth, but alſo they tend to ſpoil its Beauty.

VIII. The Church, like the Lilly, growing amongſt the ungodly and perſecuting World, are greatly wronged thereby. The Inhabitants of *Canaan*, that *Iſrael* drove not out, were ſaid to be *Pricks in their Eyes, and Thorns in their Sides*, by which they were ſorely perplexed and vexed. There is a Time coming, when the Lilly, the Church of God, ſhall be injured by theſe curſed Thorns no more: *There ſhall be no more a pricking Bryar to the Houſe of* Iſrael, *nor any grieving Thorn.* Moreover, the Church ſhould be as Lillies among Thorns for Beauty and Purity; they ought to out-do and excell the Ungodly, as far as the Lilly doth the Thorn: As beautiful as a Lilly among Thorns, (ſaith Mr. *Ainſworth*) as innocent as Doves among ravenous Birds. Num. 33. 55. Ezek. 28. 24.

Simile.

A Lilly is a natural Plant, and Flower of the Field.

Diſparity.

THe Church is a heavenly or ſupernatural Flower, a Plant of God's right-hand planting.

II. There is no care taken of the Lilly that groweth among Thorns; any are ſuffered to pluck them up.

II. God takes great care of his People, He has made a Fence about them, nay, He himſelf is as a Wall of Fire on every ſide, and doth keep his Church, and water it every moment: *He keepeth it night and day, leſt any ſhould hurt it. Not one Hair of your Heads ſhall periſh.* Zech. 2. 5. Iſa. 27. 3. Mat. 10. 30.

III. A Lilly is a Flower that ſoon fades and withers away, and is at laſt caſt into the Oven. Mat. 6. 30.

III. The Churches Beauty and Glory is encreaſing: *The Path of the Juſt is as the ſhining Light, which ſhineth more and more unto the perfect Day.* Her Glory ſhall never fade, but ſhe ſhall be made an eternal Excellency. Prov. 4. 18.

Inferences:

Inferences.

THis may teach all true Chriſtians to admire and exalt the free Grace of God, in making ſo great a Difference between them, and the Wicked amongſt whom they live.

2. It ſhews alſo what care he taketh of them, in preſerving them whilſt they grow among Thorns, who do not only prick them by Perſecution, but would utterly root them up.

3. They are hereby called upon, not to reſt ſatisfied with the Name of Chriſtians only, but to be earneſt with the Lord, that whilſt the Wicked do daily manifeſt themſelves to be as Thorns, they may be as Lillies, holy and heavenly-born Souls, growing up more and more in Grace and Holineſs.

The Church compared to a Merchant-Ship.

Prov. 31. 14. *She is like unto Merchant-Ships.*
Iſa. 54. 11. *O thou afflicted, and toſſed with Tempeſts, and not comforted!*

THe Church of God in theſe Scriptures, as Expoſitors obſerve, is compared to a Ship, to a Merchant-Ship.

Simile.

A Merchant-Ship tradeth from one Place to another; ſhe fetcheth her Merchandize from afar.

II. A Merchant-Ship hath a skilful Pilot, to ſteer and guide her the right way, that ſo ſhe may not ſplit upon Rocks or Sands, or any other way miſcarry in her Voyage.

III. A Merchant-Ship is toſſed oftentimes upon a troubleſom and tempeſtuous Sea, and yet keeps up, and is preſerved in a wonderful manner, upon boiſterous Waves.

IV. A Ship is ſteered by the Compaſs from one Place to another.

V. A Merchant-Ship takes in ſeveral Paſſengers, of divers Kinds and Nations, who ſail in her to their deſired Haven.

VI. Some Merchant-Ships have Nets belonging to them, which are caſt into the Sea, to take up Fiſhes, and bring them into the Ship.

VII. A

Parallel.

THe Church of God trades to Heaven, ſhe fetcheth her ſpiritual Merchandize from thence: *Our Converſation is in Heaven.* Phil. 3. 20.

II. The Church of God hath a moſt expert and skilful Pilot, *viz.* Jeſus Chriſt, to ſteer her Courſe through the Seas of this World, that ſo ſhe may not be ſplit upon the Rocks of human Inventions, nor the Sands of falſe Doctrine, Error, and Hereſy.

III. So the Church of God is often toſſed with Tempeſts, or ſubject to, and vexed with the Incurſions of an envious and perſecuting World, the Ungodly being compared to the troubled Sea. Iſa. 57. 20.

IV. So the Church of God is guided in her Paſſage to Heaven, by the Compaſs of God's Word, in reſpect of Doctrine, Diſcipline, and Converſation: *Thy Word is a Light unto my Paths.* Pſal. 110. 105.

V. So the Church takes in many Chriſtians and Profeſſors, and thoſe of ſeveral Sorts and Degrees, who all declare they are bound with the Spiritual Ship, to the Land of Promiſe.

VI. So the Church of God hath the Goſpel-Net, which by the hands of the Mariners, and skilful Fiſhers of Men, is caſt into the Sea, or Multitude of People, by which means many Men are converted, and taken into this ſpiritual Ship. Mat. 13. 47 Mark 1. 17

VII. So

Metaphor.

VII. A Ship ſails ſweetly along, when ſhe hath a proſperous Gale; for unleſs the Wind blow, ſhe cannot ſail.

VIII. What common Dangers a Merchant-Ship is expoſed to, all the Paſſengers who ſail in her are liable to alſo, *viz.* to the ſame Tempeſts, the ſame Pirates, *&c.* Let *Jonah* and the Mariners be in the ſame Ship together, and tho the Storm aroſe for *Jonah*'s ſake, yet all the whole Ship's Company were in danger. So it was in *Paul*'s Caſe, with thoſe other Priſoners, Mariners, and Souldiers that were in the Ship with him. Let there be in the ſame Sip, (ſaith Mr. *Vartue*) a Prince going to receive a Crown, and a Malefactor going to receive Puniſhment, according to the Nature of his Offence; whilſt they are in the Ship together, they are ſubject to the ſame Storms and Toſſings, to be Sea-ſick together, to the ſame Pirates, and alike ranſacked and ſpoiled by them.

IX. When a Ship is in a Storm, all the Mariners have their Hands and Hearts full, they are at their Wit's end; every one takes hold of a Rope, and endeavours to the utmoſt to ſave and ſecure the Ship (if poſſible) from ſinking.

X. Merchant Ships greatly enrich thoſe Places, Cities, and Kingdoms to whom they belong, bringing to them rare and excellent Merchandizes, which are offered to Sale, or to be exchanged to Traders.

XI. A Ship's great Safety conſiſts in her being well built, having a good Bottom, a skilful Pilot, and ſure Anchors, *&c.*

Parallel.

VII. So the Church, under the powerful and ſweet Influences of the Spirit, (which is compared to the Wind) is carried glorioufly along towards her deſired Haven; but if this ſpiritual Wind blow not, ſhe is becalmed. Joh.3.6,7.

VIII. So what common Dangers befall God's Church, all the Members thereof are more or leſs expoſed and liable to the ſame. Let Enemies come, let Perſecution ariſe againſt it, there are no ſort of Men or Members, whether ſincere or not, whilſt they remain in the Church, or hold faſt their Profeſſion, let them promiſe themſelves what Safety they will, who can be ſecure, or exempted from Violence. Tho as in a Ship, ſome ſpeed oft-times better than the reſt; as *Baruch* and *Jeremiah*, who had their Lives given them for a Prey, when Thouſands were cut off, yet went into Exile. *Whoſoever* (ſaith the Apoſtle) *will live godly in Chriſt Jeſus, ſhall ſuffer Perſecution. Through much Tribulation we muſt enter into the Kingdom of God.* Hypocrites, in a Day of common Danger and Perſecution, are in the like Circumſtances with thoſe who truly fear God; Satan, that Arch-Pirate, and his Emiſſaries, will favour them no more than others, until they renounce their Religion, *&c.* Jer.45.5. 2 Tim.3.12.

IX. So in an Hour of Trouble and Perſecution, every Chriſtian ſhould do his beſt to ſecure and ſave the Church of God from ſinking, or from being caſt away, or loſt. Every one ſhould have their Hearts up to God, and their Hands to work wiſely, for her and their own Safety. Iſa.64.17.

X. So the Church of God, by daily Trading to Heaven, greatly enricheth poor Sinners. What ſhe receiveth from Chriſt, her Merchants or Miniſters offer to Sale, to the Nation or Nations where ſhe lives: Truth, Peace, Pardon, the the Pearl of great Price, and other excellent Merchandize, ſhe furniſheth the World with. Prov.23.23.

XI. So the Churches Safety conſiſteth in her being truly conſtituted, according to the Apoſtolical Preſcriptions, or that Pattern left in the Goſpel by Chriſt, and the Primitive Saints; and in having Chriſt for her Governour, or chief Pilot, who (as *Jerome* obſerves) ſits at the Stern, and guides her Courſe as he ſees good: And laſtly, by having Hope (that precious Grace of the Spirit) for her Anchor: *Which Hope we have as the Anchor of the Soul, both ſure and ſtedfaſt*, &c. The Nature of which is opened under the Fifth Head of Metaphors, concerning the Graces of the Spirit, to which we refer you. Heb.6.1,2. Heb.6.19.

Inferences.

Inferences.

THis may inform us, that Trouble and Perſecution muſt be expected. No Ship ſets out to Sea, but meets with Storms and Tempeſts at one time or another; and therefore the Mariners look for them, and provide accordingly, to ſecure the Ship, and ſave themſelves; and ſo ſhould ſpiritual Sea-faring Men do.

2. It may alſo be Matter of Comfort to the Godly. What aſſurance is here of Safety! Chriſt, who guides the Ship, can at his pleaſure ſtill the Seas, and make the greateſt Storm in a Moment to be a Calm. *He ſtilleth* (as the Pſalmiſt ſaith) *the Noiſe of the Seas, the Noiſe of their Waves, and the Tumults of the People.* Therefore tho Satan, that cruel Pirate, and other malicious Enemies of the Church, ſeek daily to ſink this ſpiritual Ship; and tho he be a Spirit, and therefore of great Power againſt us, yet he is nothing to God, who is the Creating Spirit. That which is ſaid of *Behemoth*, is no leſs true of him: *He that made him, can make his Sword approach unto him.* Let therefore the Power and Rage of our Enemies be never ſo great, and their Oppoſition at this day never ſo fierce againſt us, yet we have an Aſſurance from our bleſſed Saviour, that the Gates of Hell ſhall never prevail againſt the Church: She ſhall never be broken to pieces, nor ſuffer Shipwrack. *O thou toſſed with Tempeſts, and not comforted!*

Pſal. 65. 7.

Job 46. 18.

The Church compared to a Golden Candleſtick.

Rev. 1. 20. *The Golden Candleſticks are the ſeven Churches.*

MR. *Brightman*, and others, underſtand this Metaphor of *Golden Candleſticks*, is taken from the Candleſticks that were in the Tabernacle erected by *Moſes*; and the Reſemblance between theſe holds good in two or three Particulars, which take as follow.

Metaphor.	Parallel.
IN general, the Uſe of a Candleſtick is to hold out the Light to others. *No Man* (ſaith our Saviour) *lighteth a Candle, and putteth it under a Buſhel, but into a Candleſtick; and it giveth Light to all that are in the Houſe.*	SO the Church holdeth out the Light of God's Word to all that dwell therein, in which reſpect the Apoſtle calleth the Church the *Pillar of Truth*, becauſe ſhe holds out the Truth to be ſeen, (ſaith *Weemſe*) the Expreſſion being taken from the Cuſtom of many Nations, who are uſed to write their Laws in Tables, and ſo to hang them upon Pillars of Stone, that the People whom it concerned to know them, might ſee and read them; as amongſt us, Proclamations are nailed to Poſts in Market-Towns. Dr. *White.*
	The Church holds out her Light three ways,
	1. By her Doctrine; ſhe having divers approved Miniſters belonging to her, that ſhe calleth forth to preach and publiſh the Word of Truth. Hence the Law is ſaid to *go forth of* Zion, *and the Word of the Lord from* Jeruſalem.
	2. By her holy Diſcipline.
	3. By her godly Example and Converſation: *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.* Mat. 5. 16. *Walk as the Children of the Light*, Eph. 5. 8. The Church ought to meet publickly, to make a publick Profeſſion.
II. Candleſticks of Gold are of great Worth, and ſeldom found but in the Houſes of Princes.	II. So the Church is very precious in God's ſight: *Ye ſhall be a peculiar Treaſure unto me, above all People.* Hence they are called his Jewels. This Candleſtick only belongs to the Prince of Heaven and Earth; they are Chriſt's Churches.
III. Thoſe	III. The

1 Tim. 3. 17. *Exercit. Divin. Exer.* 9. Way to the true Church, p. 80. *Gurſ. Theol. part* 2. *Col.* 324.

Exod. 19. 5, 6. Mal. 3. 17.

Metaphor.

III. Thoſe Golden Candleſticks had ſome part of them for Uſe, and ſome part for Ornament; there were Knobs and Flowers curiouſly ſet upon them.

IV. The throwing down, or removing of the Candleſtick, throweth down and removeth the Light or Candle alſo.

Parallel.

III. The Church of God is not only of uſe to hold out the Light of God's Word; but it is alſo richly adorned with ſeveral choice and heavenly Graces, that make it, and every Member thereof, who truly fears God, amiable in Chriſt's Sight. 1 Pet. 3. 3, 4.

IV. So when a Church is removed out of its place, the Light of God's Word is many times removed from a Nation or People likewiſe; which ſevere Judgment hath befallen the People of *Aſia* long ago, by God's taking away or removing thoſe ſeven famous Golden Candleſticks, or Churches, that once were there.

Inference.

LEt the Saints and People of God take heed how they walk before Him: It behoves them to ſtrive to recover themſelves from whence they are fallen, leſt He remove their Candleſtick out of its place.

The Church compared to a Flock of Sheep.

Cant. 1. 7. *Tell me, O thou whom my Soul loveth, where thou feedeſt, and where thou makeſt thy Flock to reſt at Noon*, &c.
Luke 12. 32. *Fear not, little Flock, it is your Father's good Pleaſure to give you the Kingdom.*

THe Church, or Saints of God, are compared unto a Flock of Sheep.

Metaphor.

SHeep are clean Beaſts, tame and gentle; not wild, as Tigers, Lions, Foxes, or Wolves; nor unclean, as Dogs, Swine, *&c.*

II. Sheep are ſimple, a harmleſs Sort of Creatures, not crafty, ravenous, and devouring, as thoſe Sort of Beaſts above-mentioned.

Parallel.

SO the Saints of God are a People tamed, as it were, by God's Spirit, from that natural Wildneſs and Perverſeneſs, made gentle, willing to come into Chriſt's Fold, cleanſed from Impurity of Heart and Life.

II. So the Saints of God are holy; they are taught to be ſimple concerning Evil: *Be ye* (ſaith Chriſt) *as innocent as Doves.* They ſeek the Hurt of no Man; not like Romiſh Wolves, who delight in nothing more than in Blood and Rapine, ſhedding the Blood of thoſe who do not wrong or injure them, but deſire to live peaceably in the Land. Mat. 10. 16

III. Sheep are meek and patient under Sufferings: Hence our Saviour is ſaid to be *led as a Lamb to the Slaughter; and as a Sheep is dumb before the Shearer, ſo opened he not his Mouth.* See **Lamb.** Iſa. 53. 7.

III. So the Saints and People of God are meek and patient under God's hand, both when they ſuffer for their Sins, or for the Trial of their Graces; as appeareth in *Job*, *David*, *Stephen*, &c. *I held my Peace, I opened not my Mouth, becauſe Lord, thou diddeſt it.* Pſal. 39. 9.

Metaphor.

IV. Sheep, as they are patient, ſo they are profitable, both in their Lives, and by their Death. There is ſcarcely any Creature that brings its Owner greater Incomes than Sheep; they are good both for Food and Cloathing.

Parallel.

IV. The Saints are very profitable many ways; the Benefit the World receives by them, or for their Sakes, is very great; they are called the *Light of the World*, and the *Salt of the Earth*; now the Profit the World receives in both theſe reſpects, is not little. Had there been ten of thoſe Sheep in *Sodom*, God had not deſtroyed it; beſides, the Angel told *Lot*, he could do nothing till he was out of the City. What a Bleſſing was *Joſeph* to his Maſter, whilſt he abode in his Houſe, and *Jacob* to *Laban!* They yield the World much Profit, by the Doctrine they preach, by the fervent Prayers they daily put up to Almighty God, and their holy and good Examples: *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.* Mat. 5. 16.

V. Sheep are obedient, and ready to follow their Shepherd whitherſoever he goeth. It is the Cuſtom in ſome Countries, for the Shepherd to go before the Sheep, *&c* To which our Saviour alludes, *John* 10. 27.

V. So Believers, and the Church of Chriſt, are obedient to him: *My Sheep* (ſaith he) *hear my Voice, and they follow me; and the Voice of a Stranger they will not follow.* Joh. 10. 4, 5. *Thou ſhalt guide me by thy Counſel*, ſaith the Pſalmiſt. Pſal. 73. 24 Chriſt's Precepts are the Saints Directory, and his Practice their Pattern for Imitation. Hence *Paul* exhorteth the *Corinthians* to follow him, as he followed Chriſt. 1 Cor. 11. 1.

VI. Sheep are incident to many Diſeaſes, many of them are weak and feeble; which a good Shepherd taketh pity of, and endeavours to heal and ſtrengthen them.

VI. So the Saints of God are ſubject to manifold Weakneſſes, Temptations, and Afflictions, which moved the Almighty to great Compaſſion, and ſorely to rebuke the Shepherds of *Iſrael*, for their Cruelty and great Remiſneſs towards his Flock: *The Diſeaſed have ye not ſtrengthned, neither have ye healed that which was ſick*, &c. And therefore ſaith, He would himſelf take the Work into his own hands: *I will bind up that which was broken, and will ſtrengthen that which was ſick*, &c

VII. A Flock of Sheep muſt not be over-driven, leſt they tire. *Jacob*, who was a skilful Shepherd, knew this, and therefore told *Eſau* his Brother, that if the Flock were over-driven, they would die. Gen. 33. 13

VII. So the Saints or Flock of Chriſt muſt not be over-driven, they muſt be led gently along; and God taketh care to lay no more upon them than they can bear. *No Temptation hath taken you, but ſuch as is common to Men; but God is faithful, who will not ſuffer you to be tempted above what you are able; and will with the Temptation alſo make way to eſcape, that ye may be able to bear it.* 1 Cor. 10. 13. He will not lay upon us more than is right.

VIII. Sheep are ſubject to go aſtray, and to be loſt in a Wilderneſs; and upon that account need the Shepherd's Care, to ſeek them, and fetch them home to the Fold.

VIII. So the Saints are ſubject to go aſtray from God, and to wander from his Precepts, *viz.* decline in their Zeal, Faith, and Affection to him, and his Ways, and to get wandering Thoughts after the World; and ſometimes they wander, through the Neglect and Careleſneſs of the Under-Shepherds: *My Sheep, ſaith the Lord, wandered through all the Mountains, and none did ſearch or ſeek after them. I have gone aſtray like a loſt Sheep, ſeek thy Servant*, &c. Ezek. 34. 6 Pſal. 119. 176.

IX. Sheep muſt be led forth into green Paſtures, to be fed: and a good Shepherd will take heed he puts

IX. So Chriſt's Flock muſt be fed in good Paſtures, *viz.* with ſound and wholeſom Truth, good Doctrine, Food that is fit and proper for them; they muſt

Metaphor.

puts them not into Fields or Meadows that are not proper for them; for ſome Grounds will ſoon rot and ſpoil them.

Parallel.

muſt not have Chaff of Mens Traditions, nor the corrupt Gloſſes of cloudy Doctors, that lived in the dark Time of the Church. It behoves Chriſt's Miniſters to take heed they ſuffer not the Sheep under their Charge to ſuck in the Poyſon of Error and Hereſy; for nothing rots and ſpoils Chriſtians more than that. The Spouſe from hence enquireth of Chriſt, *Where he feedeth his Flock?* that is, Where his bleſſed Goſpel was truly and conſtantly preached, and his holy Ordinances duly adminiſtred, leſt ſhe ſhould *turn aſide by the Flocks of his Companions*, that is, ſuch as call themſelves ſo. Chriſt directs her to *go forth by the Foot-ſteps of the Flock, and feed their Kids beſides the Shepherds Tents:* That is, to follow the Doctrine and Footſteps of the Primitive Church, for that alone is our Rule in all God's holy Worſhip. *The Lord is my Shepherd, I ſhall not want: He maketh me to lie down in green Paſtures, he leadeth me beſides the ſtill Waters.* Cant. 1. 7. Pſal. 23. 1, 2.

X. Sheep have a ſhadowy Place to reſt in, when the Sun ſhines hot at Noon, which is a great Refreſhment to them, where they chew their Cud; and being ſaved from the Vehemency of the ſcorching Sun, they with the greater Alacrity return to their Paſture.

X. So the Saints and Church of God have a bleſſed Reſting-place in the Time of the greateſt Heat, Temptation, Affliction, and Perſecution, or whatſoever may cauſe Diſquiet, and grieve them; in the midſt of which (ſaith Mr. *Ainſworth*) Chriſt giveth ſweet Repoſe unto his Sheep; they have Peace in Him, tho Tribulation in the World. *They ſhall not hunger, nor thirſt, neither ſhall the Heat nor Sun ſmite them*, &c. *Under the Shadow of thy Wings will I make my Refuge, until theſe Calamities be over-paſt.* Hence Chriſt is ſaid to be as the *Shadow of a great Rock in a weary Land.* Cant. 1. 7. Joh. 16. 33. Iſa. 47. 10. Pſal. 57. 1. Iſa. 33. 2.

XI. Sheep have many Enemies, as Lions, Wolves, Bears, Dogs, Foxes, and the like; and all their Safety ſtands only in the Care of their Shepherd: otherwiſe theſe cruel Beaſts, beſides Men, who kill many in a Night, would ſoon tear them to pieces.

XI. So God's poor Flock have many ſtrong and cruel Adverſaries, who would ſoon tear them in pieces, and utterly deſtroy them, were it not for the precious Love and Care of Jeſus Chriſt. *We are killed all the day long, and accounted as Sheep for the Slaughter*; hence called the *Flock of Slaughter.* Rom. 8. 36. Zech. 11. 4.

XII. A Flock of Sheep love to feed and lie down together; it is a difficult thing to ſcatter and divide them. If they are frighted by an Enemy, or purſued by Dogs, Foxes, or Wolves, and ſhould be ſeparated, they would ſoon get together again.

XII. So the Saints of God do greatly love to aſſemble together: *They that feared the Lord, ſpake often one to another*, &c. *They that fear thee*, ſaith *David*, *will be glad when they ſee me, becauſe I have hoped in thy Word.* It is a hard thing to divide Chriſt's choice Sheep, their Hearts are knit one to another, as *Jonathan*'s was to *David*'s. And if wicked Men, like Dogs and Wolves, do endeavour to ſcatter them by Perſecution, they will ſoon get together again; as is ſignified, *Acts* 4. 23. *And being let go, they went to their own Company*, &c. Mal. 3. 16. Pſal. 119. 74.

XIII. A Flock of Sheep are ſubject to take Soil and Filth, and therefore have need of waſhing.

XIII. So the Godly and Faithful in Chriſt Jeſus are very ſubject (as they are in themſelves) to contract much Guilt and Pollution, Sin being of a defiling Nature; and therefore it is they are waſhed by their Shepherd: *If I waſh thee not, thou haſt no part in me.* The believing *Corinthians* are ſaid to be waſhed, they were before very unclean and filthy: *Such were ſome of you, but ye are waſhed, but ye are ſanctified, but ye are juſtified, in the Name of our Lord Jeſus, and by the Spirit of our God, who hath loved us, and waſhed us from our Sins in his own Blood.* Joh. 13. 1 Cor. 6. 11. Rev. 1. 5.

Metaphor.	Parallel
XIV. Sheep will live where other Beaſts cannot; they will live upon very hard and barren Commons, where the Graſs is exceeding ſhort, and yet ſeem very well contented.	XIV. So the ſincere and truly gracious Soul can live by Faith in a Time of Want and Scarcity, when the Hopes of other Men die, and pine away. And tho the World frown upon them, and they cannot ſee which way by an Eye of Senſe they ſhould ſubſiſt, yet they make a good Shift to live upon the Providence of God, who careth for them, and are very contented and ſatisfied with ſuch Paſture that God is pleaſed to put them into. *Altho the Fig-Tree ſhall not bloſſom, neither ſhall Fruit be on the Vine; the Labour of the Olive ſhall fail, and the Fields ſhall yield no Meat; the Flocks ſhall be cut off from the Fold, and there ſhall be no Herd in the Stall: Yet will I rejoyce in the Lord, and joy in the God of my Salvation.* Hab.3.17, 18.
XV. There are oftentimes in a Flock of Sheep ſome Goats.	XV. So in the Church of Chriſt are ſome evil and corrupt Members, or ſuch who are none of Chriſt's Sheep, Hypocrites, ſuch as are unſound at Heart, who are alſo called Goats. Mat.13.47
XVI. Sheep are very fruitful; they multiply in a little Time exceedingly, tho many are killed by Butchers.	XVI. So the Church of God is fruitful; from a few they have often encreaſed to a great Multitude: Nay, tho they have been many of them ſlaughtered by the perſecuting Butchers of *Babylon*, yet they have rather multiplied the more; from whence that Maxim grew, *The Blood of the Martyrs is the Seed of the Church.* Acts 12. 40,41.
VII. In a Flock of Sheep are likely ſome fat and ſtrong, and ſome lean Ones; and the ſtrong are ſometimes obſerved to run upon, and abuſe the weak, being grown very wanton; theſe ſometimes leap over the Fold, and the Shepherd hath much trouble with them.	XVII. So amongſt the Flock of Chriſt are ſome fat and rich Saints, and ſome poor and lean Ones, who do not thrive; you may take it both in a temporal and ſpiritual Sence: There are alſo ſome whom God rebukes and threatens, who are grown ſo head-ſtrong, that they are waxed wanton and haughty, that they oppreſs and abuſe the Poor; and theſe God ſaith he will deſtroy; they being grown fat, like *Jeſhurun*, kick againſt the Lord, and will not live in ſubjection to his Church, nor abide in the Fold. Ezek.34. 16.
XVIII. Sheep are ſometimes ſeparated from the Goats, for ſome ſpecial occaſion known to the Shepherd.	XVIII. So the Sheep of Chriſt in the laſt Day ſhall be ſeparated from the Goats, by the Lord Jeſus: *Before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats; and he ſhall ſet the Sheep on his Right-hand, and the Goats on his Left.* Mat.25. 32,33.

Metaphor.	Diſparity.
SHeep may be loſt, and torn in pieces, and utterly deſtroyed by Lions, Bears, &c.	But none of Chriſt's Sheep can be loſt nor periſh; tho the Enemy may kill or deſtroy their Bodies, yet they cannot deſtroy their Souls. *My Sheep hear my Voice, and I know them, and they follow me, and I give them eternal Life; and they ſhall never periſh, neither ſhall any pluck them out of my hand: My Father that gave them me is greater than all, and none is able to pluck them out of my Father's hand.* Mat.10.28 Joh.10.27, 28.

Touching other Properties and Things relating to Chriſt's Sheep, ſee the Metaphor, *Chriſt the good Shepherd.*

The

The Church compared to a House.

1 Tim. 3. 15. *But if I tarry long, that thou mayest know how thou oughtest to behave thy self in the House of God, which is the Church of the Living God,* &c.

Heb. 3. 6. *But Christ over his own House, whose House are we,* &c.

THe Church of Christ is compared to an House; the great God, whose Throne is above, hath also a Dwelling-place here below.

Metaphor.

See *Vartue*'s Parallels, p. 400.

A House is a Habitation, a Place built for some Man or Men to dwell in.

II. A House is built by a wise Builder, upon a sure and firm Foundation; some are built upon Rocks.

III. A House is builded with, or doth consist of divers Materials, as Timber, Stone, Brick, *&c.* which are well hewed and squared before.

IV. A House hath some main and principal Parts appertaining or belonging to it, as Pillars, Beams, Rafters, *&c.*

V. In a House, Pillars, Beams, and Rafters are of great (tho of different) use; all are to support, strengthen, perfect, and compleat the Building: the least Material is needful, and cannot be wanting.

Parallel.

THe Church is the Habitation of the Holy-Ghost: *I will dwell in them, and walk in them,* &c. *For he dwelleth with you, and shall be in you. That good thing which was committed to thee, keep, by the Holy-Ghost which dwelleth in us. Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.* 1 Cor. 6. Joh. 14. 17. 2 Tim. 1. 14.

II. The Church is built upon a sure Foundation, *viz.* Jesus Christ. *Another Foundation can no man lay,* &c. *Upon this Rock will I build my Church.* 1 Cor. 3. 16. & 3. 11.

III. So the Church doth consist of several Members, who are called or compared to Stones: *Ye also, as lively Stones, are built up a spiritual House, an holy Priesthood.* And these Stones are also well hewed and squared, by the Word and Spirit of God. 1 Pet. 2. 5.

IV. So the Church or House of God hath some famous Pillars, Beams, and Rafters, as the Holy-Ghost calleth them: *The Beams of our House are Cedars, and our Rafters of Fir.* Cant. 1. 17. The Righteous are compared to Cedars in *Lebanon*; these Trees are tall and durable. Cedar was used in building of *Solomon*'s Temple, a Type or Figure of the Church; which denotes the Strength, Usefulness, Beauty, and Excellency of the Saints, (or some among them) who are called *Pillars*, Gal. 2. *And when* James, Cephas, *and* John, *who seemed to be Pillars,* &c. And Christ saith, *Him that overcometh will I make a Pillar in the Temple of my God.* Rev. 3. 12.

V. So in the House of God, the Prophets, Apostles, Pastors, Teachers, Deacons, *&c.* are of great Use, tho of different Offices; and all for the support of every part of the spiritual Building; and the least Member cannot be spared. Some are strong, and some are weak; some have five Talents, and some but two; yet one ought not to despise the other. As in a material House, Beams and Rafters, tho divers in Strength and Use, yet all have a firm Connexion amongst themselves, to make up one compleat Structure; even so in Christ's Church, tho there be divers Members, severally gifted and placed, as we see in the Body natural, yet (as the Apostle Eph. 4. 7. to 12. Mat. 25.

Metaphor.	Parallel.
Apoſtle there ſhews, *verſe* 25.) *there ſhould be no Schiſm in the Body*, but ſuch a Conjunction of one another, as they have of themſelves a holy Sympathy in Supportation, Suffering, and Rejoycing.	1 Cor. 12. 24.
VI. The Houſe of a Prince, when built, is furniſhed, and moſt richly adorned, that it may become a meet Habitation, according to the Degree, Glory, and Grandure of him who is to dwell therein.	VI. So the Church and Temple of God, being built for the glorious Prince of Heaven and Earth, is moſt richly and curiouſly adorned with the precious Gifts and Graces of the Holy-Ghoſt: For as the Materials of this Houſe are Silver, Gold, and precious Stones; ſo its Ornaments or Furniture doth infinitely excell, it being the King's Palace: *The King's Daughter is all glorious within.* Pſal. 45. 13.
VII. A Houſe is a Place of Security; it defends from many Dangers, which thoſe are expoſed unto, that are harbourleſs, and forced to lie without Doors; beſides, ſome Houſes have Walls about them.	VII. So the Church is a Place of Security, God having made ſuch a bleſſed Wall about her: *And the Lord will create upon every Dwelling-Place in Mount* Zion, *and upon her Aſſemblies, a Cloud and Smoke by Day, and the ſhining of a flaming Fire by Night; for upon all her Glory ſhall be a Defence. I will* (ſaith God) *encamp about mine Houſe, becauſe of the Army, becauſe of him that paſſeth by*, &c. He hath promiſed to be a *Wall of Fire round about her.* Zech. 2. 5.
VIII. A Houſe is a Place of Repoſe, a Reſting-place; it is hence greatly deſired, by every one that belongs to the Family that dwells therein.	VIII. The Church of God is a ſweet Place of ſpiritual Repoſe. *Sion* is called a peaceable Habitation, and ſure Dwellings, and a quiet Reſting-place. Iſa. 32. 18, 19.
IX. A Houſe hath a Way that leads to it, and a Door that openeth into it, that ſo thoſe who are Strangers, may be readily directed how to find it.	IX. So the Church or Houſe of God hath a Way that readily leads to it. In a ſtrict Sence, Chriſt is both the Way and the Door. If any enquire more directly, how they may find the Way into the Church, if they take the Counſel of the Holy-Ghoſt, they cannot miſs. *Thus ſaith the Lord, Stand in the Ways, and ſee, and ask for the old Paths, where is the good Way, and walk therein*, &c. This good old Way is the Way of Repentance, Faith, and Baptiſm; the Saints of the Primitive Time walked all in this Way, and knew no other Door into the Church: *And they that gladly received the Word, were baptized; and the ſame day there was added to them about three thouſand Souls.* Jer. 6. 16. Acts 2. 41, 42.
X. A Houſe is a Place of Devotion; there a Man reads, prays, meditates, and inſtructs his Family.	X. So the Church of God is the principal Place of Publick Devotion; there Prayers are made, the Word is preached, and the Sacraments are duely adminiſtred.
XI. A Houſe is ſubject to go to decay, and therefore needs often to be repaired. *By the Slothfulneſs of the Hands the Houſe droppeth through.*	XI. So the Church of God will ſoon decay, if it be not often repaired by a wiſe and careful Diſcipline.

Metaphor.

AN earthly House in which Men dwell, is the Work of Mens Hands.

II. A House is built with such Materials as are without Life.

III. Some Houses are left desolate, without Inhabitants, and so go to decay, and at length fall.

IV. Other Houses are liable to be destroyed, either by Fire, or razed by an Enemy, so that one Stone may not be left upon another.

Disparity.

BUt the Church, or House of God, is called God's Building; the choice preparing of the Matter, and the framing and jointing every part, (as to the Manner) is of God.

II. But this spiritual House consists of Believers, who (tho they were once without Life, yet now) are quickned, who are therefore called *living Stones, built up a spiritual House.* 1 Pet. 2 5.

III. But it is impossible that ever the House of God should be without Inhabitants: *For the Lord hath chosen* Zion, *he hath desired it for his Habitation. This is my Rest for ever, here will I dwell, for I have desired it.* Psal. 132, 13, 14. And as for sanctified Ones, they are not only Dwellers in it, but the very Materials of it; so that it can never be without them. It being also founded upon a Rock, cannot fall: *The Gates of Hell shall not prevail against it.* Mat. 16. 18

IV. But the House of God hath stood ever since it was erected, notwithstanding the many Plots and Designs of Satan, and his Instruments, by one means or other, if possible, to have destroyed it, so as that there might not have appeared so much as the Dust or Stones; no, nor so much as any Sign left in any Part, or among any People in the World, whether there had been such a Building or no. But blessed for ever be *Jehovah*, that it may yet be said, *Walk about* Zion, *and go round about her, tell the Towers thereof, mark well her Bulwarks, consider her Palaces; that ye may tell it to the Generation following: For this God is our God for ever and ever; He will be our Guide even unto Death.* Psal. 48. 12, 13, 14.

Inferences.

THis calleth aloud upon all the Members of God's House, to strive more and more, not only to be a meet Habitation for God, but to beautify and adorn this House by their holy and heavenly Conversations. *Holiness becometh thy House, O Lord, for ever.*

2. Let all take heed how they defile or deface this House, either by plucking out a Stone or a Pin, or touching a Hair of the Head of any that are of this Building.

3. Let all God's People examine what their Zeal is for God's House, or whether they do truly prize the very Dust and Stones thereof.

The Church compared to a Family or Houſhold.

Amos 3. 2. *You have I known above all the Families of the Earth.*
1 Tim. 3. 15. *The Houſe of God, which is the Church of the Living God.*
Gal. 6. 16. *As we have Opportunity, let us do good unto all Men, but eſpecially to the Houſhold of Faith.*
Eph. 2. 19. *Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God.*

A HOUSE in the holy Scripture is ſometimes put for the *Family* or *Houſhhold*, and ſometimes for the Structure or Building it ſelf: In both theſe reſpects the Holy-Ghoſt runs the Parallel, in reſpect of the Church.

Metaphor.

1 Tim. 2. 20. *IN a great Houſe are not Veſſels of of Gold, and of Silver only, but of Wood, and of Earth; ſome to Honour, and ſome to Diſhonour.*

Parallel.

SO in the Church of God, there is a Mixture of Good and Bad, Sheep and Goats, ſincere Chriſtians, and Hypocrites; like as in a Eield there is a Mixture of Wheat and Tares; and in a Floor of Grain, there is Chaff as well as Corn: tho when any appear unſound, droſſy, and ungodly, ſhe turneth them out. When the Family of Chriſt conſiſted but of twelve Men, there was a *Judas* amongſt them.

II. In a great Family there are Perſons of different Ages, of different Strength, of different Relations to the Maſter of the Family, and of different Employments.

II. So in the Church of God there are little Children, young Men, and Fathers; there are weak and ſtronger Chriſtians, ſome that ſtand in need of Milk, ſome that are fit for ſtrong Meat; ſome that need to be led, and carried in Arms; ſome that are Teachers and Rulers, and others that are taught and ruled. 2 Joh. 2. 12, 14. Heb. 5. 11, 12, 13, 14.

III. The Maſter, chief Head, or Governor of a Family, provides and takes care of all that belong to him; hence the Apoſtle ſaith, *He that provides not for his Family, is worſe than an Infidel, and hath denied the Faith.* 1 Tim. 3. 8.

III. So God, the great and good Maſter of this heavenly Family, doth and will provide for all and every Soul that belongs to him. *Take no thought for your Life, what ye ſhall eat, or what ye ſhall drink; nor yet for your Body, what ye ſhall put on. Why take ye thought for Raiment? Conſider the Lillies of the Field, how they grow; they toil not, neither do they ſpin. Therefore if God ſo cloath the Graſs of the Field, which is to day, and to morrow is caſt into the Oven; ſhall he not much more cloath you, O ye of little Faith? The young Lions do lack, and ſuffer Hunger; but they that fear the Lord, ſhall want no good thing. He will give Grace and Glory, and no good thing will he with-hold from them that walk uprightly. My God ſhall ſupply all your Wants*, &c. *Caſting all your Care upon him, for he careth for you*, &c. Mat. 6. 25, to 30. Pſal. 84. 11 Phil 4. 19.

IV. A Family is alſo under the Government of him who is the chief Head and Ruler thereof.

IV. So is the Church under the Government of Chriſt; and every Member is ſubject to that Authority, Order, and Rule, which he hath left therein.

V. The

V. So

Metaphor.

V. The Maſter of a Family defends his Family, to the uttermoſt of his Power, againſt all Enemies.

VI. Every Perſon in a Family, is privy to all ſuch things as are publickly done in the Houſe, many of which ought to be concealed, and not divulged to others. It is a Reproach to a Perſon of an honourable Family, to make known any thing that is done in the Houſe, which ought by all means to be kept ſecret.

VII. It is a great Honour to a Family, when it is well governed. It was this very thing that the Queen of *Sheba* was ſo much taken with, when ſhe came to ſee *Solomon*: It is ſaid, *When ſhe ſaw his Wiſdom, and the Houſe which he had built, and the Meat of his Table, and the Sitting of his Servants, and the Order of his Miniſters, and their Apparel, and his drinking Veſſels, and his Burnt-Offerings, that he offered in the Houſe of the Lord, ſhe was aſtoniſhed*, &c. In a Family, the Governor ought to know his Place, and all the reſt to be in ſubjection; or elſe great Confuſion and Diſorder will break forth. Hence a Biſhop ought to be *one that rules well his own Houſe, having his Children in ſubjection, with all Gravity.* What is more lovely in a Family, than to ſee every one behaving himſelf well, living in ſweet Concord, Peace, and Love together.

1 Kings 10. 1, 2, 3, 4, 5.

Parallel.

V. So doth the bleſſed God defend and preſerve his Church, whoſe Power is infinite. *So will the Lord of Hoſts defend* Jeruſalem; *defending, alſo he will deliver.* Zech. 9. 15

VI. So each Member of the Church is privy to all ſuch things as are done publickly therein; and many things done therein do ſo particularly relate to the Family, that it is an evil thing, and juſtly to be reproved, for any Member to divulge or make ſuch private Matters known to others. The Church of God in this reſpect, as well as in ſome others, ſhould be *as a Spring ſhut up, as a Fountain ſealed*, &c. Cant. 4. 12

VII. So it is a great Honour to the Church of God, when it is well and wiſely governed. In this reſpect *Solomon* was a Type of Chriſt, and his Family a Type of the Family of the Faithful, or Church of God. The Lord Jeſus ought to be acknowledged as the Head, and chief Governor; and next to Him, the Biſhop or Paſtor thereof muſt be obeyed, and ſubmitted to in all things, in the Lord. *Obey them that have the Over-ſight of you, and ſubject your ſelves; for they watch for your Souls.* There is nothing that doth more beautify the Church of God, than good Order. What is any Society of Men, without Rule, and good Government? Strict Diſcipline muſt be kept up in Chriſt's Family. Every Member ought to know his Place, and to ſtrive to behave himſelf well. To this very end *Paul* wrote to *Timothy, That thou mayeſt* (ſaith he) *know how thou oughteſt to behave thy ſelf in the Houſe of God*, &c. All the Saints ſhould live in perfect Peace, Unity, and ſweet Concord together, as Children of the ſame Father, and Heirs of the ſame Crown and Kingdom. Hence the Apoſtle exhorteth the Saints, to *endeavour to keep the Unity of the Spirit, in the Bond of Peace.* Nothing is at this Day more grievous to a ſincere Soul, than to ſee the great Diviſions, and Want of Love, that is amongſt us; nor doth any thing more encourage our Popiſh Adverſaries. *Jovianus* the Emperor, was much troubled at the Diviſions that were amongſt Chriſtians in his Time, and ſhewed his Diſlike at their Contentions, in theſe Words: "I tell you truly, I cannot bear with Contention, but ſuch as "are for Concord and Unity I willingly honour and embrace; and certain I am, "that ſuch as ſtrive for Truth and Peace, Chriſt will embrace, Diſcord amongſt "Brethren being one of thoſe things he chiefly hates. Heb. 13. 17 1 Tim. 3. 15. Eph. 4. 3. Prov. 6. 16

Metaphor.

VIII. There is, and ought to be, ſome ſpecial Order and Diſcipline kept up in a Family, that every one may know his Place, Work, and Buſineſs.

Parallel.

VIII. So in the Church, or ſpiritual Family, there is a ſpecial Order and Diſcipline to be learned and kept up, and every one is to know his Place, Work, and Buſineſs, ſome of which we ſhall briefly hint in this place.

The firſt thing that I ſhall mind is, the Choice of Officers, *viz.* Elders and Deacons: They ſhould be choſen according to the Rules and Directions God hath left in his Word, *viz.* Men fitly qualified: *A Biſhop muſt not be ſoon angry, not given to Wine, no Striker, not ſelf-willed, not a Brawler, not Covetous, not a Novice. He muſt be blameleſs, one that rules well his own Houſe, apt to teach, a Lover of good Men, ſober, juſt, temperate, able by ſound Doctrine to convince Gainſayers.* There are Directions alſo given about their Wives. 1 Tim. 3. 2, to 8. Tit 1 5,6, 7.

2. Every Member hath his peculiar Vote in chuſing of their Officers; after Election, they are to be ordained, by Prayer, and laying on of Hands. Acts 6.6. & 13.3.

3. The Paſtor or Biſhop is to feed the Flock, to be faithful and laborious in preaching the Word of Life, exhorting, reproving, comforting, according as he finds occaſion. 1 Tim 4. 12,16.

4. It behoveth him, together with the Church, to be careful whom they receive into the Family, *viz.* none but ſuch as are converted, true penitent and believing Perſons, as near as they can.

5. They ought to know the State of the Flock, and to watch over every Member thereof. Prov. 27. 23. Heb. 13.17

6. The Members of the Church ought to ſtudy their Duty,

(1.) To their Paſtor, to provide for him a ſufficient Maintenance, that he may not be encumbered with worldly Affairs, and thereby made unfit for his great Work and Buſineſs he is called to. *See Planters, Labourers,* &c. 1 Cor. 9.9, to 14.

(2.) To pray for him, and ſhew him all due Reſpect, as the Steward and Embaſſador of Chriſt. Eph. 6.19.

(3.) As to their Duties one to another, as Fellow-Members of God's Church, it is needful for them to know how they ſhould carry and behave themſelves towards their offending Brethren. And as touching this, it is neceſſary to conſider, 1. The Rule touching private Offences. 2. Touching publick and ſcandalous Offences and Offenders.

1. Touching private Offences, Chriſt hath left us Directions, in *Mat.* 18. 15, 16. *If thy Brother offend thee, tell him his Fault between thee and him alone; but if he will not hear thee, take one or two more,* &c. *But if he ſtill neglect to hear them, tell it to the Church: But if he will not hear the Church, then he is fit for Church-dealing, or Excommunication.* Let all take heed they do not make publick any Evil or Offence of their Brethren, that is private; for this is an utter Fault, and a Violation to the Law of Chriſt, and Order of his Houſe.

2. Touching publick and ſcandalous Sins and Offenders, ſuch as expoſe the Name of God to a Reproach, as Fornication, Covetouſneſs, Idolatry, Drunkenneſs, Rioting, *&c.* theſe, without thorow and unfeigned Repentance, ought forthwith to be delivered up to Satan, or put out of the Church, into the Kingdom of Satan, from whence they came. And truly it cannot be known quickly who hath true Repentance, that fall into ſuch great Sins, until there be ſome Time of Trial. Reformation of Life is the chief part of Repentance; therefore to clear the Name of God from Reproach, and the better to bring the Offender to the Sence of his Sin, the Ordinance of Excommunication ought, in my Judgment, immediatly upon Conviction, to paſs againſt him. 1 Cor. 5.5

3. In the Adminiſtration of Juſtice and Judgment in the Church, ſpecial Care ought to be taken, that with all Wiſdom and Impartiality Perſons may be dealt withal. Let the Church and Paſtor ſee to it, that the Rich be no more ſpared than the Poor. *Levi* was not to know his Father in Judgment.

IX. In a religious Family, Devotion is carefully and duely performed, Prayer, reading the Word, *&c.* 'Tis a Reproach to a Family,

IX. So the Church of God is the chief Place of Publick Devotion; there the Word of God is and ought to be read. And hence *Paul* ſaith to the *Coloſſians*,

Metaphor.	Parallel.
Family, eſpecially to the Maſter, or Governor and Governeſs, to have this neglected, and a Sin very provoking to God: *Pour* Jer. 20. 25. *out thy Fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name.*	*Ioſſians, When this Epiſtle is read amongſt you, cauſe it to be read alſo in the Church* (mark) *of the Laodiceans.* There the Word of God is truly and duely preached, and the Sacraments adminiſtred. *Out of* Zion, *the Perfection of Beauty, God hath ſhined. To the intent, that now unto Principalities and Powers in heavenly Places, might be known by the Church the manifold Wiſdom of God.* Hence God is ſaid to *love the Gates of* Zion, (*viz.* the Place of his viſible Worſhip) *more than all the Dwellings of* Jacob. Can there be a greater Reproach to a Church, or any thing more provoking to God, than to have Prayer, and other Branches of Publick Worſhip and Devotion, wholly neglected among them? Col. 4. 16, 17. Pſal. 50. 2. Eph. 3. 10. Pſal. 87. 2.
X. All the Family, yea, every particular Perſon thereof, ought to be called together, and they diligently to obey that Call, and come together at the Time of Devotion, or when Prayer is ſolemnly performed therein.	X. So the whole Church (I mean each Community of Chriſtians) yea, every particular Member thereof, ought to be called together, and they diligently to obey that Call, at all Times, when Prayer, or any other part of Church-Service, Devotion, and Worſhip is to be performed. *Not forſaking the aſſembling of your ſelves together, as the manner of ſome is,* &c. *They were all with one accord in one Place.* Heb 10. 25 Acts 2. 1.
XI. Some Families are exceeding great, conſiſting of many Perſons, eſpecially if it be the Family of a Prince, or noble Perſon.	XI. The whole Family of Chriſt, the great Prince of Heaven and Earth, I mean the whole univerſal Church, both Militant and Triumphant, is exceeding great, the one part of which is in Heaven, and the other on Earth: *For this Cauſe I bow my Knees unto the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and Earth is named,* &c. Epheſ. 3. 15, 16. Eph. 3. 15, 16.
XII. It is exceeding commendable and honourable, for all that belong unto a Family, to be truly and cordially affectionate one to another, to be ready and willing to do all Offices of Love and Kindneſs, ſo far as the Law of ſuch a Relation doth require of each, in their reſpective Places and Callings.	XII. So the Lord Jeſus, the Head and Governor of his Church, hath ſtrictly commanded, and doth exceedingly commend the Grace of Love in and among all his Family. The Church is never more deſirable or comely in this World, than when the Love of each Member doth abound one towards another; when Miniſters love the People, and the People heartily love them; and when every one, in the Station wherein God hath ſet him, is ready and willing to do any Office of Love: How amiable upon this account is the Church of God!

Inferences.

THis ſhews, that the Church of God are a choice and peculiar People, ſuch who have given up themſelves in the Order and Fellowſhip of the Goſpel, walking together in Love, as a holy, religious, and united Family, according to the Order and Diſcipline Chriſt hath left in his Word, having ſweet Acquaintance and Intimacy one with another.

And now to conclude with this Head, from the Whole we may infer,

I. That God's Church is moſt dear and precious in his Sight, or a People that he hath moſt choice Love and Affections to, and takes great Care of.

II. That the Church of God, under the Goſpel-Diſpenſation, is not National, Parochial, *&c.*

III. That the Church of God are a People ſeparated from the World, in reſpect of the Worſhip, Traditions, and ſinful Cuſtoms thereof, *&c.* Non-conformity to the World in theſe reſpects is an indiſpenſible Duty: *Be not conformed to this World*, Rom. 12. 2. *Come out from amongſt them, and be ye ſeparated, ſaith the Lord, and touch not the unclean thing*, &c. 2 Cor. 6. 17.

IV. That the true Church of God is a Number of ſincere and godly Chriſtians, who have ſolemnly covenanted, and given up themſelves, to walk in the true Order and Fellowſhip of the Goſpel, according to the exact Rule of God's Word, amongſt whom the Word of God is truly preached, and the Sacraments are duely and in a right manner adminiſtred.

V. That God's Church hath many Enemies, and yet in deſpite of them all, ſhall abide, and the Gates of Hell ſhall never prevail againſt her: And tho for a time ſhe may be low, and under great Sufferings, yet ſhe ſhall ariſe to a great Degree of Glory in the latter Day.

THE

THE Eighth HEAD OF Metaphors, Allegories, and Similes, WITH Other Borrowed TERMS, That reſpect MEN.

I. Of Men in general.
II. Of the Godly, or good Men.
III. Of Sinners, or wicked Men.

Men compared to Earth.

Jer. 22. 9. *Hear, O Earth, Earth, Earth.*
Pſal. 33. 5. *Let all the Earth fear the Lord.*
Let all the Earth keep Silence.
Rev. 12. *But the Earth helped the Woman.*

BY *Earth* in theſe Scriptures, we are to underſtand Men dwelling upon the Earth.

Earth.

THe Earth is far from Heaven; there is a vaſt Difference between them.

Parallel.

ALl Men, whilſt they remain unconverted, or abide in a State of Nature, are ſaid to be far from God; tho not in reſpect of Place, yet in reſpect of Condition, Men being by reaſon of Sin in a State of Enmity: *Ye that ſometimes were afar off, are now made nigh by the Blood of Chriſt.* Eph. 2. 13.

II. The

Earth.	Parallel.
II. The Earth is a heavy, lumpiſh, and groſs Body.	II. So Man naturally is Earth-like, a heavy and lumpiſh Piece, being taken out of the Earth, and the Off-ſpring of red Earth: *As is the earthy, ſuch are they that are earthy.* 1 Cor. 15. 48.
III. The Earth hath its great Dependency upon the Heavens; did not the Rain from above water it, and the Sun ſhine upon it, how hard and barren would it ſoon be?	II. So Man hath all this Dependency upon God; neither the ſpiritual Man, nor the natural Man can ſubſiſt, unleſs the Heavens ſend down Bleſſings upon them. All humane, as well as divine Growth and Fruitfulneſs, comes from above.
IV. Earth turns and cleaves to Earth, as its proper Center. Tho a Piece of it may by force be lifted up, or thrown upward, yet by an innate Propenſity to deſcend, it naturally falls down again.	IV. So Man naturally cleaves to, and takes delight in earthly Things: *He that is after the Fleſh, minds the Things of the Fleſh.* He that is not born anew, born of the Spirit, but is wholly an earthly Man, the Earth is his proper Center; tho ſometimes his Heart may (in an artificial way as it were) be lifted upwards, yet down he falls again to his own Center. Rom. 8. 5.
V. What a dark Dungeon would the Earthly Globe be, did not the Heavens ſhine upon it!	V. So what a dark Dungeon is Man's Heart, and in what *Egyptian* Darkneſs would all Men and Women be involved, were it not for the Light of the God of Heaven, his Word, and bleſſed Spirit!
VI. Thoſe Things that are fed and nouriſhed by the Earth, are Earth, and (we ſee) go or return to Earth again.	VI. So the Body of Man, which is fed from the Earth, which was taken out of the Earth, (we daily ſee) goeth to the Earth again; and therefore Man may be called *Earth, Earth, Earth*; that was his Original; Earth he was, and Earth he is, and to Earth he ſhall return again. Jer. 22. 29.
VII. The Sun every Spring by its powerful Influences, cauſeth all earthly Plants and Flowers to come forth, that ſeemed dead in Winter.	VII. So the Lord Jeſus will cauſe all theſe earthly Bodies of Men to riſe up from the Dead at the laſt Day. *All that are in the Graves ſhall hear his Voice, &c.* Joh. 5. 28.

Inferences.

THis may inform Mankind of their Original, and may tend to keep them humble. Why ſhould any Mortals have ſuch high towring Thoughts of themſelves, and vaunt in Pride, and Haughtineſs of Heart, ſpotting, trimming, and decking themſelves, when, alas! their Bodies are nothing but Earth, Lumps of Earth: They dwell in Houſes of Clay, and it is but a little while ere the Worms will feed upon them. Tho now they ſeem like curious Veſſels, or refined Earth, yet in a ſhort ſpace they will be part of the groſſeſt and loathſomeſt Earth that Eyes can behold, nothing but Filth, and ſtinking Putrefaction. Job 4. 19.

'O then be not proud of your Bodies, nor of your Beauty: They who are now 'the faireſt and goodlieſt to look upon, may quickly have a broken and loathſom Skin. 'A Diſeaſe, or one Fit of Sickneſs may ſpoil all thy Beauty, deface and blemiſh thy 'excellent Feature; and if a Diſeaſe doth it not, old Age will: Time will draw 'Furrows in thy Face, and make Wrinkles in thy Brow. Strength and Beauty are 'no Matches for Time. All Things were made in Time, and Time will marr all 'Things: So long as Generation continueth, Corruption muſt. *Caryl* on Job 7. 5. p. 596, 597

'The two Externals which Man is moſt ſubject to be proud of, are Beauty and 'Apparel. Cloaths are a Flag of Vanity, and Pride ſits upon the Skirts. But re'member, how fine ſoever your Cloathing is this day, God can put you on another 'Suit before to morrow: He can put you on ſuch Cloathing, as you ſhall have little 'cauſe to be proud of; He can make you wear Worms, and Clods of Duſt.

'And

'And if we (ſaith he) conſider it, we have little reaſon to be proud of Cloaths, 'for if we follow the beſt of them to their Original, they will be found to be but a 'Cloathing of Worms, and Clods of Duſt.

'What are Silks, Sattens, and Velvets, but the Iſſue of Worms? And what is 'your Gold and Silver, what your Pearls and precious Stones? Are they any thing, '(if you will reſolve them into their Principle) but Clods of Earth? They are in-'deed better concocted by the Heat of the Sun, refined and poliſhed by the Art of 'Man; but if you ſearch their Pedigree, they are but Clods of Duſt, &c. And if 'you be proud of ſuch Cloathing, God can cloath you with Worms, not only of un-'refined and unpoliſhed, but of putrified and filthy Duſt.

Man compared to a Worm.

Job 25. 6. *How much leſs Man that is a Worm, and the Son of Man; a Worm!*

A Worm is one of the meaneſt Creatures, and the Word that is here uſed (רמה *Vermis parvus, aut Caſeo naſcens*) ſignifieth properly and chiefly thoſe Worms that breed in Fleſh, or Cheeſe, or any other kind of Food when it is corrupted. The Word is uſed, *Exod.* 16. 24. where it is ſaid, The Manna that was reſerved contrary to the Command of God, bred Worms; ſuch a Worm is Man.

God is ſo excellent and glorious, that nothing can be found out, that can ſet forth or illuſtrate his incomparable Being and Greatneſs: *To whom ſhall we liken him!* So there is nothing ſo low and baſe, but Man in his fallen State is compared to it; he is compared to Earth, Duſt, the Graſs of the Field, to a Lie, to Vanity it ſelf, and here to a Worm.

Metaphor.	Parallel.
A Worm hath its Original from the Earth.	So Man is Earth, as we ſhewed before; his Original is from thence.
II. A Worm liveth upon the Earth, and there it loves to be, and make its Abode.	III. So Man in his natural State liveth upon the Earth, and the things thereof; he panteth after the Duſt of the Earth; his Mind, Love, and whole Deſire is after earthly things. Amos 2. 7.
III. A Worm is a Creature of little Worth, and hath no Beauty in it; what is more contemptible than a Worm!	III. So Man in his fallen State is of no Worth, he hath made himſelf as light and empty as Vanity. He was once of great Worth in God's eſteem, whilſt he retained his Uprightneſs; but now naturally there is no Excellency in him, his Beauty is gone, he is but a Lump of Sin and Pollution, contemptible as a Worm.
IV. A Worm is a Creature that lies obnoxious to great Danger; every Foot is ready to cruſh it.	IV. So Man is open to manifold Dangers from Sin, Satan, and the World; many ways he is expoſed to Ruine, and to be undone for ever.
V. A ſmall thing may ſpoil, kill, and deſtroy a Worm.	V. So a ſmall thing may deſtroy and ruine Man. Firſt, a little thing may take away his natural Life; a Bit of Bread hath choaked ſome Men; a Tile from a Houſe may beat out his Brains; a Spider, and other ſmall Creatures, may preſently deſtroy him. What is Man's Life! how ſmall a thing will ſtop his Breath! And then, ſecondly, a ſmall thing (as it may ſeem in his Sight) may deſtroy his Soul: A laſcivious Luſt, a wanton Look upon a Woman, Jeſting, and idle Words, nay, the leaſt Sin, without Repentance, will damn him for ever. But remember this, no Sin is ſmall or little in it ſelf, tho there be more Venom in ſome Sins, than in ſome others. The leaſt Sin is a Breach of the holy Law of God, and the leaſt Breach thereof layeth a Soul under the Curſe of it. Alſo Chriſt's Blood was ſhed to ſave us from leſſer Sins, as well as from the greater. Mat. 5. 28.

VI. A

Metaphor.

VI. A Worm is a Creature that is not able to make reſiſtance, that way to deliver it ſelf from its Enemy.

Parallel.

VI. So what Reſiſtance is a Man able to make (in himſelf) againſt Satan? Is he not as a Worm in the ſight of that cruel Enemy, if God let him but once out againſt him? Beſides, God is an Adverſary to him, whilſt he remains in an unconverted State; and what Reſiſtance can he make againſt the Almighty? There is a far greater Diſproportion between God and us, than there is between us and a Worm. Pſal. 7. 11. Mat. 5. 25.

VII. A Worm is a Creature that is a Prey to the Fowls of Heaven; they (you know) commonly feed upon them, and catch them up at every Turn.

VII. So Men are a Prey to Satan, and evil Spirits, who are called *Fowls of Heaven.* How often doth the Devil ſeize upon Sinners, and carry them captive at his Will? Mat. 13. 4, 19.

VIII. Worms, when they find the Ground to ſhake by Mens treading upon it, many times make haſte into their Holes, and thereby ſave themſelves.

VIII. So ſome poor Sinners, when they find their earthly Tabernacles begin to ſhake, by Sickneſs, or ſome approaching Judgment, make haſte (their Conſciences being thereby awakened by the Lord) to get into that Place of Security God hath provided for them, *viz.* the Rock *Chriſt*, who is called an Hiding-Place. Iſa. 32. 2.

IX. There are many Sorts of Worms.

1. Some great, and ſome ſmall Ones; and yet all are but Worms.

IX. So there are many Sorts of Men, [Worms.]

1. So there are ſome great Men, mighty Ones of the Earth, as Kings, *&c.* and ſome ſmall or poor Men; but yet all are but Worms, weak and contemptible Creatures in God's ſight. *David* called himſelf a Worm: *I am a Worm, and no Man*, &c. Pſal. 22. 6.

2. There are ſome Dunghil-Worms, who love to abide or live in Dung and Muck of the Earth.

2. So there are ſome Men, (whom we commonly call *Muck-worms*) who delight in nothing more than in the Dung or Filth of the Earth or Muck of this World; their Hearts and Hands are always in the Earth. Take them out of this Filth, and they are as dead Men; and let them alone, and you ſhall preſently ſee them craul to their old Delights. Nothing but the World is in their Mouths; they wallow in their filthy Luſts, and Earthly-mindedneſs, as the Swine tumbles in the Mire.

III. There are ſome Worms very loathſom, ſuch as breed in rotten putrified Fleſh, which are called Carrion-Worms.

3. Such a Worm is a wicked Man, a Vermine, a Worm, that breeds in Corruption, as it were, a loathſom Creature in God's Sight. *See the Head of the Metaphor.*

4. There are ſome Worms that deceive the Eye, ſeeming to be what they are not. Many have thought they had ſeen Fire in the Night, when they have caſt their Eye upon them in the place where they have lain. Theſe are called Glow-worms. *R. W.* tells us a Story of a Parſon, that in the Night (being drunk) caſting his Eye upon one of theſe Worms, having his Pipe of Tobacco filled, went bodily towards it, crying out, *Fire, I hope; Fire, I hope.* When the Light comes, theſe appear to all to be but Worms.

4. There are ſome Men who deceive their Neighbours: They take them to be holy and good Men, precious Saints of God, and yet are greatly miſtaken in them, they being no better than painted Sepulchers, meer Hypocrites; and notwithſtanding their outward Shew of Holineſs and Sanctity, are but Earth-Worms, having the World, *viz.* external Advantage, or vain Glory, in their Eye, as the great Thing they aim at in their Profeſſion; and in the Day of Chriſt, they will appear to be what in truth they are.

5. There

Metaphor.

5. There are ſome very hurtful Worms, who ſpoil Trees, Flowers, and the Fruits of the Earth: Such are the Palmer-Worm, the Caterpillar, and the Canker-Worm: Which Sort of hurtful Vermin God hath often brought upon a People and Nation, as a Puniſhment of their Sins.

See Joel 1. 4. Amos 4. 9.

Parallel.

5. So there are ſome Men, who, like to theſe Worms, are of a very hurtful Nature, and endeavour to ſpoil Chriſt's ſpiritual Trees, Flowers, and precious Fruit, *&c.* They are called *Locuſts* or *Caterpillars* by the Holy-Ghoſt; they are ſaid to come out of the Bottomleſs Pit: *And to them was given Power, as the Scorpions of the Earth have Power*, &c. 'By 'theſe Locuſts are meant, (as *Franciſcus Claudius*, a Carmelite Fryar, and others expound the Place, as is noted by Mr. *Wilſon*) 'thoſe great Swarms of Popiſh Prieſts, 'Friars, Monks, Cardinals, even the whole Popiſh Hierarchy, and Pontificial Clergy. 'Theſe are fitly likened unto Locuſts, which are a little vile Vermine, ſpringing (as 'ſome ſay) out of Smoke, *&c.* And truly this is made too evident of that Sort of Men this day in *England*, and other Nations of *Europe*. Never were a more deſtructive Generation of vile Vermine in the World; none make, or threaten to make greater Spoil of Chriſt's Vineyard, and precious Fruit-Trees, than they. And in that they are let in upon us, we may plainly read God's Diſpleaſure againſt us thereby; and nothing but unfeigned Repentance and Reformation will doubtleſs free this poor Nation from them, for at this very time we are ſadly plagued and peſtered with them. *See God an Husbandman.*

Rev. 9. 3.

6. There are alſo ſome profitable Worms, who are very laborious, and cloath the World with Silk; and they are called Silk-Worms.

6. This Sort of Worms reſemble the laborious and faithful Miniſters of Chriſt, who ſpend themſelves in Preaching, and in divine Prayer and Meditation, that ſo they may enrich Mens Souls with Grace and true Vertue. Theſe, as Inſtruments in God's Hand, may be ſaid to cloath Men and Women with Silk, or gloriouſly adorn their better Part, tho hereby, through Zeal and faithful Induſtry for God's Glory, they waſte and conſume their own Carcaſes, ſpending, and being ſpent, as the Apoſtle ſpeaks.

X. The Houſe or Place of divers Worms is the Earth; they lie hid in the Ground.

X. So Man, who is a Worm, muſt take up his Place for a ſhort time in the Earth: *The Grave is my Houſe*, ſaith *Job*, *the Place appointed for all Living*. This Worm muſt go to his Fellows, to the Worms.

Job 17. 13

Inferences.

BY this we may ſee what a poor thing Man is: The mighty Ones of the Earth, who boaſt of great Matters, are but Worms. And if Man be but a Worm, why doth he ſwell above the Clouds, as if he would make his Neſt among the Stars, when as he muſt ſhortly fall among the Clods, and be eaten of Worms?

2. Take heed of having Mens Perſons in Admiration; it is a vain thing to give flattering Titles to others. As it becomes us not to reproach or vilify any Man, tho all Men are but as Worms; ſo it is a God-provoking Evil, to flatter Men thereby, creating high thoughts in them of themſelves; as ſome once ſerved *Herod*, crying out, *It is the Voice of a God, and not of a Man!* But the Almighty, to ſhew how much he abhorred ſuch as gave not him the Glory, made them know he was but a Worm; and therefore the Angel of the Lord ſmote him, and he was eaten up of Worms.

Acts 12. 22.

3. Be not envious at others, tho more rich and honourable than thee. The greateſt of Men are but Worms: and tho ſome ſparkle and ſhine in outward Glory and Splendor, and ſeem to excell every way, yet they may be but like Glow-worms; 'tis but for a Night they ſeem like Stars, in the Morning they will appear like others.

4. Let us learn from hence not to overvalue our ſelves, nor our Lives: What is the Life of a Worm!

5. What Fools are the Wicked of the Earth, to muſter up their Force againſt God's People! Whom do they come out againſt? It is but againſt a Worm. Could they prevail, what Honour would they gain by it? Is it ſo great a matter to deſtroy a Worm? for ſo *Jacob* in his low Eſtate is called: *Fear not, thou Worm* Jacob. But let them know, this Worm hath a mighty God to take its part: *I will help thee, &c.* Why ſhould Worms ſeek to deſtroy one another?

Iſa. 41. 14.

6. Laſtly; What cauſe is there (theſe things conſidered) to admire, that the glorious God of Heaven and Earth ſhould be mindful of a Worm, nay, to ſet his Heart upon him, and give his Son to die for him; and to take ſuch a poor and contemptible thing as Man into Union and Communion with himſelf!

Job 7. 17.

Man compared to a Flower.

Job 14. *He cometh up like a Flower, and is cut down.*
Iſa. 40. 6. *All Fleſh is Graſs, and all the Goodneſs thereof as the Flower of the Field.*

A Man in his beſt Eſtate, and in every Eſtate, is altogether Vanity; ſo he is in his beſt Days, and in all his Days, but a Flower, or may be compared to a Flower. *Caryl.*

Metaphor.

A Flower hath a Root, from whence it grows and ſprings up.

II. A Flower ſprings up out of the Earth ſuddenly, and at firſt is but a tender Bud, freſh and flouriſhing.

III. A Flower hath but a little time of continuance; tho ſome abide longer than others, yet moſt Flowers laſt not long.

IV. There are divers Sorts of Flowers; ſome fair to look upon, very lovely to the Eye, but of an ill Savour.

V. There are ſome other Flowers that are not beautiful to the Sight, whoſe Nature and Virtue is moſt excellent.

VI. Great Care is taken of ſome choice and rare Flowers; they are prized at a high rate by ſuch as own them, and know their Worth.

VII. Some

Parallel.

SO all Men have one common Root, from whence they ſpring up, *viz.* the firſt *Adam.*

II. So Man ſprings up like a Flower, and at firſt is like a tender Bud, freſh and flouriſhing.

III. So Man that is born of a Woman is but of few Days, his Time is but ſhort upon the Earth; tho ſome continue longer than others, yet generally their Days on the Earth are but few, in a comparative Sence. Job 14. 1.

IV. So there are divers Sorts of Men and Women; ſome very fair and amiable to the outward Sight, but of an ill and ſtinking Savour in their Lives and Converſations, in the Noſtrils of God and all good Men, having no Grace, and are beſides of a perverſe and crooked Nature.

V. So there are ſome Men and Women, who tho they are not lovely and beautiful to carnal Eyes, yet are of moſt ſweet and gracious Diſpoſitions, and whoſe Worth and Excellency is exceeding great. Pſal. 45.

VI. So the Saints, who are choice Flowers in God's Eſteem, are greatly cared for; He eſteems them above what Men eſteem of their choiceſt Flowers; they are his Jewels, and prized by him as his chiefeſt Treaſure; of them he hath ſaid, *the World was not worthy.* Heb. 11.

VII. So

Metaphor.

VII. Some Flowers greatly magnify the Wiſdom of their Creator, there being many great Rarities to be ſeen in them.

Parallel

VII. So the Wiſdom of God appears in the Creation of Man. He is a curious Piece of God's Workmanſhip, in his firſt Make, in reſpect of his Body, but more eſpecially touching his Soul. But the greateſt Rarity that appears in this Flower, ſhines forth in his ſecond Creation, in his being new made or tranſplanted into Chriſt Jeſus, whereby he is adorned with all thoſe moſt tranſcendent and incomparable Gifts and Graces of the Holy Spirit.

VIII. The rareſt Flowers grow in Gardens; what is a Field-Flower to ſome of theſe?

VIII. So the beſt and moſt choice ſpiritual Flowers grow in God's Garden, (the Church.) What are thoſe ſinful Ones, who grow in the Field of the World, to ſome of theſe?

IX. A Flower is moſt beautiful, when it is fully ripe.

IX. So Chriſt's choice Flowers, his precious Saints, are moſt lovely and amiable, when they are fully ripe for Heaven.

X. The Owner of Flowers knows the beſt Time to crop them; and who ſhall be offended at him, when he takes to himſelf this or that Flower out of his Garden? He may do what he pleaſeth with his own.

X. So God knows the beſt Time to crop off, or take away by Death this and that precious Flower. Sometimes he cuts them down, before others think they are half ripe; but God knows better than we. He never pulls, nor takes any of his Saints unto himſelf, till he ſeeth they are fit to die. And who ſhall be offended at him in what he doth? tho he take ſuch out of the Garden, that we would fain have grow ſtill there, becauſe they are ſuch a ſweet Ornament to it; but may not God do what he pleaſeth with his own?

XI. Some Flowers are gone on a ſudden. Naturaliſts tell us of a Flower that laſteth but one Day; and I have read of others, that fade in the very Budding.

XII. Some Flowers have Seed in them, which if ſown will produce a Flower again the next Spring.

XI. So ſome die as ſoon almoſt as they are born; they are taken away, and fade in the very Bud. Alſo ſome Chriſtians God crops off, and receives to himſelf, as ſoon as they are born again; they come up, and are preſently cut down, *&c.*

XII. So Man, tho he wither away, and die, yet his Body is laid but like a Seed in the Earth; at Spring, *viz.* in the Reſurrection-day, he ſhall ariſe again. Every Seed ſhall have his own Body; it ſhall not be another, but the ſame Body ſhall ariſe from the Dead: *My dead Body ſhall ariſe*, &c. *There ſhall be a Reſurrection both of the Juſt and Unjuſt.* 1 Cor. 15. 38. Iſa. 26. 19. Act. 24. 5.

Inferences.

WHat a fading thing is Man! Let every one from hence learn to make ready to die. Happy are they who are fit and prepared for it; for Man in his Beauty and chief Flouriſhing is near unto withering.

2. How fading and tranſient is all our Glory!

3. What Fools are Mortals to value themſelves ſo high!

4. How vain a thing is it alſo to ſet our Hearts inordinately upon our deareſt Friends! There is mention made of the coming up of this Flower, and of its cutting down, but nothing of its growing. Alas! its ſtanding is ſo ſmall a time, it is not taken notice of; we are born to die, and we die as ſoon as we are born.

Saints compared to Babes.

II Pet. 2. 1, 2. *As new-born Babes, deſire the ſincere Milk of the Word, that ye may grow thereby.*

Simile.

A Babe is begotten. *Abraham* begat *Iſaac. Hearken to thy Father that begat thee.*

II. A Babe hath not only a Father, but alſo a Mother.

III. A Babe partakes of the ſame Nature of its Parents: *That which* John 3.6. *is born of the Fleſh, is Fleſh.*

IV. A Babe is formed, by the mighty Power of God, in the Womb.

V. A Babe is born, or brought forth into the World.

VI. A Babe hath all the Parts and Lineaments of a Man, if it be a perfect Birth.

VII. A Babe, when born, is obſerved to come into the World crying.

VIII. A Babe new-born deſires the Milk of its Mothers Breaſt.

IX. Babes are harmleſs, free from Malice.

X. A Babe, when firſt born, if not diſeaſed, is obſerved to grow much in a little time; its Growth is then more viſible than afterwards.

XI. A Babe needs much tending, muſt be carefully look'd after, or it may ſuffer much. It is carried in the

Parallel.

A Babe in Chriſt is begotten by the Word and Spirit of God: *Of his own Will begat he us, by the Word of Truth, not of corruptible Seed, but of incorruptible, by the Word of God, that liveth and abideth for ever.* Jam. 1.18.

II. A Saint hath not only God for his Father, but the Church for his Mother. Jeruſalem, *that is above, is the Mother of us all.* Gal. 4.26.

III. A Babe in Chriſt partakes of Chriſt's ſpiritual Nature: *That which is born of the Spirit, is Spirit, or ſpiritual.* John 3.6.

IV. A Saint is formed or created by the mighty Power of *Chriſt*, and by the Spirit: *We are his Workmanſhip, created in Chriſt Jeſus to good Works.* Eph. 2.10.

V. A Saint is born of God: *And of* Pſal. 87.5. Zion *it ſhall be ſaid, this and that Man was born in her.* Miniſters are ſaid to travail, to bring forth Children to Chriſt.

VI. A Babe in Chriſt hath all the Eſſentials of a true Chriſtian; he hath all the Parts and Lineaments of a new Creature. There is a Formation, or a gracious Work in every Faculty, a partaking of every Grace, tho at firſt forming not come to full Growth and Perfection.

VII. A Babe in Chriſt, when firſt born again, or ſpiritually brought forth, cries to God, is much in Prayer; God hath no Children that are born dumb. *Behold,* Acts 9. *he prayeth*; which was a clear Demonſtration that he was born again, or a new Creature.

VIII. A Babe in Chriſt deſires the ſincere Milk of the Word, *viz.* the ſweet, ſaving, and comfortable Doctrine of the Goſpel.

IX. Babes in Chriſt are or ſhould be harmleſs, concerning Malice, as Children.

X. A Babe in Chriſt, or a true Chriſtian, when firſt converted, if not ſpiritually diſtempered, grows much. We read of ſome of the Saints, who ſoon after they received the Word of Truth, grew exceedingly, tho afterwards a Saints Growth in Grace is not ſo viſible.

XI. Babes in Chriſt need alſo much ſpiritual Tendence, and looking after. Chriſt, as well as his Church and Miniſters, takes

Simile	Parallel.
the Arms, dandled upon the Knees, and laid in the Boſom, and hath many a Kiſs from the Father and Mother.	takes much care of them: *He carrieth theſe in his Arms, and layeth them in his Boſom.* They have many a gracious Kiſs of Chriſt's Mouth, or Promiſe of his Word, whereby he ſeals up his Love to them. Iſa. 40. 10, 11.
XII. Babes, after they are grown up, are taught to ſpeak plain, not to chatter and cry only, but to talk and ſpeak intelligibly, and alſo to go.	XII. A Babe in Chriſt is taught by Chriſt alſo to pray, and ſpeak in Prayer more plainly, or to expreſs it ſelf, and make known its Wants more intelligibly, and alſo how to go and walk in the Ways of God's Commandments: *I taught* Ephraim *to go, taking him by the hand.* Hoſ. 11. 3.
XIII. Babes are weak in Knowledg and Underſtanding: *When I was a Child, I thought as a Child, I underſtood as a Child.* 1 Cor. 13. From hence they many times are froward, peeviſh, and ſoon take diſtaſte; ſmall things will offend them.	XIII. A Babe in Chriſt is uſually weak in ſpiritual Underſtanding, or in the Myſteries of the Goſpel, and from hence are very ſubject alſo to be offended with this thing, and that thing, which ſtrong Chriſtians can bear. Many of the young Diſciples in the Primitive Time, were offended at thoſe that did eat Meat, *&c.*
XIV. A Babe, after it is grown up, doth not expect that its Father or Mother ſhould dandle it upon their Knees, or ſeem viſibly to ſhew that Love to it as at firſt, when it was very young.	XIV. So Chriſtians, when they are grown to ſome degree of Ripeneſs in Underſtanding, ſhould not expect to be always dandled upon the Knee of Promiſes, or lie in the Arms and Boſom of Chriſt; I mean, have ſuch viſible Expreſſions or Manifeſtations of his Love, knowing they are his Children, and in his Covenant; in his Family, and under his Care, Eye, and gracious Proviſion and Protection.
XV. A ſweet Babe, one that is very quiet, and good-conditioned, is greatly delighted in, and wonderfully beloved by its Parents; when others, tho their Parents cannot but have Parental Affection to them, yet have not ſo great a Love, as to him or her that is ſo pleaſant in their Eye.	XV. So a young Chriſtian, that is of a humble, ſweet, and contented Diſpoſition, not croſs and froward under the Hand and Providence of God, but takes all patiently, is mightily prized and beloved by Jeſus Chriſt. *Is not* Ephraim *my dear Son? Is he not a pleaſant Child?* &c. How did Chriſt delight in *John*, that ſweet and precious Diſciple!
XVI. Children need good and careful Education, to be kept under good Diſcipline, and have good Inſtruction: *Train up a Child when he is young, in the Way wherein he ſhould go, and when he is old, he will not depart from it.*	XVI. Young Chriſtians need alſo good Inſtruction, many things they are to learn, that they may wiſely behave themſelves in the Houſe and Family of God. They muſt more eſpecially be taught the good Diſcipline of God's Church, that they may know how they ought to go in and out before one another. See *Dear Children.*
XVII. Some Babes or young Children, if their Parents do not give them what they would have, of this or that, preſently throw away what they have, and are angry, and think they do not love them.	XVII. So ſome young Chriſtians, becauſe God doth not give them ſuch large Knowledg and Experience of Himſelf, and other good Things of the Spirit, they ſlight all God hath been pleaſed to beſtow upon them, and conclude God doth not love them.
XVIII. Babes for theſe and other Faults often feel the Rod.	XVIII. So Chriſtians are oft-times under the Rod of God for their Faults.

Saints compared to Children.

Rom. 8. 17. *If Children, then Heirs*, &c.
Gal. 3. 16. *For ye all are the Children of God, by Faith, in Christ Jesus.*
Eph. 5. 1. *Be ye Followers of God, as dear Children.*

SAints are God's dear Children, not only Children, but dear Children. *Dear Children* hath reference to two things: 1. To that high Esteem their Parents have of them; 2. To that gracious and sweet Disposition such Children are of.

Children.

CHildren are begotten of their Parents, and brought forth into this World.

II. Children partake of the Nature of their Parents, even of their very Flesh and Bone.

III. Children are called after the Names of their Parents.

IV. Children are not in every thing alike, in Stature, Quality, and Condition. Some are gentle, dutiful, and humble, and have a clearer Sight, and more perfect Knowledg than others, yet ought to love one another.

V. Children do not grow alike. Some thrive better upon hard Fare, than others do, who feed upon more choice and delicate Food every day.

Parallel.

THe Saints are begotten of God: *Of his own Will begat he them. Every one that loveth him that begat, loveth him also that is begotten of him.* They are also brought forth by him into a State of Grace. 1 John 5.1

II. The Saints, by their being begotten of God, through Faith, In a mystical sort, are Partakers of the Divine Nature: *That which is born of the Spirit, is Spirit.* 2 Pet. 1.4.

III. So the Saints are called after God's Name, *Holy, Heavenly, Godly*, &c. *Christians*, from *Christ*; *Spiritnal*, from the *Spirit*.

IV. So the Saints of God are not in every thing alike; tho all have Grace, yet not a like measure of it; so tho all see, yet all have not the same degree of Sight and Knowledg in Divine Things. From hence it is that there are so many Differences amongst the Godly; but since they are all God's Children, it behoveth them to see that they love one another.

V. So some of the Saints thrive, and grow faster in Grace, and in the Knowledg of our Lord and Saviour Jesus Christ, (who sit under the Ministry of such Men, whose Preaching is accounted by some but as brown Bread) than others, who are daily fed with the delicate Food of the most acute and elegant Preacher.

Dear Children.

I. A dear Child, one that the Father esteems so, is teachable, ready to learn what he is taught; he will give his Mind to it, is very flexible.

I. So a dear Child of God is very flexible and yielding to the Teachings of God. If God hath any thing for *Abraham* to do, he cries, *Here am I.* They are like holy *Job*, *What I know not, teach thou me.*

II. A

II. So

Children.	Parallel.
II. A dear Child is *humble and meek*, not *proud*, *ſtubborn*, or *ſelf-conceited*.	II. So a dear Child of God is little in his own Eyes. How humbly did *Abraham* expreſs himſelf to God! *I who am but Duſt and Aſhes*, &c. and *Job*, *I abhor my ſelf*. *David* cries out, *I am a Worm, and no Man*. And the holy Apoſtles eſteemed themſelves as nothing: *Who then is* Paul, *and who is* Apollo? *Unto me who am the leaſt of all Saints*, &c. *I am nothing*, &c. Gen. 18. 27. Pſal. 22. 6. 1 Cor. 3. 5.
III. A dear Child greatly loves his Father. Many Inſtances may be given of this, both from Scripture and Hiſtory.	III. So a dear Child of God dearly loves his heavenly Father, he loves him with all his Soul, with all his Heart, and with all his Strength, loves him ſincerely.
IV. A dear Child doth not only love his Father, but alſo his Mother. and is grieved when ſhe is in diſtreſs.	IV. So a dear Child of God doth not only love God, who is his Father, but alſo dearly loves the Church, who is his Mother. Thus did *David*, that precious Child and Servant of God: *If I forget thee, O* Jeruſalem, *let my Right-hand forget her Cunning*; *if I I do not remember thee, let my Tongue cleave to the Roof of my Mouth*; *if I prefer not* Jeruſalem *above my chief Joy*. How greatly was the Prophet *Jeremiah* troubled for poor *Zion*, when he cried out, *My Bowels, my Bowels!* The Church lay near his Heart, he laments like a poor Child, for the Miſery of his Mother that bare him. Pſal. 137. 5, 6. Jer. 4. 19.
VI. A dear Child is very obedient to his Parents, will do whatſoever is right, which either Father or Mother doth require.	V. So a dear Child of God is in all things obedient to God's Commands, as is recorded concerning *Zacharias* and *Elizabeth*, and many others: They endeavour to behave themſelves as obedient Children in all reſpects, will not baulk one of God's holy Precepts: *Then ſhall I not be aſhamed*, ſaith *David*, *when I have reſpect to all thy Commandments*. And as they are obedient to God their Father, ſo likewiſe to the Church their Mother. As it is a horrid Evil to rebell againſt God, ſo ſuch will be left inexcuſable who ſlight the Church. Whatever ſhe requires, that is agreeable to God's Word, muſt be carefully obeyed; and ſuch as err herein, as diſorderly Perſons, ought to be proceeded againſt. See *Mother*. Pſal. 119.
VI. A dear Child in all things ſtrives to pleaſe his Father, ſeeking his Approbation, whether at home or abroad, preſent or abſent.	VI. So a dear Child of God ſtrives in all things (like our Saviour) to pleaſe his heavenly Farher: *Wherefore we labour, that whether preſent or abſent, we may be accepted of him, — Walking in all well-pleaſing*, &c. 2 Cor. 5. 9. Col. 1. 10.
VII. A dear Child loves Peace, and cannot endure Quarrelling and Diſcord in his Father's Houſe.	VII. A dear Child of God greatly delights in, and loves Peace and Union amongſt his Brethren; and he hates Diſcord and Quarrelling in the Church. *Bleſſed are the Peace-makers for they ſhall be called the Children of God. Behold*, ſaith David, *how good and pleaſant it is for Brethren to dwell together in Unity! Endeavouring to keep the Unity of the Spirit, in the Bond of Peace.* Mat. 5. 9. Pſal. 133. 1 Eph. 4. 3.
VIII. A dear Child is very tender of his Father's Honour, and is much troubled to hear any ſpeak againſt him, or any way reproach him.	VIII. So a dear Child of God is ſorely troubled, to hear the ſacred Name of God reproached and blaſphemed, and his holy Laws contemned. *Rivers of Waters run down mine Eyes, becauſe Men keep not thy Law*. How much were *Moſes* and *Joſhua* concerned for the Honour of God's holy Name! Pſal. 119. 136. Joſh. 7. 9.
IX. A dear Child is greatly grieved, when his Father is offended with him, and will endeavour to obtain his Favour again.	IX. So a dear Child of God is grieved, when he hath diſpleaſed his heavenly Father: *Thou hideſt thy Face, and I was troubled*. How did *David* mourn for his Sin, and ſtrive to obtain the Love and Favour of God again: *Againſt thee, thee only have I ſinned, and done this Evil in thy Sight*, &c. Pſal. 51. 4.

Metaphor.	Parallel.
X. A dear Child will not be at undue Times out of his Father's Houſe, but make up his Place there, eſpecially when he knows his Father and Mother call for him, and require his Preſence.	X. So a precious Saint of God will not be abſent from the Church, or heavenly Family, at any time when his Preſence is expected there, if it be poſſible, eſpecially when God calls his People to Prayer and Humiliation, or when ſacred Ordinances are adminiſtred, or any Work is to be done, which eminently tends to the Glory of God, and the Churches Good.
XI. A dear Child deſireth rather to dwell in his Father's Houſe, than in any other place whatſoever.	XI. So a dear Child of God had *rather be a Door-keeper in the Houſe of God, than to dwell in the Tents of Wickedneſs. One thing have I deſired of the Lord, and that will I ſeek after, that I may dwell in the Houſe of the Lord all the days of my Life*, &c. Pſal. 27. 4.
XII. A dear Child will ſtrive to imitate his Father, and walk in his Steps, in all things that are juſt and right. Thus *Solomon* was exhorted to follow the good Example of his Father *David*.	XII. So a dear Saint takes care to follow God: *Be ye Followers of God, as dear Children. Be ye holy, for I am holy:* That is the Precept, and a ſincere Soul labours ſo to be; it is his great deſire to be like God and Chriſt as near as he can. *Be ye Followers of me, as I am of Chriſt Jeſus.* Eph. 5. 1.

1. A Saint ſtrives to follow God and Chriſt in Love: *We are taught of God to love one another.*

2. In Humility. What a Pattern hath God in Chriſt laid before us herein! *Learn of me*, ſaith our Saviour, *for I am meek and lowly in Heart*, &c. *Let the ſame Mind be in you, which was alſo in Chriſt Jeſus.* Mat. 11. 28. Phil. 2. 5, 6.

3. In being merciful and kind to all. *Be ye merciful, as your Father that is in Heaven is merciful.* Mat. 5. 45. 48.

3. In hating and abominating that which is evil. God loaths Sin, and ſo doth every ſincere Chriſtian.

5. In Forgiveneſs; they ſtrive to be like God in this. He is ready to pardon, forgive, and forget Injuries done to him, and ſo ought his Children. *And be ye kind one to another, and tender-hearted, forgiving one another, as God for Chriſt's ſake hath forgiven you.* God forgiveth freely, univerſally, and for ever; ſo muſt they. Eph. 4. 34.

Inferences.

LAbour to follow God, as dear Children, 1. Sincerely, not in Hypocriſy, not for Loaves. 2. Speedily; do not defer it: *I made haſte*, ſaith *David*, &c. 3. In whatſoever he commands you. 4. Diligently. 5. Follow him through all Difficulties and Hardſhips, as *Caleb* did, *&c.* and as *Ruth* followed *Naomi.* 6. Follow him humbly. 7. Follow him joyfully. 8. Follow him, when others leave him. 9. Follow him conſtantly, even to the end. 10. And laſtly, follow none but him; forſake all thoſe that would lead you aſtray. Chriſt's Sheep will not follow Strangers; they will follow God, and not *Baal.*

II. From hence every one may perceive, whether they are God's Children, yea or no.

III. This ſhews alſo what great Dignity God hath conferred upon Believers. *Behold what manner of Love is this God hath beſtowed upon us, that we ſhould be called the Sons of God.* If *David* thought it no ſmall thing to be Son in Law to an earthly King, what an Honour hath God conferred on us! 1 Joh. 3. 1, 2.

IV. Saints may from hence read their Privileges: *If Children, then Heirs, Heirs of God, and Joynt-Heirs with Chriſt.* Rom. 8.

Saints compared to Heirs.

Rom. 8. 17. *If Children, then Heirs*, &c.
Rev. 21. 7, *He that overcometh, ſhall be Heir of all things.*

Note, The Saints of God are Heirs, Heirs of God, Heirs of all things, *&c.*

Heirs.

THe Firſt-born had a Princely Power and Dominion over their Brethren, who bowed down before them; they were next their Fathers in Honour.

II. The Firſt-born were Prieſts in their Father's Family, till the *Levites* came in.

III. The Firſt-born had the Inheritance; the reſt had but a Piece of Money. And to this day we ſee, that Men uſe to make their Inheritance over to the Firſt-born; and beſides the Inheritance, they had a double Portion of Goods.

IV. An Heir ſometimes ſtays a great while, before he comes to the full Poſſeſſion of the Inheritance; and until then he is under Tutors and Governors, and differeth but little from a Servant.

V. The Firſt-born had a peculiar Sort of Apparel, whereby they were diſtinguiſhed from others; ſuch was *Eſau*'s goodly Raiment which *Rachel* put upon *Jacob*.

VI. The Firſt-Born had the Bleſſing annexed to them, and (unleſs they were ſupplanted, as *Eſau* was by *Jacob*) they were bleſt of their Father, eſpecially when their Fathers were at the point of Death.

Parallel.

THe Saints are made Kings to God, are called Kings and Princes: *A King ſhall reign in Righteouſneſs, and Princes ſhall decree Judgment.* They ſhall have Dominion over the Mighty of the Earth, in their Day. They are next to Chriſt in Honour, and ſhall ſit upon the Throne with him. Iſa. 32. 1. Rev. 3. 21.

II. The Saints are Prieſts as well as Kings to God: *He hath made us Kings and Prieſts*, &c. They are called an *holy Prieſthood, to offer up a holy and acceptable Sacrifice unto God.* Rev. 1. 6. 1 Pet. 2. 5.

III. The Saints have the eternal Inheritance made over to them; the World hath but a ſmall Allowance, for all they have amounts to no more than Vanity. God giveth himſelf, and all he hath, to Believers; they have a double Portion, an Hundred-fold in this Life, and in the World to come Life everlaſting.

IV. The Saints patiently wait a while, (being under Age) before they come to the full Poſſeſſion of the Inheritance purchaſed for them by Chriſt; and until they come to full Age, they are under Tutors and Governors, who deal hardly with them, and they ſeem not to differ from Servants.

V. The Saints are cloathed with a goodly Raiment, *viz.* the Righteouſneſs of Chriſt: Holineſs is the Saints Livery, whereby they are diſtinguiſhed from the reſt of the World.

VI. The Saints are the Bleſſed of the Lord; none can take either Birth-right or Bleſſing away from them; they are bleſſed, and ſhall be bleſſed. The Lord Jeſus bleſſed them at his Departure, and that Bleſſing ſhall never depart from them.

Heirs.

AMong Men, all a Man's Children are not Heirs, nor can they fully poſſeſs the ſame Eſtate entirely to themſelves, as if but one had it.

Diſparity.

BUt all the Saints are Heirs together, they are all Joynt-heirs, and yet every one hath all to himſelf: They have all one and the ſame Father, one and the ſame Chriſt, one and the ſame Spirit,

Heirs. Disparity.

the same Apparel, the same Grace; all one Faith, Hope, &c. all the same Promises, same Attendance, *viz.* the holy Angels; the same Crown, Kingdom, and Eternal Inheritance.

II. Heirs among Men have but a small Inheritance. What is all this World? *Luther* called all the *Turkish* Empire, but a Crust God casts to a Dog.

II. But the Saints are Heirs of all Things, Heirs of Heaven and Earth too, *Heirs of God.* And what is there more? what can a Man ask, or desire to have? would he have more than all?

III. An Heir among Men is often deprived, by Force or Craft of his Title, and turned out of all.

III. But the Saints cannot by Force or Fraud be deprived of their Title to Eternal Life. That it may be sure and firm to them, it is made over to them by the Oath of God. *See* Light *in the First Volume.*

Saints compared to Eagles.

Isa. 40. 31. *But they that wait upon the Lord shall renew their Strength, they shall mount up with Wings as Eagles.*

Psal. 103. 5. *Who satisfieth thy Mouth with good Things, so that thy Youth is renewed like the Eagles.*

Note. In some Things the Saints are likened to *Eagles.*

Simile. Parallel.

AN Eagle is the chief amongst the Fowls of the Air, as a Lion is the King or chief among all the Beasts of the Earth.

SO the Saints are the chief of Men, the *Excellent*, as *David* calls them: *Thou art my Lord, my Goodness extendeth not to thee, but to the Saints that are in the Earth, and to the Excellent, in whom is all my Delight.* The Righteous are said to be *more excellent than their Neighbour.* *The World is not worthy of them.* Hence *Jabez*, that holy and gracious Man, is said to be *more honourable than his Brethren.* A godly Man is of a more noble Extraction than the Men of the Earth. Saints have an honourable Pedigree and Descent, they are born of God, are (as it were) of the Blood-Royal of Heaven, and nearly related to the Prince of the Kings of the Earth. They daily converse, have Communion and Fellowship with the Father, and the Son, the glorious Sovereign of all the World. They are delicately and most splendidly fed every day. Others live and feed upon the empty Things of this World, nay, on the Dust of the Earth, on Ashes, Husks, and Gravel; as the Holy-Ghost declares, *They feed upon the Wind, and snuff in the East Wind:* Whilst Believers feed on hidden Manna: *He eats that which is good, and his Soul delights it self in Fatness.* He is often had into the King's Wine-Cellar, he is richly cloathed, hath more noble and honourable Titles than any Men on Earth. He hath a most glorious Retinue, *viz.* the heavenly Angels to attend him every day. Never was King (if ungodly) so attended, as the poorest Saint in the World is. Saints are the chief of all the Children of Men, as Eagles are chief of all the Fowls of the Air.

Psal. 16. 2, 3. Prov. 12. 26. 1 Chron. 4. 9. Hos. 12. 1.

II. Eagles are quick-sighted, they behold afar off. They have not only a quick and clear Sight, but a very strong Sight, able to look fully upon the Sun shining in his Strength. Hence the Proverb is, A Man that hath a clear and strong Sight, is Eagle-ey'd.

II. The Saints are very clear and quick-sighted, they can see afar off, even from Earth to Heaven. They through Christ can *behold the Glory of God with open Face.* They can see, and do pry into the secret and hidden Mysteries of the Gospel, and Covenant of Grace: *The Secrets of the Lord are with them that fear him, and he will shew them his Covenant.* They see the Evil that is in the least Sin, and can discern what the End of the Wicked will be.

2 Cor. 3. 18. Psal. 25. 14.

III. Eagles

III. The

Simile.

III. Eagles are very ſwift Creatures; they have long Wings, by which means they flie with great Swiftneſs. Therefore *Solomon* calling upon us not to ſet our Hearts upon Riches, ſaith, *They make themſelves Wings, and flie away as an Eagle.* The Scriptures often expreſs the more than ordinary Swiftneſs of Men, by the Swiftneſs of an Eagle. *David*, lamenting the Death of *Saul* and *Jonathan*, gives them this Character, *They were ſtronger than Lions, and ſwifter than Eagles.*

Prov. 23. 5

2 Sam. 1. 23.

IV. The Eagles mount up on high. The Word in the Hebrew ſignifies to get high; and therefore (as it is noted by Mr. *Caryl*) it is uſed in the Noun, to ſet forth the Highneſs of God, *Job* 11. 8. *Pſal.* 113. 6. *Iſa.* 5. 16. & 52. 13. Scripture, as well as Naturaliſts, tell us, that the Eagle's Motion and mounting up is wonderful, ſhe flies quite out of Sight. One of the Ancients ſays, The Eagle ſoars above the * Air, as if ſhe would viſit the Starry Heavens. The common Epitheres of an Eagle are, high flying, ſwift, &c.

גבה *Sublimis, elatus fuit, eminuit, per Metaphoram, ſupervivit.*

*Doubtleſs he means the lower Region.

V. Eagles are unweary in their Flight; they faint not, tho they flie high, and are long before they reſt.

Parallel.

III. The Saints are very ſwift and ſpeedy in their Motions, when under the powerful Operation of the Spirit, or upon the Wings of Faith and Love: *I made haſte*, &c. ſaith *David*. They are ſaid to run, nay, flie like Eagles, or as Doves to the Windows; they are many times carried ſwiftly along in the way of their Duties, as upon Eagles Wings. The Miniſters of the Goſpel are ſet forth by an Angel flying in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell upon the Earth. When God's People are aſſaulted and perſecuted, they flie to God for Shelter; ſo *David*, *I flie unto thee to hide me.*

Pſal. 119. 59, 60.

Rev. 14 6.

Pſal. 143. 9.

IV. The Saints of God mount up on high: *Our Converſation* (ſaith *Paul*) *is in Heaven.* Men of the World are like Moles and Worms, always digging and tumbling in the Earth and Muck of this World; but Believers, thoſe who are truly riſen with Chriſt, ſeek thoſe things that are above, they ſoar aloft; nothing will ſatisfy them but Communion with God. They mount up by Prayer, as alſo by freſh Acts of Faith; they mount up by divine Meditation. They are ſaid to dwell on high; Earth, and earthly Things will not ſatisfy them; they are of a more heroick and ſublime Spirit.

Phil 3. 20.

Col. 3. 1, 2, 3.

V. So the Saints ſhould never grow weary; nay, and the Promiſe is, *They ſhall mount up as with Eagles Wings; they ſhall run, and not be weary; they ſhall walk, and not faint.* Tho it be long before they come to Heaven, their everlaſting Reſting-place, they are held up, and therefore they hold out in all their Service and Sufferings. Faith and Love are two ſuch ſtrong and excellent Graces, that they, like Eagle's Wings, keep them from tiring and fainting in their Minds, tho their Work be hard, and their Flight towards Heaven long: *I had fainted unleſs I had believed*, &c.

Gal. 6. Iſa. 40. 31.

Pſal. 27. 13.

VI. 'An Eagle (ſaith one) hath 'a high Spirit; ſhe flies high, and 'aims at high things; ſhe will not 'catch Flies, ſhe ſcorns to ſtoop to 'ſuch low Game.

VI. So a Saint hath a noble, high, and excellent Spirit. Low things are not for high and heavenly-born Souls; they catch not at the Flies, Toyes, and Trifles of the Profits, Honour, and Pleaſures of the World, as others do.

VII. Eagles make their Neſts on high: *She dwelleth and abideth on the Rocks, upon the Crag of the Rock, and ſtrong Place.*

Job 39. 28.

VII. So the Saints dwell on high: *Their Place of Defence ſhall be the Munition of Rocks.* They make their Neſts in the Rock of Ages; they dwell in God; He is their ſtrong Dwelling-Place.

Iſa. 33. 16.

Simile.

VIII. Eagles renew their Strength by changing their Feathers; tho old, they ſeem young and lively again, and are very long-lived.

Parallel.

VIII. The Saints renew their Strength. 'When any Oldneſs (as Mr. *Caryl* words 'it) is coming upon the new Creature, 'they renew their Strength, by looking to 'Jeſus Chriſt, who is their Righteouſneſs 'and Strength: *He ſatisfieth their Mouth with good things, ſo that their Strength is re-* Pſal. 103. 5. '*newed like the Eagle's.* As the Lord brings his People low by bodily Sickneſs and 'Weakneſs, and then renews their natural Strength; ſo when there are Decays and 'Declinings upon their Souls, he renews their ſpiritual Strength. And as the Eagle 'renews her Strength by the Growth and Succeſſion of new Feathers (of the ſame 'kind) in the place of the old; ſo a Believer reneweth his Youth and Strength, by 'caſting off gradually the Old Man, which is corrupt, and by putting on more of the 'New Man, (who is quite of another kind) *created after God in Righteouſneſs and* Eph. 4. 24. '*true Holineſs.*

IX. Naturaliſts do obſerve, that Eagles are fed and beſt nouriſhed by Blood; they ſuck and take in that, both young and old.

IX. So (ſaith Mr. *Caryl*) do Believers; the feeding of the new Creature is upon Blood; every godly Man ſpiritually drinks the Blood of Chriſt, (*My Blood*, ſaith he, *is Drink indeed*) as offered to him both in the Promiſes and Ordinances of the Goſpel. A Saint could not live a Moment, nor have any ſubſiſtence in Grace, if he had not (as the Eagle) Blood to drink. A godly Man is nouriſhed by a believing Contemplation upon the Sufferings of Chriſt, and the Effuſion of his Blood.

X. Young Eagles are borne and carried upon the Wings of the old Eagle, and thereby are preſerved from the Dangers of Enemies.

X. So the Saints are borne, ſupported, and carried by the Power and Arms of the Almighty, who is pleaſed to compare himſelf to an Eagle; *As an Eagle ſtirreth up her Neſt, fluttereth over her Young,* Deut. 32. 11, 12. *ſpreadeth abroad her Wings, taketh them, and beareth them upon her Wings; ſo the Lord alone did lead him, and there was no ſtrange God with him. Ye have ſeen what I did unto the* Egyptians, *and how I bore you upon Eagle's Wings, and brought you to my ſelf.* [See Chriſt compared to an Eagle.]

Diſparity.

EAgles have many evil Qualities: They are Birds of Prey, *&c.* yea, and a very Vermine Sort of Creature; and upon that account wicked Men are compared to Eagles, which is opened under that Head of Metaphors concerning ungodly Men and Perſecutors, to which we refer you.

Saints compared to Sheep.

John 10. 27. *My Sheep hear my Voice*, &c.

THe Saints may be compared to Sheep in many reſpects: Sheep are harmleſs Creatures, meek, ſociable, contented with hard Commons, very tractable, patient, fruitful, and very profitable, are made a Prey to evil Beaſts, *&c.* Upon all which Conſiderations, and many others, the Saints are likened to Sheep, which is fully opened under the Metaphor *Flock*, to which we refer you.

Saints compared to Souldiers.

2 Tim. 2. 3. *Thou therefore endure Hardneſs, as a good Souldier of Jeſus Chriſt.*

A Souldier is taken in Scripture either properly, στρατιώτης, or metaphorically.

Properly, it is underſtood of a Perſon that is employed in Military Affairs, one that bears Arms, and is under Military Command, *Mat.* 8. 9.

Metaphorically, it is to be underſtood of a Chriſtian, that is engaged to fight the good Fight of Faith, under the Command of Jeſus Chriſt, againſt the Enemies of the Soul. This Title is not appropriated only to Miniſters, (it is not a diſcriminating Title, only to diſtinguiſh them from other Saints, as the Title of *Ambaſſador*, *Paſtor*, *Watchman*, &c.) but a Title that belongs to every Chriſtian, and Profeſſor of Chriſt. So that *Timothy* is not called a Souldier, meerly becauſe he was an Evangeliſt, but as he was a Diſciple, *&c.*

Saints are compared to Souldiers; every true Chriſtian is a ſpiritual Souldier of Jeſus Chriſt.

Metaphor.

A Souldier is liſted under ſome Captain or Commander; he gives up his Name to him, and enters himſelf into his Service.

II. A Souldier leaves all other worldly Affairs and Incumbrances, to follow that particular Employ. 2 Tim. 2. 4 *No Man that warreth, entangleth himſelf with the Affairs of this Life, that he may pleaſe him that hath choſen him to be a Souldier.* They ought not, like *Reuben*, to abide among Jud. 5. 16. the Sheep-folds, to hear the Bleating of the Sheep.

III. A Souldier, after he is liſted, and entred into his Company, he is armed, and put into a fit Poſture for that Work and Service he is called to.

IV. A Souldier is known by his Habit, Armor, and Weapons, from other Men; they put off their own Clothes, and put on the King's, eſpecially if poor and ragged when they are liſted.

V. Soul-

Parallel.

SO every true Chriſtian liſteth himſelf under the Command of Jeſus Chriſt, who is the Captain of our Salvation; He gives up his Name to him, to ſerve him in all Uprightneſs, as becometh a faithful Souldier to do, making a ſolemn Covenant with Chriſt, and his People, to be on their ſide; and this is viſibly done in Baptiſm.

II. So a true Chriſtian forſakes all, and follows Chriſt; he becomes dead to this World; he is crucified to it, and that many times to him. His Heart is not ſet upon Things below, but upon Things above; he looks upon Religion and Godlineſs, as his great Work and Buſineſs. *They that are after the Fleſh, do mind the Things of the Fleſh; but they that are after the Spirit, the Things of the Spirit.* Col. 3. 1, 2. Rom 8. 5.

III. So a true Chriſtian alſo is no ſooner converted, liſted, and entred into Chriſt's Company, *viz.* his Church, but he is armed likewiſe. He puts on the whole Armor of God, hath his Loins girt about with Truth, and hath the Breaſtplate of Righteouſneſs, his Feet ſhod with the Preparation of the Goſpel of Peace, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. And becauſe moſt of thoſe Parts or Pieces of a Chriſtian's Armor are ſpoken to and opened under that Head of Metaphors reſpecting the Graces of the Spirit, we ſhall ſpeak no more of it here. Eph. 6 10, 11, 12.

IV. So a true Chriſtian is known by the Clothes he hath on, from the Wicked and Ungodly of the World. He is cloathed with the Garment of Holineſs and Humility, and hath on all the precious Graces of the Spirit, as Armor of Proof, faſt girt to him by the Girdle of Sincerity; and this ſhews him to be one of Chriſt's Souldiers.

V. So

Metaphor.	Parallel.
V. Souldiers many times are cloathed at the King's Charge; and it is greatly for the Honour of a Captain, to have all his Men bravely cloathed, and glittering in their Armor.	V. So Chriſt cloaths all his Souldiers, and they are all attired alike, cloathed in white. Their Robes coſt dear, *viz.* the Price of his own moſt precious Blood; and it greatly tends to his Honour, to have them kept clean, and without Spot or Stain, all glittering in their ſpiritual Armor, *viz.* adorned with the bleſſed Graces of the Spirit.
VI. It is a Reproach to Souldiers to be meer mercenary, to fight for Money, and to mind their own private Advantage, more than the Credit and Glory of their Sovereign, and Honour of their Captain.	VI. So it is a Reproach to a Chriſtian, to aim at Self in all he doth in Religion. Many Men care not to do any thing for the Honour of God, further then it makes, as they conceive, directly for their own Intereſt and Advantage. Tell ſome Men of this or that Ordinance and Command of Chriſt, they preſently object, May I not be ſaved without it? Is it neceſſary to Salvation? Theſe Men only make Religion as a Bridg to carry them to Heaven; meer mercenary Souls! Alas! a true Chriſtian obeys and ſerves Chriſt ſincerely, that he may glorify and honour his holy Name, knowing he deſerves more at his hands, than he is ever able to perform, not doubting his Labour ſhall ever be in vain in the Lord; the very Work is Wages to him. *Paul* was reſolved, *Chriſt ſhould be magnified in his Body, whether it were by Life, or by Death.* Phil. 1. 20.
VII. A Souldier hath his Warfare appointed him, and his Enemies diſcovered to him, and Orders to fight.	VII. So a Chriſtian hath his Warfare appointed him, his grand Enemies are made known to him, and he hath received Commiſſion alſo to enter the Combat with them, whoſoever they are, whether Foreign or Domeſtick, whether external or internal, ſecret or open.

Firſt; His Foreign or External Enemies are theſe:

1. The Devil, called the King of the Bottomleſs Pit, Prince of the Power of the Air, the great Dragon, the Captain-General of the black Regiment, and of the Helliſh *Militia*, that makes War againſt the Lamb, and his Followers. Every Chriſtian is commanded to enter the Liſt, and to fight againſt theſe Principalities and Powers. Eph. 6. 11, 12.

2. The World; this is another grand, potent, and ſubtil Adverſary; many have been overcome and ſubdued by it.

(1.) The Things of the World, *viz.* the Pleaſures, Honours, and Profits of the World. Theſe (as one well obſerves) have their Hooks and Snares hid under their pleaſant Baits, they uſually prevail by Craft; their Flatteries and Allurements are very dangerous. By this part of the World Satan ſet upon our bleſſed Saviour, *Mat.* 4. 8.

(2.) The Men of the World, who are the Subjects of the Prince of Darkneſs, and his Souldiers, the Militia of Hell, and the Auxiliaries of Satan, the Seed of the Old Serpent, who are filled with Enmity againſt the Woman's Seed. *He that is born after the Fleſh, perſecuteth him that is born after the Spirit*, &c. *Ye are of your Father the Devil, and the Luſts of your Father ye will do.* Theſe continually oppoſe the Truth, and hate Godlineſs, and thoſe who profeſs it. Rom. 8. 44

(3.) The Worſhips of the World. Saints have been often expoſed to great Dangers, for oppoſing the Ways, Inventions, and Superſtitions of Men, the Worſhip of the Beaſt, and curſed Fornications of the great Whore; but whilſt they are able to ſtand, or have Life in them, they muſt oppoſe and reſiſt all falſe Ways and Worſhippers, ſuch as ſtrive to make void the Doctrine of Chriſt, and the Commands of God, by their Traditions.

(4.) There are alſo the Luſts of the World, the Luſts of the Eye, and the Pride of Life, which Saints are engaged to fight againſt, and oppoſe. 1 John 2. 16.

Secondly;

Metaphor. Parallel.

Secondly; They have their Domeſtick Enemies:

1. Sin, which is a wretched and treacherous Inmate, and curſed Adverſary.

2. The Fleſh. Theſe two made the holy Apoſtle to cry out, *O wretched Man that I am, who ſhall deliver me!* &c. *Hence we are exhorted, as Strangers and Pilgrims, to abſtain from fleſhly Luſts, that war againſt the Soul.* Rom. 7. 1 Pet. 2. 11.

VIII. A Souldier expects, and therefore ought to prepare to meet with his Enemies; he knows he is choſen, liſted, and placed under the Command of his Captain, on purpoſe to fight.

VIII. So a Saint expects, and therefore ought to make ready to meet with ſpiritual Oppoſition from the Enemies of the Soul, as ſoon as ever he is liſted, and entred into Chriſt's Service. As it fell out with the Captain himſelf, who no ſooner was baptized, but preſently he was *led into the Wilderneſs, to be tempted of the Devil:* So a Chriſtian muſt always be prepared and reſolved to engage and fight them: *Whom reſiſt ſtedfaſtly in the Faith.* Mat. 4.

IX. A Souldier goeth not on a Warfare at his own Charge; his Prince bears the Expence of the War, and furniſheth him with whatſoever is neceſſary for that Atchievement.

IX. A Believer goeth not out in the Spiritual Warfare at his own Charge. Chriſt furniſheth him with Clothes, Armor, Weapons, and with all Things needful and neceſſary, all is managed by his gracious and bleſſed Spirit.

X. A Souldier ought to be expert, and well-skill'd in Martial Diſcipline, to know all the Poſtures of War, particularly the Word of Command, and to obey preſently: He muſt not diſpute the Matter, nor make the leaſt Pauſe. Thoſe Souldiers that were under the Centurion, were very tractable upon this account, as himſelf confeſſed: *I ſay to one, Go, and he goeth; and to another, Come, and he cometh.* Mat. 8. 9.

X. So a Saint ought to be well-skill'd in all things neceſſary for a Chriſtian Souldier; it requires much Wiſdom and Experience; he muſt underſtand the Word of Command, and be ready to obey his Captain, as ſoon as ever the Word is given. *David* had learned this part well: *I made haſte, and delayed not to keep thy Commandments.* And *Paul* ſaith, *He immediately obeyed the heavenly Viſion.* It is a very unbecoming thing in Chriſtians, to ſtand, or make a pauſe about their Obedience to Chriſt, in thoſe Things they are convinced to be their indiſpenſible Duty; it argues they have but little regard to the Honour of their Captain, the *Lord Jeſus Chriſt.* Shall Souldiers be ſo careful and ready to obey their earthly Leaders, who are but Men? and ſhall not we be as ready and forward to obey the Lord Jeſus Chriſt, our heavenly Leader, who is the moſt wiſe and bleſſed God. Pſal. 119: 60. Acts 26. 19.

XI. Souldiers muſt know their Places, how to keep both Rank and File. Military Diſcipline hath appointed every Officer in the Army his proper Place, and every private Souldier to abide in the ſame Rank and File, or Place where he is ſet by his Commander: and none may alter their Station, or change their Poſtures upon their own private account; they muſt not break their Order upon their Peril: for that is a Diſhonour to the Captain, and Standers by will laugh and reproach him; beſides, if it be in a Time of Battel, he expoſeth himſelf and others to great Danger. If an Army

XI. So muſt a Saint know his Place and particular Station, where he is ſet by his Captain, the Lord Jeſus. If he be ſet as a File-leader, or made an Officer to lead a Party, it is needful for him to ſee to his proper Work and Buſineſs; he may not acquit his Command when he pleaſeth. The Commander in chief may prefer or degrade his Souldiers, as ſeemeth good to him; but he may not, he cannot diſpoſe of himſelf. Paſtors muſt keep their Places, Deacons keep their Places, Members of each Church keep their Places, and not when they pleaſe withdraw themſelves, and get into another Company, but muſt abide under particular Command, where Chriſt hath ſet them. Shall any one think, that God, who hath placed ſuch Order in other Creatures in Heaven and Earth, is not ſtrict touching that

Metaphor.	Parallel.
Army or Body of Men are once broken, and in Confuſion, they are ſoon routed by their Enemies.	that holy Order ſet and appointed in his Church? If the Sun, Moon, and Stars keep in their own Sphere, and move in their own Orbs; if the Sea hath its Bounds and Limits ſet, beyond which it muſt not go; can it be imagined, that the Church of Chriſt ſhould be a more diſorderly Piece, than the inanimate and irrational Creatures? *God is the God of Order, and not of Confuſion, in all the Churches of the Saints.* Therefore if any Chriſtians, that are of this or that particular Company or Church, do break the holy Order, and regard not to keep in their Stations, or neglect their proper Work; what a Reproach is it to them, and to Religion it ſelf! Beſides, the Danger they are expoſed to, if Saints neglect Prayer, or hearing the Word, or the Lord's Supper, or are divided amongſt themſelves, is very great; unleſs they rally the ſooner, and unite again, and keep their Ranks, they are in danger of being utterly routed and undone by Satan. Many hence have been enticed by the Subtilty of the Devil, to deſert their General, and flie from their Colours. 1 Cor. 14. 33.
XII. Souldiers muſt follow their Leader; this is one Word of Command.	XII. So muſt every Chriſtian follow Jeſus Chriſt, he ought to have his Eye upon him; how often hath he commanded us to follow him! Shall any liſt themſelves under his Command, and refuſe to be ſubject to his holy Laws and Authority? or follow him for a Time, and then grow weary? *If any Man will be my Diſciple, let him take up his Croſs daily, and follow me.* We read of a great and famous Army, conſiſting of Forty Four Thouſand, a certain Number put for an uncertain, that *follow the Lamb whitherſoever he goeth.* We muſt follow Chriſt in every Ordinance, follow his Doctrine, and follow his Example, in every one of his gracious Qualifications, *viz.* in his Patience, (how contented was he in the midſt of his greateſt Poverty!) in his Lowneſs of Mind, and deepeſt Humility; in his Tenderneſs, Bowels, and Compaſſion towards thoſe that deſerved nothing; how kind, loving, and merciful was he! Follow him in his Reproaches, Afflictions, and Indignities; follow him in all Difficulties and Dangers; with *Peter*, follow him to Priſon, and to Death it ſelf, when he calls us thither. *Be ye Followers of me, as I am of Chriſt Jeſus. My Sheep hear my Voice, and they follow me.* Mat. 16. 24. Rev. 14. 1, 2, 3, 4. Joh. 10. 27.
XIII. It behoveth a Souldier to be well-skilled in all Stratagems of War, for that conduceth much to his juſt and needful Accompliſhments, Policy having many times out-done Power, and humane Strength.	XIII. So a Chriſtian ought to be well-skill'd and expert in all Divine Wiſdom and Policy, in the Management of the Spiritual War againſt the Enemies of the Soul. Chriſt's Counſel is, *Be ye as wiſe as Serpents, but as innocent as Doves.* And indeed nothing is more neceſſary for ſpiritual Souldiers than Wiſdom and Policy, in the carrying on of the War againſt their internal Adverſaries, becauſe of their Craft and Subtilty. Their Adverſary the Devil is compared to a Serpent upon this very account; and in other Places we read of his Devices and Wiles: *Eph. 6. That ye may ſtand againſt the Wiles of the Devil.* 'Μεθοδείας τῦ διαβόλυ, properly the Methods of Satan; μεθοδεία of μέθοδος, 'which ſignifies that Art and Order one obſerves in handling a Point; we ſay ſuch 'a one is methodical. Now becauſe it ſhews Ingenuity, and Acuteneſs of Wit, ſo 'to compoſe a Diſcourſe; therefore it is transferred to expreſs the Subtilty of Satan, 'in laying of his Plots againſt a Chriſtian. Indeed the expert Souldier hath his Order, as well as the Scholar; there is Method in forming an Army, as well as in framing an Argument. The Devil is a ſubtil Enemy, and Saints are moſt endangered by his Craft and Policy; he hath always got the greateſt Advantage upon Chriſt's Souldiers by this means. It was the way he took when he ſet upon Man at firſt, and if he overcame him when he was in his perfect State, no marvel if he prevail upon him in his depraved and maimed State. And therefore Wiſdom is needful, and more eſpecially to diſcover his Stratagems: *We are not ignorant* (ſaith the Apoſtle) *of his Devices:* Some of which I ſhall note here, for the ſpiritual Souldier's Profit and Obſervation, with reſpect to his drawing Men and Women to Sin. *Gurnal.* 2 Cor. 2. 11.

Firſt;

Metaphor. Parallel

First; He ſhews his Subtilty, in chuſing the moſt proper and advantagious Seaſon for Tempting. An hundred Souldiers at one time may turn a Battel, and ſave an Army, when Thouſands will not do it at another. Satan knows when to make his Approaches, and the Time when he is moſt likely to prevail. The Time he takes to tempt in, is: *Gurnal.*

1. When newly converted. No ſooner is the Child of Grace, the new Creature born, but this Dragon pours a Flood of Temptations after it.

2. When a Saint is beſet with ſome great Affliction; this is a blind Lane, or ſolitary Place, fit for this Thief to call for his Purſe.

3. When a Chriſtian is about ſome notable Enterprize for God's Glory, then Satan will lie like a Serpent in the Way: *An Adder in the Path, that biteth his Horſe Heel, ſo that his Rider ſhall fall backward.* Thus he ſtood at *Joſhua*'s Right-hand, to reſiſt him. The Right-Hand is the working Hand, and his ſtanding there, implies his Deſire to hinder him, and his Enterprize. Indeed the Devil was never a Friend to Temple-Work, and therefore that Work is ſo long a doing. What a handſom Excuſe doth he help the Jews unto? *The Time is not come.* When our Saviour was baptized, and was juſt entring upon his Miniſtry, then Satan ſet upon him. Gen 49. Zech. 3. 1, 2, 3. Hag. 1 2. Mat. 4. 1, 2.

4. When he hath the Preſence of ſome Object to enforce his Temptation. Thus he took *Eve*, when ſhe was near the Tree, and had it in her Eye.

5. After great Manifeſtation of God's Love, then the Tempter comes. Such is the Weakneſs of Grace ſometimes in a Believer, that he can neither well bear Smiles nor Frowns from God. When *Paul* was exalted with abundance of Revelation, then was the Time that Satan ſet upon him with his ſtrong Temptations. 2 Cor. 12. 1, 2, 3 &c.

6. At the Hour of Death; Satan knows, that if he cannot prevail then, he never can. 'Tis the laſt Onſet, and therefore he reſolves to try his Skill. If he cannot break his Head, ſo as to keep him out of Heaven; yet he will (if poſſible) bruiſe his Heel, and ſend him limping thither: I mean, fill a Saint full of Fears and Doubts about his eternal State.

Secondly; He hath many other Stratagems to deceive by Temptations.

1. He hangs out falſe Colours, and comes to a Saint in the diſguiſe of a Friend; he transforms himſelf into an Angel of Light: *Maſter, pity thy ſelf.*

2. He ſtrives to get Intelligence of a Saint's Affairs. This (ſaith my Author) is one great Wheel in this Politician's Clock, to have Spies in all Places, by whom they are acquainted with the Counſels of their Enemies. He labours to find out what Sin it is that moſt eaſily beſets a Perſon, or that he is moſt prone to. Heb. 12. 1.

3. In his gradual Approaches to the Soul. When he firſt comes to tempt, he is modeſt, and asks but little, knowing he may get that at many times, which he ſhould be denied, if he ſhould ask it all at once. A few Men are let into a City, when an Army, coming in a Body, would be ſhut out. Remember, he draws to Sin by little and little: Firſt it may be the Thought of this or that Evil is darted into the Mind, and after a while lodged quietly there, and then a little after further Proceed is made in Sin, *&c.*

4. Satan, like a cunning Warrier, hath his Reſerves; like a wiſe Captain, he hath ſome freſh Troops at hand, if need be: So that if one Temptation will not prevail, he hath a ſecond, nay, a third and fourth, nay Multitudes. What freſh and new Attempts did he uſe, when he ſet upon our Saviour?

5. Another Stratagem of his is this: He will in a politick way retreat, as ſometimes you ſhall have an Enemy flie as overcome, when it is on a deſign of overcoming. We read not only of Satan's being caſt out, but of the unclean Spirit's going out voluntarily; yet be ſure it was with a purpoſe to return more ſtrong than before.

6. He will ſtrive to make uſe of fit Inſtruments to carry on his Temptations to the Ruine of the Soul. I might proceed, but by this all may ſee, That it is needful for the Chriſtian Souldier to be well inſtructed in the Stratagems of War.

XIV. A Souldier ought to know the diſtinct Beats of the Drum, and Sound of the Trumpet; an Alarm, a Call, a March, a Battel, *&c.*

XIV. So a Saint muſt underſtand the diſtinct and different Sounds of the Word of God, daily miniſtred by his Servants; for a Preacher is a ſpiritual Trumpeter: *Lift up thy Voice like a Trumpet.* And as it greatly behoves a Trumpeter to be well skill'd how to blow his Trumpet, (for if it give an uncertain Sound, who ſhall prepare himſelf to the Battel?) ſo it doth a Iſa. 58. 1.

Metaphor. **Parallel.**

Miniſter rightly and diſtinctly to preach the Word of God, that a Chriſtian (like a Souldier) may have an Alarm ſounded in his Ears, when Danger is near, or an Enemy coming upon him; as alſo a Call to Duty, to Prayer, to Faſting, Mourning, and Sackloth, when the Day requires it, &c. A good Souldier of Chriſt will obſerve the diſtinct Sound of the ſpiritual Trumpet; ſometimes it ſounds out Reproof, ſometimes Counſel, ſometimes Comfort; all is carefully obſerved by a ſincere and wiſe Chriſtian. Iſa. 22.

XV. A Souldier ought to be a Man of Courage, bold and reſolute, not ſoon daunted, nor diſmayed by the Threats, Malice, or Strength of an Enemy. He ought (as God bid *Joſhua*) to be ſtrong, and very couragious.

XV. So a Saint ought to be of a couragious Spirit, not timerous, faint-hearted, or ſoon diſmayed, but a Man of an undaunted Heart, not fearing the worſt that Men can do unto him: *Tho I walk* (ſaith *David*) *through the Valley of the Shadow of Death, I will fear no Evil.* Pſal. 23. 4. *The Wicked flee when none purſue, but the Righteous are as bold as a Lion.* Prov. 28. 1. There are three or four things, which tend to embolden, and encreaſe Courage in a ſpiritual Souldier, in the midſt of the greateſt Danger, when nothing but Death and Miſery ſeems to ſtare him in the Face.

1. The Goodneſs of his Cauſe. Nothing adminiſtreth more Life and Zeal to a Saint, than the Conſideration of that holy Cauſe, which in the Strength of Chriſt he ſtands up for, and is ſet to defend.

2. The Conſideration of the Power and Strength of that God who hath engaged to ſtand by him, help and aid him in all his Conflicts with the worſt of his Enemies. *Fear not, Worm* Jacob, *and ye Men of* Iſrael; *I will help thee, ſaith the Lord. Fear not, for I am with thee; be not diſmayed, for I am thy God, I will ſtrengthen thee,* &c. Iſa 41. 10, 14. *Ye are of God, little Children, and have overcome them, becauſe greater is he that is in us, than he that is in the World.* 1 Joh. 4. 3.

3. A good Call. Every Chriſtian, in all his Enterprizes, muſt ſee to his Call; let him ſee that whatſoever he doth in Religion, both in matter and manner, it is what God hath enjoined him. He that undertakes any Work or Cauſe, that is not warranted by God's Word, hath cauſe to tremble. And alſo let him ſee he is the Man that God approves of, and hath employed in and about that Work and Duty, whatſoever it be; and when he ſees that his Call is undeniably good, this will add Courage to him.

4. A good Conſcience. This made *Paul* ſo bold in the preſence of his incenſed Adverſaries: *Men and Brethren, I have lived in all good Conſcience before God until this day.* Acts 23. 1. A Souldier who hath much Guilt upon him, cannot (if his Conſcience be at all awakened) engage an Enemy with that Courage as another Man may, in the high Place of the Field, (when he knows not but the next moment he may be ſent into another World.) 'Tis Innocency and Uprightneſs that puts Life and Magnanimity into a Chriſtian. *Having a good Conſcience, that whereas they ſpeak Evil of you, as Evil-doers, they may be aſhamed, who falſely accuſe your good Converſation in Chriſt.* 1 Pet. 3. 16.

5. Laſtly; The Aſſurance he hath of Victory. A Saint knoweth he ſhall have the Day, and come off a Conqueror: Before he enters upon the Conflict, his Captain hath told him, He ſhall overcome at laſt, and have the Crown of Life. Rev. 2. 10.

XVI. A Souldier muſt expect to endure Hardneſs, and therefore prepares himſelf for it. It is a Life attended with many Hardſhips and Difficulties; they often lie in the Field, and fare hard, when others know the want of nothing.

XVI. So the Saints of God muſt expect to endure Hardneſs. A Chriſtian's Life is attended with many Difficulties and Afflictions, which they muſt endure as good Souldiers of Jeſus Chriſt. He is no good Souldier, that cannot endure Hardneſs. But here it may not be amiſs to enquire, What is that Hardneſs that the Saints do and muſt endure?

Firſt; They muſt endure all that Hardneſs, that either their Sins, or the Profeſſion of the Goſpel, may expoſe them unto.

1. Saints are expoſed to Hardſhips by means of their Sins; their own Iniquities bring great Sorrow and Trouble upon them. It made *David* many times cry out, and water his Couch with Tears.

2. Sin

Parallel.

2. Sin is not ſweet to a Saint in the committing of it. He is overcome ſometimes to do that which he hates, and his own Conſcience afterwards ſorely laſhes and wounds him for it. Sin brings not only Hardſhips upon the Soul, but many times ſore Diſtreſs upon the Body and Family, and a Blaſt upon a Man's outward Eſtate.

Secondly; A Saint meets with the Hardſhip of Self-denial; he bears the Pain of having a Right-hand-Luſt cut off, and a Right-eye-Luſt pulled out; he parts with the beſt, the neareſt, and choiceſt of his outward Enjoiments. *Unleſs a Man deny himſelf of Father, Mother, Brethren, Siſters, Children, Houſe, and Land,* &c. *for my ſake, he is not worthy of me.* This Hardneſs ſome cannot endure; the young Man could not bear it: *When he heard this Doctrine, he went away very ſorrowful,* &c. Mat. 10. 22

Thirdly; They endure the Hardneſs of Mortification, or of crucifying the Fleſh, with the Affections and Luſts. Circumciſion was painful to the Body, and let me tell you, the Circumciſion of the Spirit is more hard and difficult to a Saint to undergo; *Which is made without hands; cutting off the Foreskin of the Heart, or putting away the Body of Sin by the Circumciſion of Chriſt. Mortify your Members which are upon the Earth.* The killing of Sin, is as the killing or deſtroying the Members of the Body.

Fourthly; Saints endure Hardneſs from Men.

1. By hard Words. All the cruel Reproaches, Slanders, Revilings, Tauntings, Scoffings, Backbitings, &c. that the Sons of *Belial* can invent, they are forced to endure. *They bend their Tongues like their Bow for Lies, and their Tongue is as an Arrow ſhot out.* The Tongues of ſome Men are like cruel Weapons: *As with a Sword in my Bones, my Enemies reproach me,* &c. The Sword in the Fleſh is painful, but the Sword in the Bone is much worſe. Mockings are ranked amongſt the great Sufferings of the Godly: *Others had Trials of cruel Mockings.* The Archers this way ſhot hard at *Joſeph*; and what a poyſonous Arrow did the Jews let flie upon Chriſt! *Behold a Drunkard, a Wine-bibber, a Friend of Publicans and Sinners. He caſteth out Devils by* Beelzebub, *the Prince of Devils. As for this Fellow, we know not from whence he is. Paul* was accuſed for being a *peſtilent Fellow, a Mover of Sedition, and a Ring leader of the Sect of the Nazarens,* &c. Theſe things are hard to bear. Pſal. 42. 10. Heb. 11. 36.

2. There is the Hardneſs of Mens Hands, as well as of their Tongues. Wicked Men (ſaith a Learned Divine) have Iron Hands, which many times fall heavy upon the Souldiers of Chriſt. How heavy was the Stroke of *Cain* upon his righteous Brother! and what heavy Hands did *Pharaoh* lay upon the *Iſraelites* in *Egypt!* What Hardſhips did the Primitive Saints endure, under the Heathen Emperors, in the ten Perſecutions! And what ſore Sufferings, and cruel Torments, hath the Woman's Seed borne and endured under the Papal Power! What Burnings, Roaſtings, and Flayings alive! All along, from the Beginning to this Day, the Saints have endured great Hardneſs from wicked Men. See *Heb.* 11. 35. to the end. *They were tortured with Scourges, Bonds, and Impriſonments; they were ſtoned, they were ſawn aſunder, tempted, ſlain with the Sword; they wandred about in Sheep-skins, and Goats-skins, in Deſerts, and Mountains, and in Dens and Caves of the Earth, being deſtitute, afflicted, tormented.*

Fifthly; Saints endure Hardneſs from Satan. He comes out with open Mouth againſt them, like a roaring Lion, ſeeking to deſtroy them. Chriſt's Souldiers encounter with Devils, they wreſtle with Principalities and Powers; Satan daily lets flie his fiery Darts againſt them. Eph. 6.

Sixthly; They meet with ſome Hardneſs and Trouble by the Withdrawings of God himſelf. Some Afflictions come more immediatly from the Hand of God. *Job* complains of the Arrows of the Almighty; *David* cries out, as if the Lord had broke his Bones. Yet God in all the Afflictions and Trials he brings upon his People, deſigns their Profit: *When he hath tried me, I ſhall come forth as Gold.* It is that we may be Partakers of his Holineſs. Yet nevertheleſs the Strokes and Chaſtiſements of the Almighty are hard to be borne. Job 23.

Seventhly; Chriſt's Souldiers meet with Hardneſs, whilſt they attend upon their proper Work, in their particular Places and Stations unto which they are called. Some have harder Service than others; as the Forlorn Hope, and the Van (ſaith one) may meet with harder Service than the main Body of the Army; the Frontiers, and File-Leaders, may meet with more difficult Service than the Rear; and the Watchmen that lie Perdue, and ſtand Sentinel, with harder Duty than thoſe that abide on the Guard. But tho ſome endure more Hardneſs than others, yet all muſt take what

Metaphor. Parallel.

befalls them in the Place and Station where they are ſet. The Miniſters of the Goſpel (likely) are the Men moſtly expoſed, and yet ſometimes others ſuffer as hard things as they; yet every one muſt ſee to diſcharge his Duty in his reſpective Place. The Sentinel muſt not quit his Watch, becauſe it is cold, or Danger approaches; the File-Leader muſt not face about, and fall back in the Rear, becauſe of the Hardneſs of the Service; the Leaders muſt not bid the private Souldiers fall on, and themſelves run away; the Colours are moſt aimed at, yet the Standard-bearer and Enſign muſt ſtand by them, and diſplay them in the Face of the Enemy. So whatever comes, Miniſters muſt preach, and People muſt hear, and the Publick Worſhip of God muſt be maintained, the Banner of the Word muſt be diſplayed, Saints muſt keep their Ground and Station, where they are ſet by Jeſus Chriſt. *Neceſſity is laid upon me; and wo is me, if I preach not the Goſpel.* 1 Cor. 9.

XVII. A good Souldier expoſeth himſelf to endure Hardneſs voluntarily, patiently, couragiouſly, conſtantly, and ſincerely.

XVII. So the faithful and good Souldier of Jeſus Chriſt is not haled, dragged or forced to his Duty, and to undergo Difficulties for the Goſpel-ſake; but freely and with a ready Mind engages in the Work. *I am ready not to be bound only, but alſo to die at* Jeruſalem, *for the Name of the Lord Jeſus.* Chriſt cares not for preſs'd Souldiers, his are all Volunteers: When the Goſpel-Trumpet ſounds, Come away, come up hither, immediately they are upon their Feet. Acts 21.13

2. They endure patiently, taking their Captain for their Example: *When reviled, they revile not again. In Patience poſſeſs ye your Souls.*

3. They endure the Hardneſs of their Service couragiouſly: *They took joyfully the ſpoiling of their Goods. The Wicked flie when none purſue, but the Righteous are as bold as a Lion. Shall ſuch a Man as I fly?* was the Saying of a brave Souldier of this Captain's. When *Modeſtus*, the Emperor's Lieutenant, threatned *Baſil* with Confiſcation of Goods, Baniſhment, and Death, how couragiouſly did he bear it! *If you have any thing elſe, threaten it; for theſe things are nothing.* This was ſomewhat like that of *Paul*; notwithſtanding Bonds, Impriſonment, and Death was threatned againſt him, yet ſaith he, *None of theſe things move me, neither account I my Life dear unto me*, &c. *We glory in Tribulation.* Heb. 10.34 Prov. 28.1 Acts 20. 24. Rom. 5.3.

4. Saints endure Hardneſs conſtantly; the whole Life of a Chriſtian is a Time of Warfare: till this Life is done, his Warfare is not done. *The Righteous ſhall hold on their Way, and he that hath clean Hands, ſhall grow ſtronger and ſtronger.* A Saint muſt never ceaſe being a Souldier; Godlineſs muſt be his Trade as long as he lives. As Satan will never have done tempting, ſo he muſt never ceaſe from reſiſting his Temptations. Job 17.9.

5. And then all this is done ſincerely; he hath holy Aims and Ends in what he doth.

XVIII. A good Souldier ſpares none of the Enemy, when he hath ſuch a Command given him: And *Saul*, for not complying with the Requirement of God in this reſpect, loſt his Kingdom, *viz.* in ſparing *Agag* the King, and the Fat of the Cattel, when the Word of Command was, *Go, ſmite* Amalek, *and utterly deſtroy all that they have, and ſpare them not; but ſlay both Men and Women, Infant and Suckling, Oxen and Sheep, Camels and Aſſes*, &c. 1 Sam. 15.

XVIII. So a Saint, or good Souldier of Jeſus Chriſt, ſpares not one Luſt: Every Sin, like the curſed *Amalekites*, muſt be put to the Sword. He is no ſound Chriſtian, that ſuffers any Sin to abide quietly in his Heart or Life unmortified. If there be any one Darling-Luſt ſpared, it is a palpable Sign of Hypocriſy. Some Men are ready to excuſe their evil Luſts, as *Saul* did: They will cover their covetous Deſigns under the Pretence of doing good, and diſtributing to the Neceſſities of the Poor; but alas! this will not do, *Obedience is better than Sacrifice.* A Saint muſt kill all, put all his Sins to the Sword, or die to them. One Sin ſpared, as *Agag* was, will exclude thee the Kingdom of Heaven: *If ye live after the Fleſh, ye ſhall die; but if ye mortify the Deeds of the Body, ye ſhall live.* Rom. 8.13

XIX. A

XIX. So

Metaphor.

XIX. A good Souldier will keep with his Colours. It is puniſhable by Martial Law, for a Souldier to lie behind his Colours; and Death without Mercy to depart quite from them.

Parallel.

XIX. So a good Souldier of Chriſt will keep and abide with the Banner of Truth. The Goſpel (ſaith *Ainſworth*) is the Saints Enſign: *And he will lift up an Enſign to the People*, &c. Chriſt will laſh ſuch as lie behind. *Peter* was made to weep bitterly for ſtraying from his Colours. And it will be Death without Mercy to thoſe that quite depart from the Truth, and embrace Hereſy or Idolatry. And here let me caution all Chriſtians to take heed, leſt they are deceived by their Enemies. Satan, like a cunning Pirate, ſometimes transforms himſelf into an Angel of Light, he puts out falſe Colours, comes with a ſeeming Banner or Enſign of Truth; he can make uſe of Scripture, when it will make for his purpoſe to deceive. Iſa. 5. 26.

XX. A good Souldier will not turn his Back upon the Enemy, to the diſhonour of his Captain; tho his Life be in danger, he will not flie, nor cowardly betray his Truſt.

XX. So a good Souldier of Jeſus Chriſt will not turn his Back to flie from the Enemy, or utterly depart from the Truth, whatſoever befalls him; ſuch is his Love to the Lord Jeſus, and Zeal for his Glory. And beſides, he knows (if he doth) the great Danger he expoſeth his own Soul to thereby: for among all the Armor that Chriſtians ſhould take unto them, we read of no Back-piece; for if they turn their Back,, they are gone and undone for ever: *If any Man draw back, my Soul ſhall have no Pleaſure in him.* Heb. 10. 38

XXI. A Souldier is greatly animated and encouraged in all his Encounters and ſharp Conflicts with the Enemy, by conſidering the Reward and Honour he ſhall receive, if he manfully holds out, and gets the Victory.

XXI. So a Saint is carried on with much Zeal and Courage, by the conſideration of the eternal Reward he ſhall receive in the end. This made *Moſes* deſpiſe the Glory of *Egypt*, and refuſe to be called the Son of *Pharaoh*'s Daughter. *He ſaw him who was inviſible, and had an Eye to the Recompence of Reward.* Chriſt himſelf this way animates his Followers, and faithful Souldiers: *I appoint to you a Kingdom. Be you faithful unto Death, and I will give you a Crown of Life. I have* (ſaith *Paul*) *fought the good Fight, and finiſhed my Courſe, and kept the Faith: And henceforth there is laid up for me a Crown of Righteouſneſs, which God the Righteous Judg will give me at that Day, and not to me only, but to all them that love his appearing.* Heb. 11. Rev. 2. 10. 2 Tim. 4. 8, 9.

XXII. Some Souldiers of an Army are now and then ſingled out as Champions, to engage an Enemy alone. Tho every Champion be a Souldier, yet every Souldier is not a Champion. A Captain will not chuſe any Souldier to this Work, but ſuch only as he knows are Men of Courage and Experience, *&c.*

XXII. So Chriſt ſometimes calls forth one of his ſpiritual Army, to engage the Enemy alone, and as a Champion of the Truth, to ſacrifice his Life in the behalf of it. What greater Honour can be conferred upon a Chriſtian than this? Such a Champion was St. *Stephen*, *Antipas*, &c. who were brave Men, Saints of undaunted Courage and Reſolution; *who loved not their Lives unto Death.* Acts 7. Rev. 2. 13.

Metaphor.

NO earthly Souldiers know what the Event or Iſſue of their Wars will be; they cannot tell whether they ſhall overcome, and get the Victory, or not; tho they be never ſo valiant and couragious in their Service, and faithful

Diſparity.

But a true Chriſtian knows, and is aſſured, that he ſhall overcome, and obtain the Victory. He fights not at an uncertainty, the Iſſue of the War being made known unto him by Chriſt in his Word. And altho a Chriſtian may ſometimes doubt of the Truth of his own Sincerity; yet being ſincere,

Metaphor.	Disparity.
faithful and true to their Captain and Leader.	sincere, he doth not doubt of obtaining the Conquest.
II. Earthly Souldiers many times lose their Limbs and precious Lives in Fight; and it is not in the Power of the wisest Captain in the World, to repair or make up that Loss again.	II. But Christ's Souldiers never engage their Enemies to the Loss of Limbs or Life it self in his Cause, but he can restore it with great Advantage. *He that loveth his Life, shall lose it; but he that hateth his Life in this World, shall keep it unto Life eternal.* Joh.12.25
III. Souldiers are armed with carnal Weapons, and fight with Men like themselves, and yet many times are overcome, and lose the Victory.	III. But Saints fight with spiritual Weapons, and not only with Men like themselves, but with the Devil, and his infernal Crew; and yet through Christ their Captain they get the Victory. *For the Weapons of our Warfare are not carnal, but mighty through God*, &c. *For we wrestle not against Flesh and Blood, but against Principalities and Powers*, &c. Eph.6.

Inferences.

THese things being so, let all true Christians take Heart, and be valiant, and fear not the Face of Enemies.

1. Consider the Worth and Dignity of your Captain. Christians have the best Captain and Leader in the World.

(1.) He is of a most honourable Extraction, of a most high and noble Descent, the *Heir of all things*, the *Father's First-born*, the *express Image of his Person:* He is *King of Kings, and Lord of Lords*; and he is (saith one) *Generalissimo* of all his Majesty's Forces in Heaven and Earth.

(2.) Consider his Strength and Valour: He hath an Omnipotent Arm, and is of a most valiant, undaunted, couragious, and heroick Spirit. What was *Sampson*, *Gideon*, *David*, *Alexander*, *Julius Cæsar*, *Scanderbeg*, or any other mighty Warrior, to the Lord Jesus? This is he who cuts in pieces the Gates of Brass, and breaks asunder the Bars of Iron; that hath the Keys of Death and Hell; that slew *Rahab*, and wounded the Dragon; who is terrible to the Kings of the Earth, and will come upon Princes as upon Mortar. This is He that is the Terror of Devils, the Dread of Mortals, who will make other Captains tremble, and cry out to the Rocks and Mountains to hide them in the Day of his Wrath. Isa. 51.9.

(3.) Consider his Wisdom. His Skill and Policy far exceeds the Craft and Subtilty of all the Machiavellian Politicians in the World. He knows how to assault and harm his Enemies, and to carry on, and bring off, to preserve and defend his People, and faithful Souldiers. Let Men and Devils be never so skilful and politick, Christ knows how to outwit them, and over-reach them all. He knows where all their Mines are digged, where all their Forces, Flankers, and Ambuscadoes do lie; He knows their Plot, and how laid this day against his Interest, Gospel, and Covenant-People, in this and other Nations; He knows how to confound them, and catch them in their own Craftiness, and to bring them to Shame. *He is wonderful in Counsel, and mighty in Working.* He hath an Omniscient Eye, as well as an Omnipotent Hand. He makes his Countermines, and blows them up, or burieth them in the Pit they have digged. He outshoots the Devil and the Wicked in their own Bow. He will bring down the Beast, and Whore, and all their Abettors, and make them ashamed of their Hope. Mark the Issue of this present Dispensation. *See* Captain *in the First Volume, and* God a Man of War.

2. Consider the Excellency of your Cause, which is just and righteous.

3. The Goodness of your Call, against which nothing can be objected.

4. For your further Encouragement, consider the Strength of your Fortifications: They are all impregnable, and impenetrable, of most invincible Strength. Your Out-Works, your Walls, your Bulwarks, your Forts and Towers, all your Defence is admirable. *The Name of the Lord is a Strong-Tower. Salvation will God appoint for Walls and Bulwarks.* O how formidable and terrible are the Attributes and Threatnings of God to his Enemies! Prov.18.10 Isa.26.1.

5. Consider,

5. Conſider, Tho your Number be the feweſt, yet your Side is the ſtrongeſt; God is for us, and on our Side: *With them is the Arm of Fleſh, but with us the Lord our God, to fight for us.* How many, ſaid *Antigonor*, will you reckon me for? Poor Mortal! How many then may we reckon God, Chriſt, the Holy Ghoſt for? The whole Trinity is engaged for us.

6. Conſider, Tho your Service be hard, and Conflict ſharp, yet it will be ſhort. It is but a little while, and your Enemy ſhall trouble you no more. *Our light Afflictions which are but for a moment*, &c. 2 Cor 4. 17.

7. Conſider, the Devils, and all other Enemies, tho never ſo potent, cruel, and malicious, yet they are all conquered and ſpoiled: *Having ſpoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it.* The *Romans* were wont in a triumphant manner to carry thoſe they had conquered about with them, and to brandiſh their Swords, and diſplay their Colours, and carry their Arms in open View, as Trophies and Emblems of Victory: So the Lord Jeſus, having conquered Satan, and the Powers of Hell, rode as it were in Triumph through their Kingdom, (the Air) and made a Shew of them openly, as a glorious Victor. 2. Again, the World is ſubdued: *Be of good cheer*, ſaith Chriſt, *I have overcome the World. And we through him are hereby made more than Conquerors. Come Tribulation, Diſtreſs, Perſecution*, &c. with all their Blackneſs, Darkneſs, Threats, and Terror; what will they do? *Who ſhall ſeparate us from the Love of Chriſt?* or hinder us of eternal Life. 3. *Death* is ſubdued, Chriſt hath got the Victory over that. What Joy and Comfort is this to Believers, to hear that all their Enemies are conquered; your Captain-General hath broken them all to pieces. Col. 2. 15. Joh. 16. Rom 8. Rom. 8. 35

6. The Enemy cannot hurt you; the worſt you can meet with will work for your Good. Rom. 8. 28

9. Conſider, Tho you meet with hard Things, Chriſt can and will make them eaſy to you. All your Wounds he can heal, and all your broken Bones he can ſet. The more you ſuffer for Chriſt, the greater your Reward will be.

10. Conſider what great and glorious Pay you ſhall have in the end. Is not a Kingdom, a Crown of Glory that fadeth not away, worth fighting and ſtriving for?

11. Look to Chriſt, remember what he hath done and ſuffered for you; and conſider what many Saints have endured for his take before you, that were moſt precious in God's ſight. Is it not better to ſuffer here, than to ſuffer in Hell? What is the Pain and Sorrow of the Godly in this Life, to the everlaſting Pains and Torments of the Damned in the World to come? Get much Faith, and provide your ſelves with all your Armor, and the right Uſe of it, the Nature of which is opened under the *Fifth Head.* Get your Hearts looſe from the World: *No Man that warreth, entangleth himſelf with the Affairs of this Life.* Labour for much Love to God. It was a notable Saying of Mr. *Bland* the Martyr, when he was at the Stake: *This Death* (ſaith he) *is more dear to me than Thouſands of Gold and Silver; ſuch Love, O Lord, haſt thou laid up in my Breaſt, that I hunger for thee.* Take heed you conſult not with carnal Reaſon; rely wholly upon Chriſt, and never conſult thy preſent Strength with thy future Sufferings. Take heed you do not overvalue your Lives. Alas! you cannot live long; what if you die a little ſooner than you might do according to the Courſe of Nature? Alſo conſider, is it not better if God calls you to it, to glorify him by dying, than to die otherwiſe? Remember, You are not your own; let God therefore make what Improvement of you he pleaſes. 2 Tim 2. 4

Laſtly; Pray continually, pray always, for this is the way to overcome. Prayer hath done wonderfully. And this is one great Thing that is enjoined on the Chriſtian Souldier.

Epheſ. 6. 18. *Praying always with all Prayer and Supplication, in the Spirit, and watching thereunto with all Perſeverance, and Supplication for all Saints, and for me*, &c.

HEre are two Things to be noted:
1. A Duty enjoyned, *Prayer.*
2. Bleſſed Directions about it, *Viz.*

1. The Time, *Always.*
2. The Kinds, *All Prayer and Supplication.*
3. How, *viz.* (1.) In the Spirit. (2.) With Diligence. (3.) Conſtantly.

4. For

4. For whom; (1.) For all Saints. (2.) More particularly, for the Preachers of the Goſpel.

Note. *Souldiers of Chriſt ought to pray, to be much in Prayer, to pray always, to pray in the Spirit, to pray for themſelves, and to pray for others alſo.*

Firſt; Tho we are to *pray always:* Yet there are ſome ſpecial Times for this Duty. Prayer is twofold, 1. Ordinary, 2. Extraordinary. We muſt in ſome Seaſons more eſpecially be at this Duty, to pray hard, to pray mightily, *&c.*

Queſt. What is meant by *praying always?*

Anſw. 1. It is as much as to ſay, *Pray in every thing*, according to that Word, Phil. 4. 6. *In every thing, by Prayer and Supplication, let your Requeſts be made known to the Lord.* Some pray in nothing they do. *In all thy Ways acknowledge him.*

2. In all Conditions, in a full State, in a naked State, in Poverty, in Plenty, in Sickneſs, in Health, in Proſperity, and in Adverſity.

3. For every Thing we need, for Spirituals, for Temporals, ſo far as God ſeeth them good for us.

4. Daily, frequently, Morning and Evening. *David* ſaid to *Mephiboſheth, Thou*
2 Sam. 7 7 *ſhalt eat Bread at my Table continually.* He cannot mean, thou ſhalt do dothing but eat, (he would not have him to be ſuch a Cormorant) but commonly every day, *&c.*

5. To have a Heart always for this Duty, to be always fit and ready for this ſacred Ordinance.

Queſt. *What are thoſe ſpecial Times and Seaſons for Prayer? Or when is extraordinary Prayer to be made?*

Anſ. 1. When a Saint hath any great Work to do for God, or eminent Buſineſs and Service for his Church. See *Nehem.* 1. 5. *Acts* 4. 2, 9. When *Abraham's* Servant had ſpecial Work to do for his Maſter, he was much in Prayer.

2. When a Saint is in the dark concerning any one Truth of God, and cannot
Dan. 9. 1, 2, 3, &c. get Satisfaction, then 'tis a Time for extraordinary Prayer. When *Daniel* was at a loſs about the Time of Deliverance out of Captivity, how much did he give himſelf to Prayer!

3. When a gracious Soul is under any ſore and grievous Affliction. *David* in his Diſtreſs and Affliction cried mightily to God. *Is any afflicted? let him pray*; that is, let him be more abundantly in that Duty. *James* 5. 13.

4. When Sin abounds, or in a Day of great Rebuke and Blaſphemy: When Hell ſeems to be let looſe, or the Flood-gates of Wickedneſs opened wide in a Nation, then it is a Time for the Godly to be much in Prayer. *Jer.* 13. 19. *Iſa.* 37. 23.

5. In Times of great Diſtreſs upon the Church; when the Danger is imminent, as at this Day; this is a Time for extraordinary Prayer. See *Iſa.* 22. When many Nations came up againſt *Judah*, then *Jehoſhaphat* cried mightily to Heaven, 2 *Chron.* 20. 12. When *Haman* plotted to deſtroy all the Jews, and cut off *Iſrael* at once, and the Writings were ſealed, and ſent forth, then *Eſther* and the godly Ones pray mightily. Thus did *Jacob*, when his Brother was coming to meet him, fearing he
Gen. 33. would cut off the Mother with the Child; how did he then wreſtle with God!

6. In Times of Temptation. When Chriſt was aſſaulted, and his Hour was come, he prayed hard, he ſpent a whole Night in Prayer, *Mat.* 26. 44. And what
Mat. 26. 40, 41. ſaith he to his Diſciples? *Watch and pray, that ye enter not into Temptation.* When
2 Cor. 12. *Paul* had that *Thorn in the Fleſh, the Meſſenger of Satan to buffet him, he beſought the Lord thrice, that it might depart from him.* That three times (as ſome conclude) might be threeſcore times.

7. Laſtly; In a Time of great Expectation, when great Things are near, and much look'd for. When *Daniel* expected great Things, underſtanding by Books, Deliverance to the Church was at hand, he ſet himſelf to ſeek God. *Dan.* 9. 2.

Secondly; Conſider, Prayer is a great Ordinance. And that doth appear,

1. In reſpect of God; it gives him the Glory of three great Attributes.

(1.) Of his Omniſciency: We hereby acknowledg, that he knows our Wants
Pſal. 39 9. and Neceſſities: *All my Deſires are before thee, and my Groanings are not hid from thee.*

(2.) His Omnipotency. We acknowledg, in our crying to God, and relying upon him in this Duty, that he is able to help us, and ſupply all our Wants.

(3.) It

(3.) It gives him the Glory of his Goodneſs: *O thou that heareſt Prayer.* A Saint knows, and confeſſeth hereby (if he pray aright) that God is willing and ready to help and ſave him.

2. Prayer is a great Ordinance, if we conſider the Power and Prevalency of it. *Luther* aſcribed to Prayer a kind of Omnipotency. It hath prevailed over Fire, Water, and Earth; it hath ſtopp'd the Sun in its Courſe. It hath prevailed over evil Angels; it hath caſt the Devil out, and broke his Kingdom down. It hath had Power over the good Angels, as appears in the Caſe of *Eliſha*; it fetched them from Heaven to be his Guard and Protection, 2 *King.* 9. 6, 17. Nay, it hath prevailed with Chriſt himſelf, the Angel of the Covenant, as appears in *Jacob*'s Caſe: *As a Prince, thou haſt wreſtled with God, and haſt prevailed.* It hath healed the Sick, raiſed the Dead, ſtopp'd the Lion's Mouth, and hath ſubdued and put to flight the Armies of Aliens; hath opened Priſon-Doors, and broke in pieces Chains, Gates, and Bars of Iron and Braſs. There is none of the battering Rams, or Artillery of Hell can ſtand againſt it. 'Tis like an Engine (as one obſerves) that makes the Perſecutors tremble; and wo to them that are the Buts and Marks that it is levell'd at, when it is fired with the Fire of the Spirit, and diſcharged in the Strength of Faith. 'Tis ſaid, *Mary* Queen of *Scots* dreaded more the Prayers of Mr. *Knox*, than an Army of Twenty Thouſand Men; ſhe had more cauſe, than an Army of Ten Hundred Thouſand. 'Tis ſaid of the Witneſſes, that *They have Power to ſhut Heaven, that it rain not in the Days of their Prophecy; and have Power over Waters, to turn them into Blood, and to ſmite the Earth with Plagues, as often as they will.* How do they this, but by Prayer? Heb. 11. Rev. 11 5.

3. That Prayer is a great Ordinance, will appear, if we conſider the Promiſes made to it, 2 *Cor.* 7. 14. *Pſal.* 50. 15. *Mat.* 21. 22. *Job* 15. 7.

4. That it is a great Ordinance, will appear, if we conſider how it co-works with all other Ordinances and Duties, to make them effectual, whether Moral or Evangelical: *Every thing is ſanctified by the Word of God and Prayer.*

5. That Prayer is a great Ordinance, doth appear by the Influences it hath over all our Graces. (1.) 'Tis the Means for getting Grace; hereby a Souldier of Chriſt obtains his Armor. (2.) And for the Increaſe of Grace, in order to the acting of it. (3.) For the evidencing of Grace. It is that which brings the Soul into God's Preſence, and fills it with Divine Joy and Peace in believing.

6. It is the Divine Breath of the Soul; can a Man live longer than he breaths? A Saint dies, when he quite ceaſeth Praying.

Queſt. *What hinders or obſtructs the Anſwer of the Saint's Prayer?*

Anſw. 1. When we pray not according to God's Will; God's Will muſt be the Rule of our Prayers. *And this is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.* 1 Joh. 5. 14.

2. When the End or Aim of a Man is not right: *Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it on your Luſts.* Jam. 4. 3.

3. When we pray not in Faith; Unbelief hinders the Anſwer of Prayer: *But let him ask in Faith, nothing wavering,* &c. Jam. 1 6.

4. When Endeavours after the things we want, are not joined with our Prayers. As we have a Mouth to beg, we muſt have a Hand to work. Pſal. 27. 4.

5. When any one Sin reſteth in the Boſom unrepented of: *If I regard Iniquity in my Heart, the Lord will not hear me,* &c. Pſal. 66. 18.

6. When we are not fervent. Prayer muſt be with Affection unto God.

7. When we pray not in Spirit. Our Spirits muſt pray; and not only ſo, but if the Spirit of God doth not act and aſſiſt our Spirits, our Prayers will not prevail.

8. When we are not conſtant in the Duty. We muſt be importunate and conſtant, pray always, and not faint, if we would have our Prayers heard. Luk 18. 1.

9. When we come not to God in the Name of Chriſt, the Door is ſhut. We muſt ask in Chriſt's Name, and come to God by him, if we would be heard and accepted by him.

The Celeſtial Race: Or, the Saints compared to Runners.

1 Cor. 9. 4. *Know ye not, that they which run in a Race run all, but one receiveth the Prize: So run that ye may obtain.*
Heb. 12. 1. *Let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us; and let us run with Patience the Race that is ſet before us.*

CHriſtianity, or the Life of a Chriſtian, is in theſe Scriptures compared to a Race; *So run that ye may obtain.* A Chriſtian is compared to a Man that runs a Race.

What ſort of Race the Apoſtle principally alludes to, is not (as we conceive) ſo material; beſides, many worthy Men do not agree about it, ſome being ſubject to think, the Apoſtle alludes to the Olympick Games. We ſhall therefore run the Parallel, with reſpect to ſuch Things concerning a Race, which all generally agree in.

To *run*, is variouſly taken in Scripture. 1. To break through, *Pſal.* 18. 29. 2. To ſtrive with the greateſt Speed and Celerity, or to make haſte, *Prov.* 1. 26. 2 *Kings* 4. 22. 3. Eagerly in Affection to be carried after. 1 *Pet.* 4. 4. 4. To paſs without Let, *Pſal.* 147. 15. 5. To labour with Earneſtneſs. 6. To go forward, *Gal.* 5. 7.

Metaphor.

A Man that runs in a Race, takes great care to begin well. It behoves him to be exact in his ſetting out, 1. In reſpect of Time, 2. In reſpect of Place; he obſerves the Place from whence he muſt begin to run. A little Time loſt at the beginning of a Race is dangerous.

II. A Man that runs in a Race, ought to know the Way well which he is to run; if the Path be not plain before him, he is not like to win the Prize.

Parallel.

SO a Chriſtian ought to take great care how he begins or ſets out in the Race towards eternal Life. 1. In reſpect of Time, it behoveth him to ſet out early enough; he muſt not defer the great Concernment of his Soul; Delays are dangerous. *Seek the Lord whilſt he may be found, call upon him whilſt he is near. I love them that love me, and they that ſeek me early, ſhall find me. Behold, now is the accepted Time; behold, now is the Day of Salvation!* Some Men begin too late, they mind not the Call of God. *To day if ye will hear his Voice, harden not your Hearts. Becauſe I have called, and ye have refuſed*, &c. — *I alſo will laugh at your Calamity. Then they ſhall call upon me, but I will not anſwer.* 2. They ought to obſerve the Place from which they muſt depart. He that would go to *Zion*, muſt leave *Babylon*; as he would go to *Zoar*, ſo he muſt depart out of *Sodom*. He muſt leave the Way of Sin, yea, all the evil Courſes, Cuſtoms, Traditions, and Inventions of Men: *Ye did run well*, &c.

Iſa. 55. 6. Prov. 8. 2 Cor. 6. 2. Prov. 1. 24, 28.

II. So a Chriſtian ought to know the Way to Salvation, to be well-inſtructed in the Path of eternal Life. Chriſt is the Way: *No Man* (ſaith he) *cometh unto the Father, but by me. There is no other Name under Heaven given, whereby we muſt be ſaved.* 1. Chriſt is the Way, as a Prieſt, who offered himſelf up as as a Sacrifice to God for us, to atone and make Peace between the Father and us. 2. Chriſt is the Way, as a King, who hath appointed us Laws and Ordinances, which we muſt obey and follow, to manifeſt our Subjection unto him: *I will run the Way of thy Commandments.* 3. As a Prophet, who hath laid down all Rules and heavenly Directions neceſſary for us in Matters of Faith and Practice, whom we muſt hear in all things. 4. Chriſt is the Way, in that holy Example he hath left, that we ſhould follow his Steps. A Saint obſerves the very Footſteps of Chriſt, and of the Primitive Church; he ſees the good old Way plain before him, as it is recorded in the holy Scripture, and thereby knoweth which way to ſteer his Courſe.

Joh. 14. 6. Acts 4. 12. Pſal. 119. Acts 3. 23. 1 Pet. 2. 21.

III. A

Metaphor.

III. A Man that runs in a Race, muſt ſee to put himſelf in a fit Equipage. He puts off his upper Clothes, and gets meet and neceſſary Garments for the purpoſe; becauſe the Clothes that a Man uſually wears, would much encumber him in his Running.

IV. A Man that would run in a Race, ſo as to obtain the Prize, muſt lay aſide all Weights whatſoever: For all know, that if a Man have a Weight or Burden on him, it will greatly hinder or obſtruct him in his running; nay, if he doth not caſt it off, it will ſoon cauſe him to be weary, and faint in the Way.

V. A Man that would run ſo as to obtain the Prize, muſt not be overcharged with inordinate Eating and Drinking; for Experience ſhews, how that unfits a Man for running a Race, or for any other Enterprize whatever. *And a Man that ſtriveth for Maſtery, is temperate in all things.*

VI. A Man that would run in a Race, ſo as to obtain the Prize, muſt ſee he doth not leſſen his Pace; he muſt run ſwiftly, and run conſtantly; if he loyter, or grow careleſs, and idle, no wonder if he loſe the Prize.

Parallel.

III. So a Man that would ſet out in the ſpiritual Race, or in a ſpeedy Courſe towards Salvation, muſt caſt off the Rags of his own Righteouſneſs, and put on the Righteouſneſs of Jeſus Chriſt by Faith; for that Garment, with the Garment of Holineſs and Humility, is only neceſſary, and muſt be put on by all that would run the Race ſet before them, ſo as to obtain the Prize. Rom. 13. 14.

IV. So a Chriſtian that would run in this heavenly Race, muſt caſt off every ſpiritual Weight. This the Apoſtle directly counſels the Saints to do: *Let us lay aſide every Weight, and the Sin that doth ſo eaſily beſet us; and let us run with Patience the Race ſet before us.* Now theſe Weights are, 1. The inordinate Affections. Our Hearts muſt not be ſet upon Things below, not inordinately upon Father or Mother, Son or Daughter, Houſe or Land; for he whoſe Heart runs out in a covetous manner after the World, as the Prophet ſhews, is like a Man that is laden with thick Clay. It is impoſſible for a Man to run this Race with the World upon his Back. What was it that weighed down the young Man in the Goſpel, that came running to Chriſt, who ſeemed to be in a full ſpeed towards eternal Life? Was it not the inordinate Love to the World? 2. Sin; Sin is a Weight: *That Sin that doth ſo eaſily beſet us.* Some underſtand, the Sin of Unbelief is meant hereby; others, a Man's Conſtitution-Sin, or the Sin of his Nnture, that which he is moſt eaſily overtaken with, whether it be Pride, Paſſion, *&c.* Sin, yea, every Sin muſt be caſt off, take it how you will, (tho I rather adhere to the latter) if a Man would ſo run as to obtain; for nothing like Guilt tends to make a Chriſtian grow weary, and faint in his Mind. Heb. 12 1. Col 3. 2, 5. Hab. 2. 6.

V. So a Chriſtian muſt take heed he be not overcharged in a ſpiritual Sence; there is ſpiritual Gluttony and Drunkenneſs ſpoken of in Scripture. Hence ſaith our Saviour, *Take heed to your ſelves, leſt at any time your Hearts be overcharged with Surfeiting, Drunkenneſs, and the Cares of this Life, and ſo that Day come upon you unawares.* What is meant by Surfeiting, Drunkenneſs, *&c.* but all kind of looſe Living, 1 *Theſſ.* 5. 7. wanton Riotouſneſs, exceſſive Delight in, or Deſire after the Pleaſures of this World, *&c.* Or on the other hand, being overwhelmed, and ſorely afflicted or perplexed with inordinate Cares about earthly Matters? All theſe things muſt be avoided by thoſe, who would run the ſpiritual Race ſo as to obtain the Prize. Luke 21. 24.

VI. So a Chriſtian muſt run with ſpeed, he muſt be very diligent, ſwift-footed, which is ſignified by running; and alſo he muſt be even in his Courſe. He muſt not be like the *Galatians*, only run well for a Time, but continue always to the end the ſame Pace, *i. e.* keep in a conſtant Courſe of godly Zeal and Holineſs, according to that of the Apoſtle, *We deſire that every one of you do ſhew the ſame Diligence, to the full aſſurance of Hope to the end.* Some Men ſeem very zealous in a Fit, they are all on a Flame (as it were) none Gal. 5. 7. Heb. 6 11.

Metaphor. Parallel.

more forward and lively in God's Ways, and in his holy Worſhip, than they; but on a ſudden oft-times (as hath been obſerved) they flag, and grow weary. It may be, as the Proverb is, a zealous Apprentice, a lukewarm Journey-man, and a quite cold Maſter.

VII. A Man that would run ſo as to obtain the Prize, ought to be ſtrong and healthy. A diſtempered Perſon, or one that falls ſick in the Way, is not likely to obtain the Prize; a conſumptive Man, or one that hath feeble Knees, or a diſtempered Heart, is not likely to hold out.

VII. So a Chriſtian, that runs the heavenly Race, ought to labour after ſpiritual Strength: *Be ſtrong in the Lord, and in the Power of his Might.* Eph.6 10. *Thou therefore, my Son, be ſtrong in the Grace that is in Chriſt Jeſus.* 2 Tim.2.1 Diſtempers are as ſubject to ſeize upon the Soul, as upon the Body, *viz.* the Tympany of Pride, the Feaver of Paſſion, the Trembling of the Heart through ſlaviſh Fear, the Stone of a hard Heart, the ſpiritual Conſumption, or Decay of Grace; Want of Breath, or Difficulty in breathing out conſtant and fervent Prayers and Deſires to God, or any other Decay of the inward Man, or Diſeaſe of the Soul. If any of theſe ſeize upon a Chriſtian in his Courſe to eternal Life, without ſpeedy Cure, they will cauſe him to faint, and fall ſhort of the bleſſed Prize.

VIII. A Man that runs in a Race, if he falls lame in the Way, is not likely to obtain the Prize.

VIII. So that Chriſtian that falleth lame (in a ſpiritual Sence) in the Race to Glory, is in danger of miſcarrying. *Make ſtrait Paths for your Feet, leſt that which is lame be turned out of the Way, but rather let it be healed.* Heb.12. 13. Some by Lameneſs underſtand Want of Sincerity, when there is a Work upon one Faculty of the Soul, and not upon another; *i. e.* When the Conſcience is awakened, and the Underſtanding ſomewhat enlightned, and yet the Will and Affection is for Sin and the World. This Man is lame, he is no ſound Man, he goes limping as it were along; he will not run long, as he runs not well. Others by Lameneſs underſtand more directly, a wavering Mind about ſome main Truths of the Goſpel, or about the publick and viſible owning and profeſſing of Chriſt and the Goſpel, in reſpect of thoſe Truths that are moſt oppoſed by Men, in the Day and Generation in which we live. Some are like thoſe in the Prophet *Elijah*'s Time, they halt between two Opinions, ſtand wavering between God and *Baal*, and know not which to cleave to, whether to the Proteſtant, or Popiſh Religion. Now theſe are lame Profeſſors; they are corrupt, or not ſincere; they will not, unleſs healed, hold out to the end of the Race, but be turned out of the Way. 1 King.18. 21.

IX. A Man that meets with bad Way in running a Race, is thereby many times hard put to it, and in danger of loſing the Prize: As when he is forced to run up-hill a great while together, or meets with a rough and untrodden Path, or is fain to run through a deep Mire, or a very dirty Lane; this tries his Strength, Courage, and Reſolution.

IX. So when a Chriſtian meets with hard Things, or paſſeth through great Difficulties in his Way to Heaven, he is much put to it, *viz.* when he is forced to mount the Hill of Oppoſition, and paſs over the Stile of carnal Reaſon, and through the perilous Lane of Perſecution, and Valley of the Shadow of Death; *Being accounted all the Day long as a Sheep for the Slaughter.* Pſal.23.4. He then is tried to purpoſe. Many that have ſet out Heavenwards in a Day of Peace and Proſperity, have in a Time of Tribulation and Perſecution grown weary, or being offended, have fallen away. Mat.13.21.

X. Men that run in a Race, have many Spectators, who ſtedfaſtly look upon them, to ſee how they run, and who will win; ſome hoping one will gain the Prize, and others hoping the ſame Man will loſe it.

X. So the Saints of God have many and eminent Spectators, who ſtedfaſtly look upon them, with great Expectation, to ſee how they behave themſelves, whilſt they run the Celeſtial Race, *viz.* God the Father, the Lord Jeſus Chriſt, and the holy Spirit, the one Almighty and Eternal God. Yea, and all the holy Angels,

Metaphor. Parallel.

Angels, on the ſame ſide, behold them with great Earneſtneſs, hoping they will hold out to the end, and obtain the Crown of everlaſting Glory, and to that purpoſe help and encourage them in their Courſe. On the other ſide, there are all the Devils, or wicked Angels, who have their Eyes upon them for evil, who do not only hope and long to ſee them grow weary and faint in their Minds, but alſo ſtrive, as much as in them lies, to hinder and reſiſt them in their Race, ſo that they may loſe the Prize. Zech. 3. 1, 2.

XI. Some Men run a great while, and afterwards grow weary, and ſlack their Pace, nay, quite give over running, and ſo loſe the Prize.

XI. So ſome Profeſſors ſeem to run well, to be zealous for God and Religion a great while, it may be for many Years together; but when Trouble ariſes, or Temptation ſeizes upon them, they grow weary, and indifferent about theſe Matters, and (with *Demas*) cleave to this preſent evil World, and ſo turn with the Dog to his Vomit again, and loſe Eternal Life.

XII. Some Men that have run in a Race, have run for a great Prize, yea, for a Crown, (as ſome have obſerved) and when they have won it, have been praiſed exceedingly, it being eſteemed a mighty Honour; it hath not only enriched them, but been to their great Renown and Glory.

XII. So the Saints of God, who run this heavenly Race, run for a great Prize, *viz.* a Crown of Glory. *And every Man that ſtriveth for the Maſtery, is temperate in all things: Now they do it to obtain a corruptible Crown, but we an incorruptible.* 1 Cor. 9. 25. *Be thou faithful unto Death, and I will give thee a Crown of Life.* Rev. 10. *I have* (ſaith Paul) *fought the good Fight, I have finiſhed my Courſe, I have kept the Faith: Henceforth there is laid up for me a Crown of of Righteouſneſs, which God the Righteous Judg will give me at that Day, and not to me only, but unto all them alſo that love his appearing.* 2 Tim 4. 7, 8. This Prize will not only enrich the Soul that obtains it, but raiſe his Renown and Glory to Eternity. He ſhall be honoured of all, nay, he is the Man whom the King delights to honour: *They ſhall ſit down with Chriſt on his Throne*, &c. Rev. 3. 21.

XIII. The Man that runs, who reſolves to win the Prize, breaks through all Difficulties, will not regard any vain Allurements, but preſſes on with his utmoſt Strength, Celerity and Speed imaginable; the Thoughts of the rich Prize animating his Mind, and prompting him on ſo to do.

XIII. So a true Chriſtian, who reſolves for Heaven, he makes haſte, he breaks through all Difficulties, and regards not the Golden Balls Satan throws in his Path, *viz.* none of the vain Allurements of this World, but with his uttermoſt Strength, Celerity, and Eagerneſs of Affection, preſſeth forward. *I preſs towards the Mark*, &c. Phil. 3. 14. *He ſtrives to enter in at the ſtrait Gate.* Mat. 7. 13. He ſtrives againſt Satan, againſt the World, againſt Sin, being greatly animated and encouraged thus to do, by ſeeing him who is inviſible (to the natural Eye) and by having a Sight of the excellent Reward, or that glorious Crown and Kingdom he knows he ſhall receive, when he comes to the end of the Race. Heb. 11.

Metaphor. Diſparity.

SOme Men in running a Race do their beſt; they do whatever in them lieth to obtain the Prize, but nevertheleſs loſe it.

But now a Chriſtian, whoever he be, that doth his beſt, does what he can in all Uprightneſs of Heart, to believe, to cloſe in with Chriſt, to love, ſerve, and obey him, ſhall never miſs of eternal Life. Joh. 10. 2. Never was any Man damned, ſaith a worthy Miniſter, that did what he could to be ſaved. Rom. 8. 1.

II. Many run in a Race, but one only obtains the Prize.

II. But tho Thouſands run in this ſpiritual Race, yet they may all obtain the Prize.

Inferences.

Inferences.

WE may infer from hence, That the Work and Buſineſs of a Chriſtian is hard and difficult; Heaven is not obtained without running, wreſtling, ſtriving, warring, *&c.*

2. That many Profeſſors, who ſet out Heaven-ward, and run well a little while, are not like notwithſtanding to obtain eternal Life; 'tis only he that endureth to the end, that ſhall be ſaved. Mat. 24.

3. It may alſo inform us what the Reaſon is, that ſo many Perſons faint or grow weary in this ſpiritual Race. (1.) Their Weights which they have upon him may occaſion it. Or, (2.) The Way being bad, or up-hill. (3.) Their not being temperate in all things. (4.) Their being diſeaſed or lame. (5.) Satan beguiling them with his Golden Balls. (6.) They being not throughly affected with the Worth of that glorious Prize they run for. (7.) By means of their truſting in their own Strength, *&c.* (8.) Their growing lazy, loving preſent Eaſe, *&c.* (9.) And laſtly, which is the Sum of all, their not being truly converted, never effectually wrought upon by the Spirit of Grace.

4. It may ſerve to ſtir us all up to the greateſt Diligence imaginable, to the end. Whatſoever we meet with in the Way, Heaven will make amends for all.

Saints compared to Salt.

Mat. 5. 13. *Ye are the Salt of the Earth; but if the Salt have loſt its Savour, wherewith ſhall it be ſalted? It is henceforth good for nothing, but to be caſt out, and trodden under Foot of Men.*

BElievers, as well as Miniſters, are called by our Saviour the *Salt of the Earth*; for Chriſt preached this Sermon not only to his Apoſtles, but to all the Diſciples; it is not appropriated to Miniſters alone, but to all Believers.

Why the Godly are and may be compared to Salt, is briefly opened in the following Parallel.

Metaphor.

SAlt is very profitable, it keeps and preſerves Meat from putrifying, which would ſoon ſtink, corrupt, and periſh, was it not for it. 'Salt (as one ſaith) is the 'Bloſſom of Nature, it is mingled 'with all mixed Bodies, and pre-'ſerves them from Corruption.

Parallel.

SO the Godly are moſt profitable in all the Earth. 1. They keep the World from being totally corrupted by evil and peſtilent Errors and Hereſy. (2.) From being ſpoiled by Prophaneneſs and Helliſh Debauchery. They by their holy Lives, Doctrine, and gracious Deportment, put a check to the over-ſpreading Wickedneſs of thoſe Places where they live. The World would ſoon grow much worſe than it is, were it not for the Saints and People of God; it would ſtink, and be ſo abominable in God's ſight, that he would not endure it any longer. And beſides, God many times ſpares a People, Family, and Nation, for the ſake of the Righteous who dwell among them. The Godly are the Intereſt of People and Nations, (as is elſewhere ſhewed.) Had there been but a little more of this ſpiritual Salt in *Sodom*, *viz.* but ten righteous Ones, it might have continued to this day. *And he ſaid, O let not the Lord be angry, and I will ſpeak yet but this once, Peradventure Ten ſhall be found there*, &c. *And He ſaid, I will not deſtroy it for Ten's ſake.* Gen. 18. 32 Nay, tho there was ſcarce ever a godly Soul in it, but righteous *Lot*; yet what ſaid the Angel? *Haſte thee, eſcape thither, for I cannot do any thing till thou be come thither.* Gen. 19. 22 As *Zoar* was ſaved for *Lot*'s ſake, ſo *Sodom* could not be ſet on fire, till he was out of it. Again, was not *Joſeph* the Intereſt of *Potiphar*'s Houſe? was not his Maſter bleſſed for his ſake? And was not *Laban*, and what he had, bleſſed for *Jacob*'s ſake? And was not the whole Houſe of *Iſrael* and *Judah* preſerved and ſaved from utter Ruine,

Metaphor.	Parallel.
Ruine, for the ſake of a holy Remnant that was amongſt them. *Except the Lord of Hoſts had left us a very ſmall Remnant, we ſhould have been as* Sodom, *and been like unto* Gomorrah.	Is.1.9.
II. Salt draws putrifying Humors out of Meat; it is of a purging and cleanſing quality.	II. So gracious Chriſtians, by their Doctrine and holy Example, and in particular, Preachers, draw out Rottenneſs and Filth from the Hearts and Tongues of Men. Blackwood
III. Salt ſeaſons Meat, and makes it ſavoury.	III. The godly Chriſtian by his Wiſdom ſeaſons the Minds of good Men. Hence *Sapientia* is derived *à Sapore*, from Savour. The *Latines* expreſs wiſe and witty Speeches, pleaſant Diſcourſe, a good Grace in ſpeaking, and Salt, by the ſame Word. This agrees with that of the Apoſtle: *Let your Speech be always with Grace, ſeaſoned with Salt, that ye may know how to anſwer every Man.* Col.4.6.
IV. Salt is of a hot and fiery Nature; being caſt into the Fire, it ſparkles, and burns furiouſly.	IV. So Chriſt's Diſciples are by the Spirit made hot, fervent, and zealous for God, and his Truth; yet this Heat ſhould be mingled with Diſcretion, leſt they flie out, as thoſe did who called for Fire from Heaven. Luk.9.33.
V. Salt ſtirs up Thirſt.	V. So the good Example of Chriſtians ſtir up others to thirſt after Chriſt, and heavenly Things. We ſhould not ſo much look for Examples from others, as give Examples our ſelves. Blackwood
VI. Salt makes Meat fit for Food, and meet to be received by ſuch as want it.	VI. So by the Salt of a holy Converſation, or a good Life, in them that preach and profeſs the Goſpel, the Word becomes fit to be received. This makes it reliſh, and this way a Preacher or Profeſſor may be ſaid to ſeaſon his own Doctrine. And on the other hand, how unſavoury doth that good Doctrine ſeem to be, and what little Reliſh is there in it, that is preached by an unholy and unſanctified Perſon? Rom.2. 21,22,23, 24.
VII. Salt may loſe its Savour, and become good for nothing, but to be trodden under Feet of Men. It is not fit for the Land, nor yet for the Dunghill, but Men caſt it out. Naturaliſts tell us, that Salt having loſt its Savour, being laid upon Land, it cauſeth Barrenneſs.	VIII. So Profeſſors, if they loſe their Savour, if they become vain, vicious, and carnal in their Converſations, what are they good for? A Chriſtian to turn an Apoſtate; he that ſeemed once ſavoury and ſerious in his Words and Behavior, to become filthy, unclean, proud, ambitious, covetous, *&c.* is one of the worſt of Men; ſuch are fit for nothing but to be caſt into Hell. Of theſe the Apoſtle ſpeaks, *It is impoſſible to renew them again by Repentance*, &c. Unſavoury Profeſſors, and wicked Apoſtates, tend to make the Church barren; they hinder the Increaſe thereof. Heb.6.4, 5,6.

Inferences.

HOw unſavoury is the World! Sinners by Nature are loathſom and ſtinking in God's Sight: *Their Throats are like open Sepulchers.* Rom.3.13

2. It ſhews Saints their Duty, which is to ſeaſon others. They ſhould ſeaſon the Place, Town, Family where they live: (1.) By good Doctrine. (2.) By a good Converſation. (3.) By good Counſel. *Jacob* told his Sons, *Simeon* and *Levi*, by their ſlaying the *Sichemites*, they *made him to ſtink among the Inhabitants of the Land.* The Speech, as well as the Practice of Chriſtians, ſhould be a ſeaſoning and ſavoury Pattern, that it may adminiſter Grace to the Hearers, and Obſervers thereof. Gen.34.30

3. O let it ſtir up every Chriſtian, as well Preachers as others, to be ſavoury! How can we ſeaſon others, if the Salt hath loſt its Savour? Take heed of ſcandalous Sins. (1.) By theſe the Name of the Lord is blaſphemed. (2.) Religion brought Ezek.36. 20. Rom.2.24

brought to Contempt and Reproach. (3.) The Hearts of all ſincere Ones greatly grieved. (4.) The Converſion of Sinners hindred. (5.) Mens Damnation furthered. Hence ſaith Chriſt, *Wo be to the World becauſe of Offences.*

But on the other hand, (1.) A holy and ſavoury Life makes a Man liſt up his Head with much Boldneſs, tho reproached: *Whoſe Ox have I taken, or whoſe Aſs? Or of whoſe hands have I received a Bribe?* (2.) It tends to ſtop the Mouths of the Wicked, 1 *Pet.* 3. 16. (3.) It is many times not only a Means of Conviction, but Converſion of others; nay, and of ſuch as will not be won by the Word. 1 *Pet.* 3. 1. 1 Sam. 12. 3.

4. If Saints are the Salt of the Earth, and Intereſt of Nations, it ſhews the Folly of thoſe wicked Men, that ſtrive to root them up, and turn them out of the World.

5. Laſtly; It may caution all that profeſs the Goſpel, againſt Apoſtacy. *Remember* Lot's *Wife.* She for not being ſavoury, or for looking back, was turned into a Pillar of Salt, nay, and into a ſtanding Pillar, *&c.* May not one Reaſon of it be this, *viz.* To ſhew, that that very Example of God's Severity upon her, might ſerve, or be ſufficient to ſeaſon all Chriſtians, to the end of the World, againſt Apoſtacy, or looking back? Luk. 17 32 Gen. 19. 26

Saints compared to Merchants.

Mat. 13. 45, 46. *Again, the Kingdom of Heaven is like unto a Merchant-Man, ſeeking goodly Pearls, who when he had found one Pearl of great Price,* &c.

Simile.

A Merchant is a great Dealer in the Things of the World.

II. The beſt and greateſt Merchants trade and deal in the richeſt and choiceſt Things on Earth, *viz.* Jewels, Pearls, *&c.*

III. Merchants in their firſt Trading are not ſo skilful in their Merchandize, as they are afterwards, when by commercing with other Merchants, they have found out the true Worth of their Merchandize, and the manner of their Dealings.

IV. Merchants are moſt careful of their Concerns, when they have met with ſome Loſs; then they begin to fear they ſhall be undone, if ſuch Loſſes encreaſe upon them.

V. Merchants that deal in precious Stones, are very careful leſt they ſhould be deceived with counterfeit Stones, which are very like the true Ones.

VI. Mer-

Parallel.

A True Chriſtian is a great Dealer in the Things of Heaven; his Affections are ſet upon thoſe Things that are above, where Chriſt ſitteth at the Right-hand of God. Col. 3 1.

II. The true Chriſtian deſireth, and ſeeketh after the Riches of Grace, and Riches of Glory, called Pearls, which are of the greateſt Value and Worth, in which he may be moſt happy. He ſeeketh for Pearls, but he fixeth moſt upon the Pearl of greateſt Price, Jeſus Chriſt. Mat. 13. 46

III. So the true Chriſtian, when he is firſt concerned in the Matters of Chriſtianity, is not ſo skilful as afterward, when he hath by Chriſtian Converſe found out the Worth of ſpiritual Things, and the Deceitfulneſs of Satan, the World, and his own Heart, together with the Faithfulneſs of God.

IV. Chriſtians are moſt careful in their ſpiritual and eternal Concernments, when they have met with ſome ſpiritual Loſſes, and are attended with a holy Fear, leſt eternal Ruine ſhould follow.

V. The true Chriſtian is very careful leſt he ſhould be deceived in his Spiritualities, *viz.* have a falſe Faith, a falſe Repentance, and a falſe Obedience, and counterfeit Grace, which may be very like the true.

VI. True

Simile.

VI. Merchants trade to Foreign Parts or Countries; their chief Concerns come from thence, whereby they grow rich.

VII. Merchants have Correſpondents in thoſe Countries to which they trade, who receive their Merchandize which they ſend, and make Returns of more gainful Things.

VIII. Merchants are ſtrongly engaged by the Profitableneſs of their Trade, to follow it very cloſe. O how diligent are Merchants, when they find Riches come in apace upon them!

IX. Merchants are diligent in attending the Exchange, where they have an account of their Foreign Affairs, and alſo an Opportunity to trade further, either in ſelling or buying; and they that are negligent in this Matter, do give juſt cauſe of Suſpicion, that they will ſoon fail, and ceaſe to be Merchants.

X. Merchants are very careful in keeping their Accompts; they are often in their Compting-Houſes. They who are wiſe, will be ſure their Books are well kept, and that their Accompts are in good Order, that ſo they may ſee a good End of their Affairs, and enjoy Comfort in the Management thereof.

Parallel.

VI. True Chriſtians have their chief Concerns from Heaven, whereby they grow ſpiritually rich. Heaven is cal'ed a *far Country*. Luke 19.

VII. The true Chriſtian hath his Correſpondent in Heaven, who manageth all his Concerns, *viz.* Jeſus Chriſt the Righteous; He is their Advocate and Interceſſor, he appears in Heaven for them, *Heb.* 9.24. He receives their Duties, and makes Returns of Mercy; He will receive their Tears of Godly Sorrow, and return the Oil of Joy. *Thou putteſt my Tears into thy Bottle*, &c.

VIII. So ſhould it be with true Chriſtians; the Gainfulneſs of Godlineſs ſhould engage them to follow the heavenly Trade more cloſely, becauſe it hath the Promiſe of the Life that now is, and that which is to come; for Time and Eternity is little enough to make up the Revenues of a godly Life; what Time cannot do, Eternity ſhall. 1 Tim. 4.8

IX. True Chriſtians do make Conſcience, and exerciſe a godly Care in attending the Meetings of the Saints, in their ſolemn Worſhipping of God, whereby they get Underſtanding and Knowledge of their Affairs in Heaven, as managed by Jeſus Chriſt. And there they have the Opportunity to put off ſpiritual Duties, and receive heavenly Bleſſings. And ſuch as do neglect this Practice, may juſtly be ſuſpected that in a little time they will ceaſe to be Chriſtians. Heb. 10.25

X. True Chriſtians are, and ought to be very careful in keeping up their Cloſet and ſecret Communion with God, by private Prayer, and Self-Examination, that ſo they may give their Account up to God with Joy, and not with Grief; and may alſo enjoy divine Conſolation in the faithful Performance of the Duties of Chriſtianity.

Saints compared to Pilgrims.

Heb. 11. 13. *They confeſſed, that they were Strangers and Pilgrims on the Earth.*

1 Pet. 2. 11. *I beſeech you, as Strangers and Pilgrims, to abſtain from fleſhly Luſts, that war againſt the Spirit.*

Note. The Saints of God are in theſe Scriptures compared to *Strangers* and *Pilgrims.*

Simile.

A Pilgrim is one that travelleth from one Place to another, and is far from home.

Parallel.

THe Saints of God are ſpiritual Travellers, they are far from their Father's Houſe, Heaven is their everlaſting Home, and thither they are going. All the holy Patriarchs and Prophets confeſſed they were Pilgrims on the Earth. *Jacob* ſaid, *The Days of the Years of my Pilgrimage,* (*rather than the Days of my Life,*) becauſe of the Uncertainty of his Abode here, and in reſpect of his removing from Place to Place. Gen. 47. 9.

II. A Pilgrim that ſets out in a long Journey, takes care to free himſelf of all manner of Weights, and unneceſſary Burthens, and whatſoever elſe may tend to weary, or unfit him for his Journey.

II. So the ſpiritual Pilgrim, when he firſt ſets out in the Ways of God, lays aſide every Weight, and the Sin that doth ſo eaſily beſet him. It greatly behoves him ſo to do; for one Sin carried in the Boſom, or the inordinate Love to any Thing or Perſon of this World, will prove of dreadful conſequence to him. The young Man in the Goſpel had gone a great way, ſeemed to be a very zealous Pilgrim; but he had ſuch a cruel Burthen upon his Shoulders, that he tired before he came to the end of his Journey. Covetouſneſs, or an unſatisfied Deſire after the Things of this World, is compared to a Burthen, or Load of thick Clay: *Who enlargeth his Deſires as Hell, and cannot be ſatisfied,* &c. *Wo to him that encreaſeth that which is not his; how long? And to him that ladeth himſelf with thick Clay.* Would not a Man that hath a long Journey to go, be laugh'd at, ſhould he carry with him a heavy Burthen of Dirt and Rubbiſh? Such Fools are many Profeſſors. *See Runner.* Heb. 12. 1. Hab. 2. 5, 6

III. A Pilgrim in his Travels goes up-hill and down-hill; ſometimes he meets with good Way, and ſometimes with bad Way: Sometimes he paſſeth over Stiles, and through dirty Lanes; and then again through green Fields and pleaſant Paſtures, and delightful Paths, till he comes to his deſired Place.

III. So the Pilgrim that would travel to the New *Jeruſalem*, meets with various Ways and Paſſages. 1. He muſt go out of the horrible Pit of Prophaneneſs; that is Work enough for the firſt Day's Journey. 2. Through the Brook of ſincere Repentance, or true Contrition, (for every one that leaves open Prophaneneſs, is not truly penitent.) 3. Down the Valley of Self-denial, a very difficult Paſſage. 4. Over the Mountains of Oppoſition; for the Devil and all will ſtraitway make head againſt him. 5. Over the Stile of carnal Reaſon: *Immediatly I conſulted not with Fleſh and Blood.* 6. Into the pleaſant Ways of the New Covenant. 7. So upon the Top of the Rock of Ages, and there he may take a Proſpect of his own Country.

IV. A Pilgrim, that hath a long and difficult Way to travel, is very thoughtful how to find the right Way, being a Stranger in that Country

IV. So the ſpiritual Pilgrim ſpares no Coſt, omits no Study, to get the beſt Information imaginable, of the ready Way to the Land of Promiſe. He ceaſeth not to enquire of ſuch as pretend themſelves

Simile.	Parallel.
Country through which he must pass. And besides, being told there are many cross Ways and Turnings, and hard difficult Passages to find, he takes care therefore to get a good and skilful Guide, lest he should lose his Way.	themselves to be Guides, and such as know the Way; but finding them to be short-sighted, and ignorant of the Way themselves, he seeks further. And as he goes along, one cries, This is the Way, another, That. Some bid him believe as the Church believes, and he shall never go astray. Others bid him conform to the Laws of Men, and do whatever the Supreme Authority of the Nation doth enjoin in Matters of Faith and Religion. Others call upon him to be led wholly by the Light of his Conscience, and that will bring him unto the Land of Promise, the Place he longs for. And at last he meets with another, that seems yet to differ from them all, and greatly to slight and condemn one grand Fundamental God's Word holds forth, under plausible Pretences. He cries up Holiness, and just Living, which all confess is required; but in the mean time strives to persuade him to cast off the Satisfaction of Jesus Christ, and trust to his own Righteousness, or to refined Morality, rendring Faith in Christ crucified little more than a Fancy; and that the main Design of Christ in coming into the World was, only to be a Pattern of Holiness and Humility. But he perceiving the Danger great upon this account, and that none of these Pretenders could give any convincing Evidence why they should be believed, and their Counsel followed, above others, he rejected all their Directions, and resolved to be led by none of them, further than their Doctrine agreed with a certain Directory, which through the Grace of God he hath obtained, namely, the written Word of God; and that tells him plainly, *The Way is Christ, viz.* Christ, as a Priest, dying for him, to appease the Wrath of God, and make Atonement for his Sin, fulfilling the Law, and bringing in everlasting Righteousness. Christ, as a King, to subdue his Sin, and to rule and reign over him, according to those blessed and wholesom Laws, Ordinances, and Institutions, given forth by him, and left in his Word. Christ, as a Prophet, to teach and instruct him. Christ, as a holy Pattern and Example, to imitate and follow, so far as by the help of Grace he is able. [See *Surety*, *Sin a Debt*, *The Word compared to Light*, *The Spirit to a Teacher and Guide.*] He hath learned of Christ to be holy, and is helped therein by the Holy-Ghost to excell his Neighbour, and denies all his Ungodliness, and worldly Lusts; and yet casts himself only on Christ, relying upon his Merits, labouring to be like him in all things, as the Apostle observes: *He that hath this Hope in him, purifieth himself even as he is pure.* He lets his Sins go, nay, loaths that which is evil; he lives a mortified Life unto the World, and yet trusteth not to any thing that he hath done, or can do, for eternal Life, knowing there is no Salvation but by Christ alone. He is as godly as any *Socinian* in the World, and yet magnifies the Riches of God's Grace, and Christ's Merits, so as not to expect Justification any other way.
	Mat. 24. 23. Joh. 14. 6. Dan. 9. 24. 1 Joh. 3. 3. Acts 4. 12.
V. A Pilgrim often meets with Trouble, and great Difficulties in his Way, by Winds, Storms, and Tempests, hard Weather, Cold, Frost and Snow, deep and bad Ways, and many Dangers, which he narrowly escapes.	V. So the spiritual Pilgrim is also exposed to many Difficulties in his Journey Heaven-wards. Terrible Storms sometimes arise, Winds of Persecution and Temptation blow so hard, that he is scarce able to stand upon his Legs. *My Feet were almost gone, my Steps had well nigh slipt*, &c. He is often beset with Crosses and Afflictions, that he is as a Man in the Mire, and can hardly get out.
	Psal. 73. 2.
VI. A Pilgrim is a Stranger in the Country through which he passeth; and being not known, he is much gazed on, and sometimes abused by the rude Rabble; all which he takes with patience, and makes no resistance.	VI. So the Godly are Strangers in this World: — *And confessed, that they were Strangers and Pilgrims on the Earth.* David breaks forth, *Hold not thy peace at my Tears, for I am a Stranger with thee, and a Sojourner, as all my Fathers were.* Hence they are made oftentimes a Gazing-stock to Men, by Reproaches and Afflictions.
	Heb. 11. 13. Psal. 39. 12. Heb. 10. 33.

Simile

VII. A Pilgrim is a Man that ſtayeth not long in a Place where he comes; he is but a Sojourner for a Night, and is gone; his Heart is upon his Journey.

VIII. A Pilgrim is not always in the ſame good Diſpoſition of Body and Mind, fit and neceſſary for his Journey, but ſometimes may be diſtempered, or grow dull and heavy, and out of Heart, upon the account of the great Difficulties that attend him, which when he is delivered and eaſed of, it much rejoiceth his Heart.

IX. A Pilgrim is glad when he meets with good Company in the Way, eſpecially other Pilgrims, ſuch as are travelling to the ſame Place to which he is going himſelf. What is more deſirable to a Traveller, than a faithful Friend and Companion? 'This makes (ſaith one) evil things 'little, and good things great; by 'this ſweet Society our Griefs are 'divided, and all our Joys are dou-'bled. What Calamity is not into-'lerable, without a Friend, (a 'Companion)? And what Socie-'ty is not ungrateful, if we have 'none to ſhare with us in it? We 'ſuffer not ſo much, when we have 'ſome to condole and ſuffer with 'us; and we rejoyce the more, 'when our Felicity gives a pleaſure 'not only to our ſelves, but to others 'alſo. If Solitude, and Want of 'Company, be ſo horrid, ſo dread-ful

Parallel.

And how grievouſly have they been abuſed by the wicked Rabble of the Earth, as Jeſus Chriſt himſelf teſtifieth: *If ye were of the World, the World would love its own;* Joh. 15. *but becauſe ye are not of the World, but I have choſen you out of the World, therefore the* 19, 22. *World hateth you. All theſe things will they do unto you, becauſe they know not him that ſent me.*

VII. So the Saints of God have here no continuing City, but ſeek one to come. Heb 13 v4 This is not their Reſt; their Abode is here but as in a ſtrange Land, and therefore they go forth on their ſpiritual Progreſs towards that City, that hath Foundations, *whoſe Builder and Maker is God.* Heb. 11. 9, 10.

VIII. So a Saint is often attended with ſpiritual Diſtempers; his Heart is out of Frame, and in a very unfit Diſpoſition for any Duty; the Troubles and Incumbrances of this Life dull and deaden his fervent Deſires after God, and make him go on heavily, nay, ready to tire him, and cauſe him to faint in his Mind: yet by the help of the Spirit, and ſerious Meditations of the Excellency of the Country to which he is travelling, he is ſoon quickned again, and gets freſh Strength and Reſolution. He expoſtulateth the Caſe with himſelf after this manner: Shall wicked Men purſue after the Vanities of this World with ſuch Pains and Unweariedneſs! and ſhall I be ready to faint, that have Aſſurance of a Crown of Glory at the end of my Journey! O how diſproportionable are their Labours to their Gains! Bluſh, O my Soul, at thy own Neglects! and be aſtoniſhed, either at their Diligence, or at thy own Sloth! Do they labour in the Fire for very Vanity? and wilt thou ſhew ſuch a ſottiſh, dead, and unbelieving Frame of Heart, as not to purſue with more Zeal and Diligence after that glorious Country, and endleſs Felicity before thee? Is not Heaven worth ſtriving for, and travelling to?

IX. So a Saint, or ſpiritual Pilgrim, is glad when he meets with good and gracious Companions in his Journey to the Land of Promiſe. *They that fear thee,* Pſal. 119. *will be glad when they ſee me, becauſe I* 74. *have hoped in thy Word. I am a Companion of all them that fear thee, and of them that keep thy Precepts.* What ſweet Fellowſhip have God's Children one with another! How much doth their heavenly Converſe and Communion refreſh and chear each others Hearts, under all their Sufferings and Hardſhips, which they meet with in their ſpiritual Pilgrimage? *We took ſweet Counſel together,* Pſal 55. 4. *and walked unto the Houſe of God in Company.* If earthly Society be ſo deſirable, how pleaſant is the Society of Saints, or Communion with thoſe we ſhall dwell with for ever! Chriſtian Pilgrims have great Advantage in their Journey, by travelling together. If the one be poor, and the other rich, the one relieves his Fellow; or if the one be weak, and the other ſtrong, the one can take the other by the hand, and afford ſome help to him, when they meet with bad Way, or go up-

Metaphor.

'ful a thing, it is not to be under-
'ſtood of the Want of Men, but
'of the Want of Friends, (meet
'Company) for it is a good Soli-
'tude, not to dwell with thoſe that
'do not love us; and a Man would
'chuſe ſuch a Hermitage, where he
'might not be troubled with them
'who bear no benevolous Affection
'to him. But for my part, I can-
'not think that Man to be happy,
'which hath no Friend to partici-
'pate in his Pleaſures. A Man may
'more eaſily bear the hardeſt Cala-
'mity with his Friend, than the
'greateſt Felicity alone, *&c.*

X. A Pilgrim ſometimes meets with Enemies, ſuch as ſtrive to perſuade him to go back, telling him, the Danger would be great, and the Difficulty ſuch, that the Advantage he expects at the end of his Journey to receive, would not make a Recompence for his Pains and Labour.

Parallel

up-hill. *Two* (ſaith *Solomon*) *are better than one; for if they fall, the one will help up his Fellow.* Moſt Travellers have found by Experience, how comfortable it is to have good Company in a long Journey. They very much ſtrengthen and encourage each other, and by this means the Way ſeems not ſo long and tedious, as otherwiſe it would. They will, if one be ſad or caſt down, enquire what the matter is, and often ask how each other do; and thus it is with Believers. *Paul*'s great care was, to know the State of the Saints to whom he wrote, and with whom he converſed. Eccleſ 4. 9, 10.

X. So a ſpiritual Pilgrim meets with divers Enemies in his Journey towards Heaven, who ſtrive to diſcourage him, and turn him back, like as the evil Spies ſerved the Children of *Iſrael*. Time would fail me to tell you all their Names, nevertheleſs I ſhall diſcover ſome of theſe Enemies to you, that ſo you who are bound for the holy Land, may avoid the pernicious Counſel they frequently give, and be ſtrengthned againſt the Diſcouragements they lay in the way of true Piety. Num 6. 14

1. The firſt is *Fear.* This is a very dangerous Enemy; he ſaith, there is a Lion in the Way, a Lion in the Streets, and many other evil Beaſts, who will devour him, and tear him in pieces, if he proceed on in his intended Journey. *There we ſaw the Sons of* Anak, *the Sons of the Giants*, &c.

2. The ſecond is *Unbelief: I ſhall now one day periſh by the Hands of* Saul. This Adverſary ſuggeſteth to the Soul, That it is doubtful whether there is any ſuch glorious Land, or heavenly Country that he talks of, or no: or if there be, yet (ſaith he) it is not poſſible for you to find it; and that certainly you will fall ſhort of it, and faint, before you come to the end of your Journey; your Sins, ſaith he, are ſo great, that God will not forgive them. 1 Sam. 27. 1

3. The third is *Sloth*, a lazy Companion, that would have him ſleep and ſlumber away his precious Time, and not trouble his Head with Religion, but pleaſe his ſenſual Appetite, telling him, that Heaven may be had with good Wiſhes, and formal Prayer, by crying, *Lord, have mercy upon us*, and, *Chriſt, have mercy upon us*, &c. And if he have but Time, a little before he breaths out his laſt, on a Death-Bed, but to cry unto God after this manner, it will be ſufficient. Tho God's Word ſaith, *The Soul that ſinneth, it ſhall die.* And, *Except a Man be born again, he cannot ſee the Kingdom of God.* And, *Without Holineſs no Man ſhall ſee the Lord.* It is only a holy Life, that is attended with a happy Death. Ezek 18. Joh. 3. 3. Heb. 12.

4. The fourth is one worldly-wiſe, a Perſon much in requeſt in theſe Days, whoſe Counſel many are ready to follow. What! ſaith he, art thou ſuch a Fool, to expoſe thy ſelf to ſuch great Sorrow and Suffering for Heaven, when thou mayeſt have it without half the Ado. Pity thy Wife and Children, ſave thy ſelf out of a Priſon, and hazard not thy Eſtate: For my part, I came into the World raw, and I will not go out roaſted; I will be of that Religion that is in faſhion, and ſet up by the Supreme Law of the Nation. Are you wiſer than every Body? You meddle with Things too high for you, *&c.* Chriſt ſaith, Whoſoever comes after me, and doth not deny himſelf, and take up his Croſs, cannot be my Diſciple; and that his Saints in the World ſhall have Tribulation. But this Man would fain make the Croſs of Chriſt to ceaſe. Come Popery, and what will, by this Argument he muſt and will conform to it; Mat. 16. 24, 25.

Metaphor. Parallel.

it; he will be of that Religion that is uppermoſt. And thus he renders the Apoſtles and Primitive Chriſtians, and all the holy Martyrs, Fools and Fanaticks, nay, worſe, Rebels, becauſe they did not conform to the Religion of their Superiors.

5. The fifth Enemy is one *Moraliſt*, a very honeſt Man, but that Ignorance and Blindneſs of Mind hath got ſuch Rule in him. He ſaith, It is ſufficient, and no more is required of us, but to do as we would be done unto, and pay every Man his own: and that if a Man can but get out of the deep Ditch of Senſuality, and fleſhly Debauchery, and lead a ſpotleſs Life towards Man, he need not doubt of Heaven, nor trouble himſelf about Faith in Chriſt, and Regeneration. Tho our Saviour expreſly ſaith, *Except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of God.* And *Paul* ſaith, That he accounted his own Righteouſneſs, and all other external Privileges and Attainments, (that he once thought Gain to him) *but Dung, for the Excellency of the Knowledg of Jeſus Chriſt*; and that he *deſired nothing more, than to know Chriſt, and him crucified.* If a Man could be ſaved by his own Righteouſneſs, Chriſt came into the World, and died in vain; and the Law, which was a perfect Rule of Righteouſneſs, had then been ſufficient to bring Men to Heaven: Beſides, how do we come to be delivered from the Curſe, *Curſed is every one that continueth not in all things that are written in the Book of the Law, to do them?*

Mat. 5. 20.

Phil. 3. 8, 9, 10. 1 Cor. 2. 1, 2.

6. The ſixth Adverſary is *Preſumption*, a bold confident Fellow, that cries, Caſt your ſelf upon the Mercy of God in Chriſt, the Lord Jeſus died for Sinners; trouble your Head no more, you ſhall be ſaved. Tho I am a Sinner, and am now and then drunk, and let flie an Oath ſometimes before I am aware, yet I doubt not but it will go well with me; my Heart is good, and Chriſt died for ſuch as I am. This Man ſins becauſe Grace hath abounded, and forgets that Chriſt came to ſave Men from their Sins, and not in their Sins; and that that Faith that juſtifies, is attended with good Fruits, and purifieth the Heart and Life of him that obtains it.

Acts 15. 9. 1 Joh. 3. 3.

7. The ſeventh Enemy is *Vain-Glory*. If Satan cannot enſnare the Soul by any of the other Ways, he ſtrives to puff it up with Pride and Self-conceit. Now Vain-Glory is a deadly Enemy, therefore take heed of him. It becomes Chriſtians to be lowly-minded: *Learn of me* (ſaith Chriſt) *for I am meek and lowly in Heart; and ye ſhall find Reſt to your Souls.*

Mat 11. 28, 29.

XI. A Pilgrim is glad when he comes at laſt to his deſired Place, and forgets all his former Trouble and Afflictions, which attended him in his Way.

XI. So a Saint, when he comes to Heaven, or hath obtained the End of his Hope, *viz.* the Salvation of his Soul, greatly rejoyceth, and forgets all the Sorrow and Trouble he met with in this World. *They ſhall return, and come to* Zion *with Songs, everlaſting Joy ſhall be upon their Heads. They ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flee away.*

1 Pet. 1. 9.

Iſa. 35. 10. Iſa 51. 11.

Inferences.

THis may ſerve to inform God's People, what their State and Condition is, and will be, whilſt they remain in this World. *This is not your Reſt*, &c. *Here we have no continuing City, but we ſeek one to come.*

Mic. 2. 10. Heb. 13. 14

2. Therefore it ſharply reprehends thoſe Chriſtians, that ſettle themſelves as Inhabitants and Dwellers here below, like other People. Alas! Sirs, ye forget that ye are Strangers and Pilgrims, and but Sojourners as it were for a Night. Why do ye ſeek great Things for your ſelves, and ſeem to be ſo much taken with the Pleaſures and Profits of this Life? *Ye are not of this World.* Let ſuch as regard no higher things, take their Fill here, and delight themſelves in their Portion, for 'tis all the Good they are ever like to have; but let them remember thoſe diſmal Sayings of our bleſſed Saviour: *Wo unto you that are rich, for ye have received your Conſolation; wo unto you that are full, for ye ſhall hunger; wo unto you that laugh now, for ye ſhall mourn and weep; wo unto you that all Men ſpeak well of*, &c.

Joh. 15. 19

Luk. 6. 24, 25, 26.

Saints

Saints compared to Palm-Trees.

Pſal. 92. 12. *The Righteous ſhall flouriſh like a Palm-Tree*, &c.
Cant. 7. 7. *This thy Stature is like a Palm-Tree*, &c.
Verſe 8. *I ſaid, I will go up to the Palm-Tree*, &c.

THe Palm-Tree and Date-Tree is one and the ſame Tree, called in Hebrew *Thamar*, in Greek *Phenix*.

Why the Saints and People of God are compared to the *Palm-Tree*, will appear in the following Parallel.

Metaphor.

THe Palm-Tree is an excellent Tree, amiable to look upon; it is very tall, and all its Branches ſhoot upwards; there are none grow out of the Side, as in other Trees.

II. The Palm-Tree grows in the pureſt Soil, it will not grow in filthy Places, it loves to ſpread forth its Roots by a River; it loves not dungy Soil, as other Trees do.

III. The Palm is an even and very ſtrait Tree, and grows upright. Hence 'tis ſaid of Idols, that they are upright like the Palm-Tree.

IV. The Palm-Tree, when young, is a very weak Plant; it is ſo feeble, that it can hardly ſtand of it ſelf. And therefore *Pliny* ſays, they uſually plant three or four of them together, and by that means they ſtrengthen one another, and ſtand the faſter.

V. The Palm-Trees (Naturaliſts tell us) by growing together, do join, claſp, and grow one to the other, and by that means grow very ſtrong, and flouriſh exceedingly.

Parallel.

THe Righteous, who are compared to a Palm-Tree, are a choice and excellent People; their Affections, like Branches, aſcend, they are ſet upon Things above; they grow Heavenward. Col. 3 1. 2. They do not ſhoot out their Branches (as I may ſay) this way, and that way, to the World; they grow high in Grace, and in Communion with God.

II. The Righteous flouriſh beſt in a pure Soil, in a Land where the Goſpel is preached in its purity. They are planted in a choice Garden, Chriſt's bleſſed Vineyard, in the Courts of the Lord's Houſe, as it follows in the Pſalm. They Pſal. 92. 13, 14. are tranſplanted out of, and love not the polluted and idolatrous World, that 1 Joh. 5. 19. lies in Wickedneſs, which ſmells like a Dunghill, but in the Garden of God.

III. The Saints of God are a People ſincere, of an upright Heart, and of an upright Converſation: for tho naturally they are rough, knotty, and crooked, like others; yet Grace works out, or cuts off that Crookedneſs, Uncomelineſs, or Unevenneſs that naturally was in them.

IV. The Saints of God, when firſt converted, are uſually weak and feeble, and hardly able to ſtand of themſelves, without the help and ſupport of their Brethren; but when planted together in God's Vineyard, they thrive greatly, confirming and ſtrengthning one another, which ſhews the Excellency of Chriſtian Communion and Fellowſhip. *Strengthen ye the weak Hands, and confirm the feeble Knees. — Support the Weak.* Iſa. 35. 3.

V. The Saints and People of God, by being planted together in Goſpel-Fellowſhip and Communion, do (or ought ſo to) join, claſp, and cleave in Love and Affection one to another, as to become as it were all but one Tree; and hereby they are made very ſtrong, and flouriſh exceedingly.

VI. The

Metaphor.

VI. The Palm-Tree is one of thoſe Trees that are always green, green in Winter, as well as in Summer; it doth not caſt its Leaves, nor fade, as the expreſſion in *Pſal.* 1. 3.

Parallel.

VI. The Godly are compared to Trees that are always green. Greenneſs is cauſed from the abundance of Sap that flows from the Root. Chriſt is called a green Tree. Greenneſs, as applied to the Godly, notes their abounding in inward Grace and Holineſs from the Root *Chriſt.* *I am* (ſaith *David*) *as a green Olive-Tree in the Houſe of the Lord.* Saints are ſaid to be fed in green Paſtures, that is, ſuch Paſtures as afford precious and pleaſant Food, as alſo Plenty. Sincere Chriſtians continually abide green and flouriſhing; they are like Trees planted by the River-ſide, that bring forth Fruit in their Seaſon; their Leaf ſhall not wither. They hold up their Profeſſion, not only in the Summer of Proſperity, but in the very Winter of Adverſity, and maintain their Vertue and Beauty in the hardeſt Time. *They ſhall* (ſaith *David*) *ſtill bring Fruit in old Age, they ſhall be fat and flouriſhing.*

Luk 23. 31.

Pſal. 52. 14.

Pſal. 92. 14

VII. The Palm-Tree doth not only keep up its Greenneſs, and the Beauty of its Leaves, but it is a Tree that is full of Fruit, and that good Fruit, pleaſant Fruit, ſweet Fruit, Fruit that is excellent Cordial, which you know Dates are. Surely, ſaith *Pliny*, new Dates, as they come from the Tree, are ſo exceeding pleaſant and delicious, that a Man can hardly forbear, and make an end in good time.

VII. The Righteous are a People that have not only the Greenneſs of Profeſſion, and the Greenneſs of Grace, and inward Vertue in their Hearts, but alſo the Fruit of a good Life. Their Converſation is full of good Fruit; the Fruit of Righteouſneſs is pleaſant Fruit, choice and precious Fruit; no Fruit is like the Fruit of the Spirit, *which is Love, Joy, Peace, Long ſuffering, Gentleneſs, Goodneſs, Faith*, &c. Saints are very fruitful Trees; they may fitly in this reſpect be compared to the Palm-Tree.

Gal 5. 22.

VIII. The Palm-Tree will thrive under heavy Preſſures or Weights that are hanged upon it. The Palm-Tree, ſaith Mr. *Caryl*, doth grow up, when it is moſt preſt down. When there are the heavieſt Weights hung upon it, then it grows higheſt; when it is (as it were) kept down, the Burthens that are upon it cannot make it bow, nor grow crooked. This Tree, ſaith *Ainſworth*, tho preſſed, yet it endureth and proſpereth. It is a Tree of an excellent Nature.

VIII. Thus the Righteous flouriſh like the Palm-Tree, they grow and encreaſe in Grace and Holineſs, tho under great Burthens and Preſſures. The Devil ſtrives to preſs them down, Sin endeavours to preſs them down, wicked Men endeavour to preſs them down, and yet they thrive and grow exceedingly: *The Righteous ſhall hold on his Way, and he that hath clean Hands ſhall grow ſtronger and ſtronger.* 'Tis ſaid of the People of *Iſrael*, when *Pharaoh* put heavy Weights upon them, when he ſet Task-Maſters to afflict them with their Burthens, the more he afflicted them, the more they multiplied. Perſecution never does godly Chriſtians any harm; they grow the more, not only in Number, but in Goodneſs. It refines and purifies them, it purges and makes them white; they grow in Faith, in Patience. *Tribulation worketh Patience, and Patience Experience, and Experience Hope.* Here is a growing and flouriſhing, like the Palm-Tree, under heavy Preſſures and Afflictions. They get more Knowledg alſo of their own Hearts, and more Acquaintance and Communion with God; the Spirit of Grace and Glory reſteth upon ſuch. And thus the Righteous flouriſh like the Palm-Tree, under Weights and heavy Preſſures of Afflictions.

Pſal 92. 12

Exod. 1. 12, 12.

Rom. 5. 4, 5.

IX. The Branches of the Palm-Tree were uſed as Signs of Victory and Rejoycing, when the People would expreſs their great Joy. When they beheld Chriſt riding triumphantly to *Jeruſalem*, they cut down Palm-Branches, *&c.* Alſo the

Joh. 12.

IX. Saints are as Palm-Branches in Chriſt's hand, as a Sign of that glorious Victory he hath obtained over Sin, Satan, the World, Death, Hell, and Wrath, and all other Enemies whatſoever. Alſo (as one obſerves) their being compared to the Palm-Tree, may ſignify that victorious and triumphant State, and eternal Joy,

Simile.	Parallel.
Rev 7.9 the Hundred Forty Four Thouſand, who were redeemed from the Earth, that were cloathed in white, are ſaid to have Palms in their hands.	Joy, which they ſhall obtain, after the heavy Preſſures, Sorrows, and Afflictions, that attend them in this World, are ended.

Inferences.

THis ſhews forth the Excellency of true Grace; ſuch is its rare Nature, that it cauſeth the Soul that receives it to grow like a Palm-Tree.

2. God hereby outwits the Mighty. *There is no Counſel againſt the Lord.* The Ungodly hang their Weights upon Chriſt's Palm-Trees, and what is their Intent and Purpoſe in ſo doing, you may read in the Scriptures: *Come on*, ſaith *Pharaoh*, *let us deal wiſely with them*, how was that? To lay Weights and Burthens upon them: To what end? Leſt they ſhould multiply. They reſolved to keep them down, they ſtrove to hinder their Growth, they deſigned to ſpoil their Multiplying, and their Growth in Number, as alſo in Grace and Vertue; but they were like the Palm-Tree, the more they were oppreſſed, the more they grew and multiplied. That way Men think to hinder the Truth, to obſtruct the Goſpel from flouriſhing; that way God takes to make it ſpread and flouriſh the more. Thoſe things that happened to the Apoſtles, to hinder their Miniſtry, God made for the furtherance of the Goſpel.

3. This ſhould raiſe up our Hearts to magnify the Power, Wiſdom, and Goodneſs of God, who over-rules things thus in the World; who turns that for Good, which wicked Men deſign for the great Hurt of his poor People. *This alſo cometh from the Lord of Hoſts, who is wonderful in Counſel, and excellent in Working.* He makes the Righteous to flouriſh like the Palm-Tree, to grow upwards, by thoſe Ways and Means which one would think would bring them quite down, and utterly ſpoil their growing. 'Like as when we ſee the Corn laid at, and threſh'd with a Flail, *Caryl.* 'one would think there were great Hurt intended to the Corn, but it is only to ſepa-'rate it from the Straw and Chaff, that it may appear in its own Beauty and Uſeful-'neſs: So the Lord hath his Flail, to ſeparate the Chaff from the Wheat. Thoſe 'Acts of Providence, which ſeem to be for their Hurt and Undoing, when they are 'threſh'd as it were by the World, are only to make them appear what they are. But 'thus it fareth not with the Wicked, who flouriſh not like the Palm-Tree, but as the 'Graſs they paſs away.

4. This may animate the Righteous, and greatly encourage them againſt Perſecution. Why ſhould they fear that which God turns to their great Advantage? O let us labour to improve Burthens, Afflictions, and heavy Preſſures, to the end God deſigns them, and never more fear the worſt that Men can do unto us. *The Righteous ſhall flouriſh like the Palm-Tree.*

5. Let us labour for Union, and ſtrengthen one another, combine as one Man in the Way of Holineſs and Chriſtian Affection, that ſo thereby we may, like the tender Plants of the Palm-Tree, get Strength, and ſtand when the Wind blows hardeſt, and the Storms of the Ungodly riſe upon us.

6. This may be alſo Matter of Trial to us; we hereby may try our ſelves, and try our Graces. How is it with you (Sirs) under Sufferings? Do you grow and flouriſh the more? If you wither and decay in Grace, in a Day of Trial, or when you are under Preſſures and Afflictions, and cannot bear hard Things for Chriſt's ſake, it clearly ſhews you are none of God's Palm-Trees.

Saints compared to Wheat.

Mat. 13. 27, 28. *Let both grow together till Harveſt*, &c.
Verſe 30. *But gather the Wheat into my Barn.*

THe Saints of God are in this Parable compared to Wheat, or good Seed, but the Wicked to Tares, and the End of the World to the Harveſt. Why Believers are compared to Wheat, will appear by what follows.

Metaphor.

VVHeat is a precious Sort of Grain, the beſt of Grain.

II. Wheat is a very profitable Sort of Grain, it tends to the enriching the Huſband-man; he accounts it his Treaſure.

III. Wheat will abide and live in the ſharpeſt Winter, which ſome other Seed will not.

IV. Wheat is a ſmall Seed, and when it is firſt ſown, it lies hid; in Winter it ſeems as if it were quite dead; but when the Spring comes, it ſweetly revives again, and flouriſheth exceedingly.

V. An Ear of Wheat that is full of Corn, always hangs downs its Head, when that which is light and empty ſtands upright.

VI. Wheat needs Weeding. Weeds many times come up with it, and hinder its Growth.

VII. Wheat

Parallel.

THe Saints of God are a choice People, the beſt of Men. *The Righteous are more excellent than their Neighbours.* Prov. 12. 26.

II. The Saints are a People profitable to the World many ways. [*See Salt.*] Nay, and God accounts them his peculiar Treaſure. Mat. 3. 17.

III. So ſincere Souls will endure the ſharpeſt Trials. They will live in the Winter-Time of the Church, when others fall off, wither, die away, and come to nothing.

IV. The Godly are, in compariſon of the World, a ſmall People, called a *little Flock*; and they lie hid as it were, ſcarcely ſeeming to be a People, whilſt the Winter of Perſecution and Trouble, under the four Monarchs of the World, predominate: But when the *Winter is paſt*, and the Spring-Time of the Church ſhall come, they ſhall revive, and cover the Earth, as Wheat doth the Land where it is ſown. *Light is ſown for the Righteous, and Joy for the Upright in Heart.* The Growth of Saints in Times of Temptation doth not always ſo viſibly appear. They are like Corn ſown, that lies under the Clods; but when they have taken ſweet Root, they ſoon appear to revive, and ſprout forth like Wheat, by means of the Dew of Grace, and ſweet Rays of the Sun of Righteouſneſs. *They ſhall revive as the Corn, and grow as the Vine, and the Scent thereof ſhall be as the Wine of* Lebanon. Luke 12. 32. Cant. 2. 11 Prov. 4. 18 Hoſ. 14. 7.

V. So the Saints of God, or all ſincere Souls, that have much Grace, are humble Ones, they hang down their Heads as it were, are cloathed with Humility, when Hypocrites, or empty Profeſſors, are puffed up. *Abraham* calls himſelf but *Duſt and Aſhes*; David, *a Worm and no Man*; Job *abhors himſelf*, as a nothing Creature; *Paul* ſaith, he was the *leaſt of all Saints*: When the empty Hypocrite cries out, *Lord, I thank thee, I am not as other Men.* Job 42. 6. Eph. 8. 3.

VI. So the Saints and People of God need weeding. Weeds of Corruption often ſpring up, and trouble them, which did not God, the good Husband-man, root out and deſtroy, would quite ſpoil his choiceſt Wheat. Heb. 12. 15

VII. The

Metaphor.

VII. Wheat hath, it is obſerved, ſometimes Tares amongſt it, which the Husband-man ſees good to let alone till the Harveſt, leſt in plucking them out ſome of the Wheat be pull'd up with them.

Parallel.

VII. The Field is the World, where the Saints of God, who are compared to Wheat, grow, (*i. e.* live) and much Tares grow up or live among them, in every Nation, City, and Town. And it is the pleaſure of God, that they ſhould be let alone, or ſuffered to grow together in the World, that common Field, tho not in the Church. And therefore were the People of God ſuch as the wicked Perſecutor calls them, *viz.* Tares, Hereticks, the Off-ſcouring of the World; yet it is directly contrary to the Mind of God, that they ſhould be rooted up, and turned out of the Earth. *Let both grow together* (ſaith the Husband-man) *till Harveſt.* Mat 13.38.

VIII. Wheat hath a conſiderable Time to ripen, it muſt have the former and latter Rain; but when it is ripe, it is ſevered from the Tares, and gathered into the Barn.

VIII. So the People of God are not ſo ſoon as they ſpring up in Grace, ripe for God's Garner, but they need ſome Time before they are fit for cutting down by Death. The former and latter Rain of the Spirit muſt fall upon them; they ripen gradually. And when the Harveſt comes, to wit, the End of the World, then the Saints ſhall be ſevered from the Wicked, the Good come from the Bad, the Holy from the Vile, like as Wheat is ſevered from the Tares: and thoſe that appear pure Grain, ſhall be gathered into God's Garner, *i. e.* his bleſſed Kingdom; and the Wicked, like Tares, ſhall be bound in Bundles, and caſt into Hell, to be burned in unquenchable Fire. Mat. 13.41, 42.

IX. Wheat, when it is ſown, dies, and riſes again; it riſes Wheat, and the ſame Wheat, tho it riſes more glorious than it ſeemed to be when ſown.

IX. So the Saints of God die, like good Seed are ſown in the Earth, and ſhall riſe again, the ſame Body ſhall riſe again; as every Seed hath his own Body, ſo ſhall every Saint in the Day of the Reſurrection have his own Body, tho his Body ſhall riſe more glorious than it was before. The Apoſtle ſaith, *That which thou ſoweſt, thou ſoweſt not that Body that ſhall be, becauſe it is ſown a natural Body, it is raiſed a ſpiritual; it is ſown in Corruption, but is raiſed in Incorruption; it is ſown in Diſhonour, and raiſed in Glory; it is ſown in Weakneſs, it is raiſed in Power.* 1 Cor. 15. 38, 42, 43.

X. Wheat is threſhed by the Husband-man, to ſever the Corn from the Straw and Chaff.

X. So God, to ſever the Chaff of corrupt and droſſy Profeſſors, from the pure Grain, *viz.* ſincere Saints, leaves the Wicked as it were to threſh his People; God's People are often under the Flail of Perſecution.

Inferences.

THis may ſerve to reprove the bloody Perſecutors of God's People, who would fain pluck up the Saints as Tares; but let them take heed. If God would not have many Tares pluck'd up, leſt ſome of the Wheat be pluck'd up with them, what will become of them, who inſtead of plucking the wicked Tares (that perhaps deſerve the greateſt Severity, as being guilty of innocent Blood) connive at ſuch, and let them alone, having much Favour for them) and ſet themſelves wholly againſt God's faithful and innocent People? What unwearied Endeavours have been uſed, to deſtroy and root out the Godly?

2. It may be a Caution to all to take heed how they perſecute Men for Conſcience ſake; for who can infallibly know ſuch as fear not God, nor belong to him, from ſuch as are his People, and do in Truth fear Him? They had better let many Tares, many Hereticks alone, than through Ignorance deſtroy one godly and ſincere Perſon.

3. It may alſo be for Trial: Are you Wheat or Tares? Do you bring Glory to God, and Profit to your Neighbours? Do you faithfully, like holy *Job*, adhere to the Lord, and cleave to him, altho he ſhould pleaſe to lay you under ſlaying Diſpenſations? Do you endure patiently under the Croſs, abide the Trial of cold win-

terly Blaſts of Perſecution? Wheat (you hear) will endure ſharp Froſts. The honeſt-hearted Profeſſor brings forth Fruit with Patience. Mat.13.

4. Laſtly; It affords Comfort to the Godly; for tho they appear as dead and withered, or are under many ſeeming Decays, yet they ſhall revive again, like Corn. And altho they, like Seed or Grain, are laid in the Earth, and turn to Corruption; yet they ſhall have a bleſſed Reſurrection at the laſt Day, and be raiſed in Power and Glory, and in Incorruption. Death doth the Body of a godly Man no Injury. *Except a Seed of Corn fall to the Ground, it abideth alone; but if it die, it bringeth forth much Fruit.*

Saints compared to Light.

Mat. 5. 14. *Ye are the Light of the World; a City that is ſet on a Hill cannot be hid.*

IN this Metaphor the Lord Jeſus commends unto us an holy Duty, *viz.* to ſhine before others in a holy Life and Doctrine. Saints ſhould be like *John Baptiſt*, burning and ſhining Lights.

1. Light is taken *properly.*
2. *Metaphorically.*

1. *Properly*, for that noble Quality that enlightens the World. *Lux, claritas & ſplendor in corpore luminoſo, vel extra, à corpore luminoſo exiens, quæ & Lumen dicitur. God ſaid, Let there be Light, and there was Light*, &c.

2. *Metaphorically*, it is put for ſeveral Things. *See the Firſt Volume, Book 3. p. 1,2. Ye are the Light of the World*, &c. Principally Chriſt himſelf is the Light of the World, the great Light that gives Light to the other Luminaries. The Saints receive Light from Chriſt, as the Moon receives her Light from the Sun, and thereby gives Light to the World in the Night. The Saints are but ſmall Lights, hence called Stars, who give but little Light in compariſon of the Sun; or they are rather as Candles, which God hath lighted and ſet up. Joh.1.9. Mat.4.2.

Metaphor.

LIght diſcovers and makes manifeſt the Nature of Things to Men; it hath a directive Quality in it, Men thereby know which way to go; it directs Travellers in their Way.

II. Light ſhines forth, and is viſible to all; every one that hath Eyes may ſee the Light. A Candle ſhould not be lighted, and put under a Buſhel, but on a Candleſtick, that it may give Light to all that are in the Houſe.

III. It is a great Mercy and Bleſſing to ſee the Light; Light is ſweet, &c. Light drives back, or expells Darkneſs.

Parallel.

SO the Saints of God, by their holy Life and Doctrine, reveal and make manifeſt, not only the Works of Darkneſs, but alſo the Excellency of Chriſt, Grace, and Divine Things to Men; nay, the holy Angels are ſaid to know many Things by the Church. The Saints, by their holy Lives and Doctrines, teach and direct others how to live, how to behave themſelves towards God, and towards Men. Eph.3.10.

II. So the Saints ſhould let their good Works appear to all. *Let your Light ſo ſhine before Men, that they may ſee your good Works, and glorify your Father which is in Heaven.* Tho the Saints ſhould do nothing through Vain-Glory, *i. e.* to be ſeen of Men; yet their good Works, and holy Walkings ſhould be ſo done, that others ſhould ſee it. Mat.5.16.

III. So 'tis a great Bleſſing to enjoy the Company of God's People, to dwell among ſuch whoſe Converſations ſhine; for ſuch godly ones drive back or ſcatter Wickedneſs. As *Solomon* ſaith, *A wiſe and godly King ſcattereth the Wicked, and bringeth the Wheel over them:* So every wiſe and godly Chriſtian does what in him lies to to the like: What Darkneſs did *Martin Luther* (that Star of the firſt Magnitude) drive away! That bleſſed Light which he Prov.20. 26.

Metaphor. Parallel.

he afforded the World hath ſhone ſo gloriouſly, that the Devil, the Pope, and all their Adherents, notwithſtanding all their Skill, have not been able to put out to this Day.

IV. When the Light of the Candle is put out, which is to give Light to the whole Houſe, how do Men ſtumble, and grope in Darkneſs?

IV. So when the Saints ſhine not in Grace and Holineſs, or fall into Sin, and wickedly comply with the Evils of the Times in which they live, how do the ungodly World ſtumble and fall; the which made our Saviour to ſay, *Wo to the World becauſe of Offences*, &c. 'Tis a great Judgment to the Wicked, to have thoſe who ſhould be as Lights in the World, darkened, or give occaſion of Stumbling. Mat. 18.7.

Inferences.

THis ſhews, what a great Bleſſing the World receives by means of the Godly: They are ſet up as Lights in a dark Night, to direct Men in the right Way, that they may not ſtumble and fall upon the dark Mountains.

II. Let this teach Believers their Duties; let them remember to have their Converſations honeſt among the Gentiles. Let your Light ſhine forth to others, not that you may be praiſed, but that the Praiſe may be given to God, *&c.* In all your holy Walking, propoſe this as your ultimate End, not that you may be magnified, and lifted up, but that God by you, and through your good Works, may be magnified, and his glorious Name advanced on high.

III. It may be an Uſe of Caution to them to take heed of Sin. If they comply with Satan, and yield to Temptations, and thereby let their Light go out, no wonder if the World ſtumble. Sometimes Profeſſors, inſtead of being Lights, prove dark Stumbling-Blocks. As to inſtance in two or three things;

1. When Profeſſors fail in their Morals, *i. e.* are not juſt in their Dealings between Man and Man, they give juſt cauſe of Offence.

2. When they are like the World, and none can diſcern any great difference between them and others, in reſpect of their Converſation, how can they then be ſaid to be the Light of the World?

3. When they are overcome with ſcandalous Sins, *viz.* are proud, covetous, Backbiters, Tattlers, Drunkards, *&c.*

4. When they want Love and Bowels of Compaſſion to their Brethren, they ceaſe to be the Lights of the World. They are no more a Bleſſing to the World, who thus degenerate from what they ſhould be, but rather the contrary.

Therefore if you want Motives to ſtir you up to take heed how you walk and live among Men, that you may not give occaſion of Offence or Stumbling to them, but contrary-wiſe, be as Lights to them, take theſe following,

1. Your good Works, and holy Converſation, will greatly tend to glorify God; but the contrary will greatly diſhonour him.

2. Your good Works, and godly Life, will greatly tend to the Profit of the World, but the contrary will prove to their great Hurt.

3. Your holy Life will make your Profeſſion ſhine, and alſo further the Promulgation of the Goſpel; but the contrary will bring a Stink or ill Savour upon your Profeſſion, and hinder the Promulgation of the Goſpel.

4. An evil Life hinders poor Souls from enquiring after the Truth, and ſtumbles them in the way of their Obedience to it.

5. It ſtumbles weak Chriſtians that are in the Ways of God.

6. It weakens the Hands, and grieves the Hearts of ſtrong and ſincere Ones. Phil 3.18.

7. A holy Life will free thee from Blood-guiltineſs; I mean, thou wilt not have the Blood of other Mens Souls to anſwer for: but the contrary may make thee culpable.

Saints

Saints compared to Cedars.

Pſal. 92. 12. *He ſhall grow like a Cedar in* Lebanon; *the Trees of the Lord are full of Sap.*
Pſal. 104. 16. *The Cedars of* Lebanon, *which he hath planted*, &c.
Hoſ. 14. 5. — *And caſt forth his Root as* Lebanon.

GOd's People, their Growth and Rooting, are in theſe Scriptures compared to the Cedar-Tree, the Cedar in *Lebanon*, in Greek *Libanos*, which was a Mountain in the North Part of the Land of *Canaan*, poſſeſſed of old Time by the *Hivites*, Judg. 3. 3. afterwards by the *Iſraelites*; on it grew many ſtately Cedars, &c.

In what reſpect the Saints may be compared to the Cedars, will appear by the following Parallels.

Simile.

THe Cedar is a very noble and ſtately Tree, it grows very high; hence they are called *tall Cedars*; alſo its Branches are called *Branches of the high Cedar.* It mounts high towards Heaven. *Pliny* tells of one Cedar that grew in *Cyprus*, which was one hundred and thirty Foot high, and three Fathom thick.

2 King. 19. 23. Ezek. 17. 22.

Plin. lib. 16. p. 490.

II. The Cedar is a Tree that takes deep Root; its Roots ſpread this way, and that way, and go far into the Ground. Naturaliſts ſay, that as Trees grow high, ſo proportionably they take Root downward, becauſe otherwiſe they would be top-heavy, and overturn; a Blaſt of Wind taking advantage of their Talneſs, being weak at Root, would ſoon blow them down; therefore proportionable to their ſpreading above, there muſt be a rooting in the Ground.

III. The Cedar is a very ſtrong Tree. Naturaliſts alſo tell us, that it is not ſubject to Putrefaction, as many other Trees are.

Parallel.

THe Godly are a renowned People. Tho they ſeem in the Eyes of the World but meer Shrubs, yet they are (as it was ſaid of *Saul*) higher by the Head and Shoulders than all others who dwell upon the Earth. They grow high in Grace, and ſpiritual Experiences. They are ſaid to dwell on high, they dwell in God, in Communion with Him; they ſoar aloft, and mount towards Heaven. *Their Affections are ſet upon Things above.* They may in this Sence be ſaid to grow like the Cedar; they overtop the Wicked in Renown and Dignity, *The Righteous are more excellent than their Neighbours.*

Iſa. 33. 10. Iſa. 40. *ult.* Col. 3. 1, 2. Prov. 12. 26.

II. The Godly are ſaid to take Root downward; they are well-rooted; they caſt forth their Roots as the Cedars in *Lebanon.* Saints are well rooted in Chriſt, rooted in the Covenant, which is firm, ordered in all things, and ſure; well rooted in Grace, in Faith, Love, and Humility. And indeed thoſe Saints that grow high in Knowledg, who in Gifts and Parts overtop their Brethren, had need to grow downwards in Humility, proportionable to their Growth upwards, or elſe a ſtrong Blaſt of Temptation may ſoon puff them up with Pride and Self-conceitedneſs, and ſo thereby quite blow them down. In *Adam* we had no ſure Rooting, but in Chriſt, by partaking of his Fulneſs, our ſtanding is firm.

2 Sam. 23. 5.

III. The Saints are ſtrong in the Lord. 'Tis Sin that cauſeth Men to be ſpiritually weak, unſtable as Water, as *Jacob* ſpake of his Son *Reuben*; but the Godly are delivered from the Guilt and Dominion of it, and thereby become ſtrong in the inward Man, both to do for God, and to ſuffer for his ſake: they go from Strength to Strength in *Zion.* *David* was too ſtrong for *Goliah*, and overcame him, he coming againſt him in the Name of the

Eph. 6. 10, 11.

Simile. Parallel.

the Lord. Alſo they are not ſo eaſily corrupted by the Pollution of the Sins of the Times, and evil Example of the Wicked, as others are; they having a glorious Principle of Life in them, that preſerves them from Soul-Putrefaction. *He that is born of God, cannot commit Sin.* 1 John 3.

IV. The Cedar is a very profitable Tree, 'tis excellent to build an House withal; *Solomon* therefore made uſe of it in building the Temple, which we have ſhewed was a Type of the Goſpel-Church.

1 Kings 6. 15,16.

IV. The Saints are fit Trees to build God's ſpiritual Houſe. The Beams of the Church are ſaid to be of Cedar, which notes the Excellency and Duration of her principal Members.

Cant. 1. 17

V. The Cedar is a Tree full of Sap, it alſo bears a ſort of Fruit: *And it ſhall bring forth Boughs, and bear Fruit, and become a goodly Cedar, and under it ſhall dwell all Fowls of every Wing.* The Shadow of this Tree, it appears, is very refreſhing.

Ezek. 17. 23.

V. The Trees of the Lord are ſaid to be full of Sap, the Cedars of *Lebanon* which he hath planted, Chriſt is their precious Root, who ſupplies them with abundance of Grace and inward Vertue: *Of his Fulneſs all we receive, and Grace for Grace.* And by this means alſo they are made very fruitful, abounding in Holineſs, and good Works. And as they are fruitful to God, ſo likewiſe they are profitable to Men. How happy is that People or Nation, that ſit under the Shadow or Protection of a righteous Government, when Righteouſneſs and Judgment ſhall be adminiſtred by the Saints! All will ſeek for Shelter under them. Which is promiſed, and ſhall certainly be accompliſhed in the latter Days.

Joh. 1. 14, 16.

Inferences.

THis may put us upon the Search. If the Saints are like goodly Cedars, excellent above others, well rooted, ſtrong, durable, and uſeful to God and Men, we may hereby try our ſelves: Do we excell? do we grow up high Heaven-ward? do we grow in Humility? Are our Hearts loweſt, when our Eſtates are higheſt? When we are moſt honoured in the Eyes of Men, are we moſt humble in the Sight of God.

2. It may alſo afford Comfort to the Godly: What Decays ſoever they ſeem now to be under, yet they ſhall return again, grow, and ſend forth their Roots, as the Cedars in *Lebanon*.

Hoſ. 14. 6.

3. Remember, that that Tree, which takes the deepeſt Root, ſpreads its Branches furtheſt out, and brings forth moſt Fruit.

4. Let it alſo be remembred, that the more the Saints grow like the Cedar, and put forth their Roots as *Lebanon*, the more they manifeſt and clearly ſhew their being rooted in Chriſt, whoſe *Countenance is as* Lebanon, *excellent as the Cedars.*

Cant. 5.

5. How wonderfully are they miſtaken, that think to tear up by the Roots, or throw down God's tall and ſtrong Cedars! for notwithſtanding the many terrible Blaſts, and violent Winds, that hath moſt fiercely blown upon them; yet they have ſtood, do and will ſtand. *The Higheſt himſelf ſhall eſtabliſh her.*

Saints compared to Myrtle-Trees.

Iſa. 41. 19. *I will plant in the Wilderneſs the Cedar, the Shittah, and the Myrtle-Tree,* &c.

Iſa. 55. 13. *In the ſtead of the Thorn, ſhall come up the Fir-Tree; and in ſtead of the Bryar ſhall come up the Myrtle-Tree,* &c.

Zech. 1. 8, 11. *I ſaw by Night, and behold a Man riding upon a red Horſe, and he ſtood among the Myrtle-Trees that were in the Bottom.*

THE wiſe God, who beſt knows the Nature and Properties of all Things that his Hands hath made compares the Ungodly oftentimes in holy Scripture to Trees, and other Things that are of a hurtful and evil quality, or are of ſuch a Nature that He ſees will ſutably ſet them forth: They are compared to *Bryars*, *Thorns*, *Nettles*, &c. And alſo the Godly are ſet forth by, and compared to ſeveral Sorts of Trees, as to the *Palm-Tree*, the *Cedar*, the *Willow*, &c. and in theſe Places (as many underſtand) to the *Myrtle-Tree*; the Nature of which, together with an uſeful Parallel, take as followeth.

Metaphor.

THE Myrtle-Tree is a rare and moſt excellent Tree, a Tree of very great account; hardly any one Tree was more accounted of amongſt the *Romans*, as *Pliny* obſerves; the *Jews* highly eſteemed of it.

II. There are divers Sorts of Myrtle-Trees; ſome white, and ſome black, ſome tame, and others wild, as Hiſtorians have noted.

Plin. lib. 15. p. 451.

III. The beſt Sorts of Myrtle-Trees were uſed to be planted in Gardens, and were a great Ornament to them, their Branches being very green, and amiable to look upon.

IV. The Myrtle-Tree yields moſt choice and excellent Fruit; nay, more may be ſaid of it, than of any other Tree, for it yields two Sorts of Fruit, both Oil and Wine. 'Nature, ſaith *Pliny*, ſheweth her 'wonderful Power touching this 'Tree, eſpecially in the Juice, con-'ſidering, that of all Fruits it alone 'doth yield two Sorts, both Oil 'and Wine.

V. The Myrtle-Trees are ſaid to ſtand in the Bottom, *Zech.* 1. 8, 11.

Parallel.

THE Saints are a choice People; God eſteems highly of them. As the Myrtle-Tree excells the Thorn and the Bryar, ſo do the Godly excell the Wicked. *Since thou haſt been precious in my Sight, thou haſt been honourable,* &c. Iſa. 41. 19. Iſa. 55. 13. Iſa. 43. 4.

II. So there are divers Sorts of Chriſtians; ſome more ſhining in Grace and Holineſs than others; ſome, by reaſon of an evil and crooked Nature, Grace hardly appears in them, *&c.* We read of Fathers, young Men, and Children.

III. The Godly, thoſe ſpiritual Trees, which God plants in his Church, which is his Garden; and the moſt holy and mortified Ones of them, ſuch whoſe Converſation and Profeſſion is amiable, whoſe Branches and ſpiritual Leaves wither not, are a great Ornament to God's Garden.

IV. The Saints of God are a People that yield two Sorts of Fruit, to the Honour of God, and the Profit of their Neighbour, anſwering to the two Tables. In this they excell all other People. There are ſome that are morally righteous, they make Conſcience of their Duties to Men, but do not bring forth the Fruits of the Spirit, in anſwering a good Conſcience towards God. *Herein do I exerciſe my ſelf,* &c. Acts 24. 16

V. The Saints of God are a People of a lowly and humble Spirit, and hence they are compared to the low Vallies; whereas

Metaphor. **Parallel.**

whereas the Wicked are compared to lofty Mountains. Alſo the Myrtle-Tree in the Bottom may ſignify the low and perſecuted State of God's People; and in that the Angels are ſaid to be amongſt them, it holds forth the gracious Preſence of God with his Saints, whilſt they are in a low, dark, and perſecuted Condition. *Yea, tho I walk* (ſaith *David*) *through the Valley of the Shadow of Death, I will fear no Evil; for thou art with me*, &c. Pſal. 23 4.

VI. The Myrtle-Tree never ſheds its Leaves.

VI. The Righteous are ſaid to be like a Tree whoſe Leaves wither not; they hold faſt the Profeſſion of their Faith. Pſal. 1. 3.

VII. The Myrtle-Tree is ſaid to yield a ſweet and fragrant Scent.

VII. The Saints yield a ſweet Savour to God and Man. *Now thanks be to God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the Savour of his Knowledg by us in every Place: For we are of God a ſweet Savour of Chriſt, in them that are ſaved, and in them that periſh.* 2 Cor. 2. 14, 15.

Saints compared to Willow-Trees.

Iſa. 44. 4. *And they ſhall ſpring up as among the Graſs, as Willows by the Water-Courſes.*

THey *ſhall ſpring up*, &c. That is, the Off-ſpring of *Jacob*, the true Seed or Covenant-People of God. *As among the Graſs, as Willows by the Water-Courſes:* As Willows grow and ſpring up by the Water-Courſes, ſo the Saints of God are ſaid to flouriſh or ſpring up

Simile. **Parallel.**

WIllows are ſo called, becauſe they moſtly grow near to Brooks, and always proſper beſt near Rivers and Water-Courſes, contrary to ſome other Trees, as the Cypreſs and Cheſnut-Trees, which love not watery Places.

THe Trees of Righteouſneſs, *viz.* the Saints, grow beſt near the River of God, *i. e.* where the Springs of living Water flow forth. It is the Influence of the holy Spirit, which is compared to a River, that cauſes Believers to ſpring up and grow ſo ſweetly. Joh. 7. 37, 38.

II. Remove a Willow that grows by the Water ſide, and plant it upon a Heath, and you will ſoon ſee it decay and wither.

II. So if a Chriſtian be removed from Chriſt, or hindred of the ſweet Influences of the Spirit, and divine Ordinances of the Goſpel, which the Faithful enjoy in God's Church, he will ſoon decay and wither in Grace and Holineſs, like a Willow upon a dry Heath. Jer. 17. 6.

III. The Willow by the Water-Courſes is green, and flouriſhes in a Time of Drought, when many other Trees and Plants fade and wither away.

III. So the Saints and People of God are in this reſpect like Willows or Trees planted by the Water ſide; for ſo the Prophet plainly affirms: *Bleſſed is the Man that truſteth in the Lord, whoſe Hope the Lord is: For he ſhall be as a Tree planted by the Waters, and that ſpreadeth forth her Roots by the River, and ſhall not ſee when Drought cometh, but her Leaf ſhall be green; and ſhall not be careful in the Tear of Drought, neither ceaſe from yielding Fruit.* Compared with *Pſal.* 1. 3. Jer. 17. 8.

Inferences.

HEnce we may learn, that the Holy Spirit in his bleſſed Springs of Graces, Promiſes, and Ordinances, is every way as needful to the Growth of God's People, as Springs of Water are to the Willow-Tree.

2. Let us bleſs the Almighty, who hath planted us by the ſide of the River of God, and let us pray, that he would never tranſplant us, nor remove us into a barren and heathy Wilderneſs.

Saints compared to Veſſels.

2 Cor. 4. 7. *But we have this Treaſure in earthly Veſſels*, &c.
But in a great Houſe are not only Veſſels of Gold and Silver, but of Earth and Wood, &c.

Some underſtand by this *great Houſe*, the World; others, the Church.

Metaphor.

A Veſſel is made by a skilful Artizan or Workman; he forms and faſhions it as he ſees good.

II. There is a great difference between ſome Veſſels: *There are ſome Veſſels of Gold, Silver*, &c. *and alſo ſome of Earth, Wood*, &c.

III. Veſſels are made for ſome proper and peculiar Uſe.

IV. Veſſels are ſubject to contract Filth and Pollution, and therefore need often to be waſhed, *&c.*

V. Veſſels of divers ſorts, ſome very rich, are uſually in a great Houſe, in the Houſe of a Prince, or the like; ſome of Honour, and ſome of Diſhonour.

VI. Some Veſſels are made uſe of to hold precious Treaſure. We read of Golden Pipes, that empty the Golden Oil out of themſelves.

VII. Sometimes precious Treaſure is put into earthen Veſſels; but whether it be Gold, Silver, or precious Stones, that are put therein, yet they are never the worſe becauſe of the Veſſel into which they are put, nor will wiſe Men refuſe or ſlight ſuch Treaſure for the Veſſel's ſake.

Parallel.

GOD hath formed or made all the Children of Men; they are all the Work of his Hands, formed and faſhioned by him alone: And as he hath made and formed us in the firſt Creation; ſo alſo he hath made or faſhioned his Saints in the ſecond Creation. *This People have I formed for my ſelf*, &c. *We are his Workmanſhip, created in Chriſt Jeſus to good Works.* Iſa. 43. 21. Eph. 2. 10.

II. So there is a great difference between ſome Men. The Saints are Golden Veſſels, tho of little eſteem in the Eyes of the World: *The precious Sons of* Zion, *comparable to fine Gold, how are they eſteemed as earthen Pitchers?* &c. Lam. 4 2. But the Wicked are likened to Veſſels of Earth and Wood.

III. God made all Men, whoſoever they are, for ſpecial Uſe and Service, *viz.* to honour, worſhip, and bring Glory to his ſacred Majeſty.

IV. So Chriſt's ſpiritual Veſſels, *viz.* his Saints, as well as others, are ſubject to contract the inward Filth of Sin, ſuch Uncleanneſs as nothing but Chriſt's Blood through Faith can waſh away.

V. So in the Houſe of God there are divers Veſſels; ſome of Gold and Silver as it were, *viz.* choice and precious Saints, who are Veſſels of Honour; and ſome who are like Veſſels of Earth and Wood, *viz.* hypocritical and unprofitable Ones, who without Repentance are like to be Veſſels of Diſhonour. 2 Tim. 2. 20.

VI. Some of the Saints of God are made uſe of for Miniſters, to bear the precious Treaſure of the Goſpel, alſo to empty it out of themſelves, for the Uſe and Profit of others. Zech. 4. 12

VII. Miniſters of the Goſpel, tho inwardly very rich and precious, yet they are but Men as others are, poor earthen Veſſels, and ſome of them very mean and contemptible in the Eye of the World: *You ſee your Calling, Brethren*, &c. But the Treaſure of Wiſdom is not the worſe, tho it be in ſuch earthen Veſſels; nor will wiſe Men refuſe good Doctrine, and wholeſom Counſel, becauſe communicated by ſuch Servants of Chriſt. *But we have this Treaſure in earthen Veſſels, that the Excellency of the Power might be of God, and not of us.* [See the Goſpel compared to *Treaſure*, in the third Book of the Firſt Volume. 1 Cor. 1. 26. 2 Cor. 4. 7

VIII. An

Metaphor.

VIII. An earthen Veſſel ſometimes proves defective, and lets out choice Liquor that is put therein; nay, and ſometimes the Liquor taſtes of the Veſſel, or loſes much of its precious Reliſh, by reaſon an evil Perſon puts ſome unſavoury Matter into the Veſſel; and by reaſon of this Mixture, the pure Savour is ſomewhat gone.

Parallel.

VIII. So ſome Men, like leaking Veſſels, let out the precious Grace of God; they loſe their Zeal, Faith, Love, Courage, *&c.* And alſo many times the Word of God, as it comes from the Preacher, ſavours of the earthen Veſſel; for the beſt of Men have Fleſh in them, as well as Spirit. Were there nothing but this precious Treaſure of Grace and Divine Wiſdom in them, it would not be ſo; but Satan like a curſed Enemy, ſtirs up the Remainders of the Old Man in the Soul, and through his ſubtil Temptations cauſes the Preacher to mix the Wine with Water, or the pure Doctrine of Chriſt, with Man's Wiſdom, by which means he vaunts and prides it oftentimes in himſelf. Heb. 2. 1, 2. Rev. 2. 4.

IX. When a Veſſel proves very defective, the Owner perceiving he is like to come to loſs, empties the choice Liquor from Veſſel to Veſſel.

IX. So God many times finding his Veſſels defective, and that they contract Filth, or prove leaky, empties his choice Liquor from Veſſel to Veſſel, according to that of the Prophet, *Moab hath been at eaſe from his Youth, and hath ſetled upon his Lees, and hath not been removed from Veſſel to Veſſel*; which is meant of Afflictions. God by bringing a People into Adverſity, in the ſence of this Text, may be ſaid to move, pour out, or empty them from Veſſel to Veſſel. A long Time of Eaſe and Proſperity proves hurtful to God's Children; like as the Wine receives detriment by ſetling on its Lees. A Day of general Perſecution proves various in its Effects: Some are thereby emptied of chice Gifts and Endowments that were in them, and others receive thereby a double meaſure; God takes away the one Talent for want of Improvement, and gives it to him that had five. Jer. 48. 11. Mat. 25. 28.

X. Earthen Veſſels are ſoon broken; they are very brittle Things; alas! but with one Knock they are gone.

X. So the Saints of God, and Miniſters of the Goſpel, are poor frail and brittle Creatures; when God permits the Enemy but a little to let flie againſt them, how are they daſhed to pieces by their hands! How many precious Veſſels did Queen *Mary* deſtroy, and conſume to Aſhes! But this muſt always be conſidered, *viz.* God hath a gracious Deſign in ſuffering the Enemy thus to break in pieces his choice Veſſels; and one Reaſon thereof is, That the precious Treaſure of the Goſpel may be the more diffuſive, and ſpread it ſelf, that its precious Odor might perfume the more Souls. The Blood of the Saints hath been always accounted the Seed of the Church.

XI. Earthly Veſſels are of little value; they are not much accounted of.

XI. God's faithful Saints and Servants, as they are of little eſteem in the Eyes of the World, *The precious Sons of* Zion, *comparable to fine Gold, how are they eſteemed as earthen Pitchers?* So they have but low and mean thoughts of themſelves. *We have this Treaſure in earthen Veſſels, that the Excellency of the Power might be of God, and not of us.* Lam. 4. 2. 2 Cor. 4. 7. Rom. 9. 23.

Simile.

OTher Veſſels are made by Men.

Diſparity.

But the Saints and Miniſters of the Goſpel are Veſſels of the Lord's making: He did not only form them conſidered as Men, but alſo as ſpiritual Veſſels, *viz.* they are choſen Miniſters prepared for his bleſſed Uſe: *He is a choſen Veſſel to bear my Name amongſt the Gentiles*, &c. The Saints are called *Veſſels of Mercy, prepared unto Glory.* Acts 9. 15.

II. Other Veſſels, when broken into ſmall Pieces, are generally quite ſpoiled, and can never be ſet together again.

II. But the Veſſels of the Lord, tho they are broken in pieces by Death, are not thereby ſpoiled, and utterly loſt, but ſhall be ſet together again, and be made far more glorious than they were before.

Inferences.

IT may teach the Saints of God to have low thoughts of themſelves. What is an earthen Veſſel? It is true, the Treaſure may be excellent that is in the Veſſel; but that doth not appertain to the Veſſel. Let God have the Glory of all: *What haſt thou which thou haſt not received?* 1 Cor. 4. 6,7.

2. Take heed, you that are Saints, that you do not, like earthen Veſſels, ſmite one againſt another, leſt by one another you are daſhed to pieces. Remember what frail and brittle Creatures you are, even poor earthen Veſſels.

3. It may teach the Saints alſo to look to themſelves, leſt they gather Filth; let every one keep their Veſſels clean. Waſh your ſelves daily in the Tears of true Repentance, and by Faith in that Fountain that is ſet open for Sin, and for Uncleanneſs.

4. It may teach the Saints of God to be careful of their poor Miniſters, remembring always that they are alſo but poor frail Veſſels.

5. Let the Wicked dread the Thoughts of the great Day, ſuch I mean as have, or ſtrive to break in pieces Chriſt's choſen Veſſels; what will they do in that Day, when He makes Inquiſition for Blood?

Saints compared to Lions.

Prov. 28. 1. *The Wicked fly when none purſue, but the Righteous are as bold as a Lion.*

Micah 5. 8. *And the Remnant of* Jacob *ſhall be as a Lion*, &c.

The Godly are compared to Lions.

Simile.

A Lion is a very magnanimous and couragious Creature; he will not flie from his Enemies; he turneth not away for fear of any.

Parallel.

SO the Saints of God are full of ſpiritual Courage; they are not diſmayed at the Threats of Men. *I will not fear what Man can do unto me: Tho an Hoſt ſhould encamp againſt me, my Heart ſhall not fear; tho I walk through the Valley of the Shadow of Death, I will fear no Evil.* Hence they are ſaid to be as bold as a Lion. *Shall ſuch a Man as I flie?* Pſal. 27. 3. Neh. 6.

Queſt. But ſome may ſay, *Wherein doth the Courage of the Godly appear? wherein are they as bold as a Lion?*

Anſw. In their being valiant and couragious for the Truth. And this they ſhew forth many ways.

1. By their ſpeaking for it when others ſpeak againſt it. God's Truth, his Way, and People are commonly derided, and ſpoke againſt; and he that is a ſincere and valiant Chriſtian, will, at all times when he ſees there is need for it, vindicate it, and ſpeak in the behalf thereof.

2. In their endeavouring to clear it from Reproach and Infamy. The Way or Truth of God is frequently reproached. 1. 'Tis called Error and Hereſy: *After that way you call Hereſy, ſo worſhip I the God of my Fathers*, &c. Acts 24. 14. 2. 'Tis called Sedition. Hence *Paul* was accuſed for being a *Mover of Sedition.* Acts 24. 5. 3. 'Tis commonly called a new Doctrine: *We would know what this new Doctrine whereof thou ſpeakeſt is.* Acts 17. 19.

3. They ſhew their Courage in contending earneſtly for the Truth; they will diſpute and argue out the Matter in behalf of Truth, and not give up the Juſtneſs and Goodneſs of their Cauſe, as long as they are able to ſtand by it, or by force of Argument to maintain it. *Paul* upon this account ſaith, he *fought with Beaſts at* Epheſus, *i.e.* Men like Beaſts, who acted like Beaſts in oppoſing the Truth. 1 Cor. 15. 32.

4. In their viſible profeſſing and publick owning of the Truth. They are not afraid nor aſhamed to confeſs Chriſt and his Ways before Men. Some for fear of the Jews did not publickly own Jeſus Chriſt in the Days of his Fleſh; but ſuch who are ſincere will go forth, bearing his Reproach. Tho Men forbid them, nay threaten them, *&c.* yet they will preach Jeſus Chriſt, and profeſs his Name, and maintain his Heb. 13. 13. Ordinances,

Simile. Parallel.

Ordinances, and bleſſed Inſtitutions. The Apoſtles cried out, *We cannot but ſpeak the Things which we have ſeen and heard*, &c. Acts 4 20. & 5 29.

5. They ſhew their Courage in ſuffering for the Truth, when called ſo to do. (1.) They will ſuffer Reproach for the Truth. (2.) They will ſuffer Blows for the Truth. (3.) Impriſonment for the Truth. (4.) Loſs of their Goods. (5.) Baniſhment. (6.) Yea, Death it ſelf, when called to it, rather than deny Chriſt, and the Truth.

6. They will ſtand by the Truth, when others turn their Backs upon it. Thus did *Paul*.

7. They will maintain every Truth, but more eſpecially that Truth which is moſt oppoſed in the Day in which they live. It may be no demonſtration of Courage, to ſtand up for, or maintain a Truth in one Age, which was a great Proof of Valour in another, when it was chiefly oppoſed. Would it be any Sign of ſpiritual Courage now, to affirm God is God, and *Baal* is not? yet that was in *Elijah*'s Days. Or would it be any Demonſtration of Courage now, to affirm Jeſus of *Nazareth* to be the true Saviour? yet it was in the Apoſtle's Time, becauſe it was the great Truth then oppoſed. Chriſtian Courage is now ſhewed, by owning and maintaining thoſe Truths of Chriſt now oppoſed, and which in ſtanding by, do expoſe the Profeſſors thereof. 1 Kings 18

Now that which doth animate and embolden the Saints in the Day of Trial, in ſtanding up for Chriſt, and his Ways, is:

1. The Satisfaction they have touching the Truth of that which they profeſs. 'Tis God's Truth.

2. The Conſideration of the Excellency of God's Truth: *The Word of God is pure*, &c. Pſal 119.

3. The Conſideration of the Goodneſs and Juſtneſs of their Call to ſuffer in behalf of Truth; for that is one thing which muſt always be conſidered.

4. The Goodneſs of their Conſciences, or the Evidences of their own Sincerity. A Hypocrite may ſuffer ſome things, but at laſt his Courage will fail him. I have heard of a Captain, that principally would make choice of two Sorts of Men for his Souldiers, *viz.* either ſincere and godly Chriſtians, or downright Atheiſts, becauſe neither of them (he concluded) would be afraid to die: The true Chriſtian would not be afraid of Death, becauſe he knew he ſhould go to Chriſt; and the Atheiſt would not be afraid of Death, becauſe he thought, or rather hoped he ſhould die as a Beaſt, and there would be an end of him.

5. The Conſideration of his having ſo good a Second. A couragious and undaunted Second oftentimes puts much Courage into a Perſon that is ſingled out to fight a Duel. Now a Chriſtian has the Almighty and Terrible God to take his part, &c. *Fear not*, *Worm* Jacob, *I will help thee*, &c. *I will never leave thee, nor forſake thee.* So that we may boldly ſay, *The Lord is my Helper, I will not fear what Man can do unto me.* Iſa. 41. 14. Heb. 13. 5, 6.

6. The Certainty of getting the Victory, or overcoming at laſt. As it is ſaid of *Gad*, it may be ſaid of a Chriſtian, tho a Troop may overcome him, yet he ſhall overcome at laſt. Hence Saints are ſaid to be more than Conquerors; for no Conqueror is certain, whilſt he is in the Conflict, that he ſhall at laſt obtain the Conqueſt. Rom. 8. 37

7. The Conſideration of that exceeding great Reward, which they ſhall receive when they have overcome, wonderfully adds Courage and Boldneſs unto them. *Be thou faithful unto Death, and I will give thee a Crown of Life.* Rev. 2. 10.

II. Lions are great Conquerors. Many other Beaſts, tho they are much bigger than they, yet they are not able to ſtand before them.

II. Saints are great Conquerors; through Chriſt, they conquer Sin, Satan, the World, Death, and Hell; they are ſaid to be *more than Conquerors*. Rom. 8.

III. A Lion is a Creature that other Beaſts are afraid of.

III. So the Saints are Men that the Wicked oft-times fear; they dread the Effects of their Prayers. 'Tis ſaid, that *Mary* Queen of *Scots* was more afraid of the Prayer of *John Knox*, than of an Army of Twenty Thouſand Men. *Herod* was afraid of *John Baptiſt*. It hath been obſerved, that ſome wicked Perſons have been afraid to ſwear, or carry it unſeemly, in the preſence of a godly Man.

IV. A

Metaphor.

IV. A Lion is a very ſtrong Creature.

V. A Lion treadeth down, and maketh a Prey of his Enemies.

Parallel.

IV. The Saints are ſo ſtrong in the Lord, and the Power of his Might, that none, either in Earth or Hell, are a Match for them.

V. So the Godly ſhall in the latter Days make a Prey of all their Adverſaries, be as terrible as an Army with Banners, when God brings them forth againſt *Babylon*. *God will raiſe up the Sons of* Zion *againſt the Sons of* Greece, *and make them as the Sword of a mighty Man. The Remnant of* Jacob *ſhall be amongſt the Gentiles, in the midſt of many People, as a Lion amongſt the Beaſts of the Forreſt, amongſt a Flock of Sheep, who if he go through, both treadeth down, and teareth in pieces, and none can deliver.* Cant.6.10 Zech.9.13 Mich.5.8.

Diſparity.

IN many things the Righteous are not like to a Lion. A Lion hath many evil, devouring, and hurtful Qualities, and it is upon that account wicked Men and the Devils are compared to Lions.

Inferences.

IN vain are the Saints by Men and Devils aſſaulted; he that prevails againſt them, muſt alſo prevail againſt, and overcome the mighty God; and who is a Match for Him?

2. This reproves, and may tend to ſhame the timorous Chriſtian. What! afraid to own Chriſt, to ſtand up for, and ſtand by the Truth, when thou haſt God to ſtand up for thee, and ſtand by thee! *&c.*

3. Let Saints ſhew themſelves bold and couragious in the Cauſe and Intereſt of God, and their Souls. A fearful timerous Spirit becomes not a Chriſtian. Have you a good Cauſe? have you a good Call? have you a good Conſcience? have you a good Captain? What then do you fear? In the Strength of the Lord, be as bold as a Lion; and in order thereunto, get the Truth into your Affections, ſee that you have received the Truth in the Love of it: And be ſure you approve your ſelves to be ſincere; for 'tis Sincerity that imboldens a Chriſtian, and makes him valiant.

Saints compared to Gold.

Job 23. 10. *When he hath tried me, I ſhall come forth as* Gold.
Iſa. 13. 12. *I will make a Man more precious than fine* Gold, &c.

Simile.

GOld is a precious Metal, it is eſteemed as one of the rareſt Things on Earth; hence Things of great Value are in the holy Scriptures ſet forth by Gold.

II. Gold, tho it is a pure Sort of Metal, yet there is ſome Droſs in it; tho, as Naturaliſts obſerve, there is not any Metal, that is more free from Droſs and Ruſt than Gold is.

Parallel.

THe Saints are a choice and precious People, the excellent Ones in all the Earth. *Since thou haſt been precious in my Sight, thou haſt been honourable, and I have loved thee.* They are called *precious Sons of* Zion, *comparable to fine Gold.* God eſteems them as his Portion: *The Lord's Portion is his People,* Jacob *is the Lot of his Inheritance.* Pſal.16.2. Prov.12. 26. Iſa.44.4. Lam.4.2. Deut.32.9

II. The Saints of God, tho holy, very precious and gracious Ones, yet are they not without Sin; there is ſome Droſs of Corruption in the very beſt. *There is not a juſt Man upon the Earth, that doth good, and ſinneth not. If we ſay, we have no Sin, we deceive our ſelves, and the Truth is not in us.* Eccl.7.20. 1 Joh.1.8.

III. Gold

III. So

Simile.	Parallel.
III. Gold is refined in the Fire, and thereby is made more pure than it was before.	III. So the Saints are put into the Fire, I mean, into the Furnace of Affliction, to purge and refine them from all the Droſs of their Corruption. *When he hath tried me, I ſhall come forth as Gold. I will make a Man more precious than fine Gold. I will bring the third Part through the Fire, and will refine them as Silver is refined, and will try them as Gold is tried. They ſhall call upon my Name, and I will hear them: I will ſay, It is my People, and they ſhall ſay, The Lord is my God.* Job 23. 10 Zech. 13. 9
IV. Gold is very pliant, you may bow and work it as you pleaſe; and the Fire makes it more pliable and yielding, &c.	IV. So the Saints are of a ſoft and pliable Nature; God having infuſed his precious Grace into their Hearts, they are of a yielding Temper, they have Hearts of Fleſh; and God, by putting them into the Fire, makes them more pliant and flexible, they preſently yield to the Will of God, when others will not, cannot be brought to it.
V. Gold will endure the Fire; tho it be often put into the Furnace, yet it loſeth nothing but the droſſy Part. The Fire doth it much Good; it cannot deſtroy the precious Nature of it. Gold retains its Excellency in deſpite of the envious Rage of fiery Flames.	V. So the Saints of God, or all ſincere Ones, endure the fiery Trial; they are not burned up nor conſumed in the Furnace of Affliction, tho heated ſeven-fold: tho it burn their Bodies into Aſhes, and reduce their Fleſh (as one obſerves) into the firſt Atoms; yet the Saint (the Gold) is not hurt, nor doth he receive the leaſt Damage thereby. Sincere Chriſtians are compared to Gold; and Hypocrites to Wood, Hay, and Stubble, which the Fire will burn up.
VI. Gold is often formed into Veſſels, rarely wrought, for the Pleaſure, Honour, and Uſe of Princes and great Men.	VI. God frames ſome of his Saints for moſt excellent Uſe; he makes of them Veſſels of Honour, to hold the glorious Treaſure of the Goſpel, and to let it out to others. Theſe are fitly compared to fine Gold, altho accounted as earthen Pitchers. See *Veſſel.* Lam. 4. 2.
VII. Gold is carefully kept; Men ſet highly by it, and often hide it, leſt Thieves ſhould ſteal it away.	VII. So God ſets highly by his Saints; He keeps them carefully Day and Night. They are called his hidden Ones; He covers them under his Wings from the Pride of Men.
VIII. Men ſuffer great Pains for Gold, run great Loſſes and Hazards to obtain it, and make it ſure to themſelves.	VIII. So Jeſus Chriſt ſuffered great Pain and Loſs for his poor Saints; he laid down his Life for them. *We were not redeemed with Silver and Gold, from our vain Converſations, but with the precious Blood of Chriſt, as of a Lamb without blemiſh.* 1 Pet. 1. 18, 19.

Simile.	Diſparity.
GOld is earthly, and of a periſhing Nature; it weareth away by little and little; the more it is put to uſe, the more it waſteth.	THe Saints, tho their Bodies are earthly, and die, yet they ſhall never periſh; and their better Part is ſpiritual, and ſhall never ſee Corruption. The more Service they do, the more glorious they ſhall be. Saints are not the worſe for wearing.

Simile.

II. Gold hath its Glory from Art; were it not moulded, ſhaped, and furbiſhed by the Wit of Man, it would not be ſo glorious, nor of that eſteem as now it is.

III. Gold is Gold naturally, as it is dug out of the Earth, tho not ſo pure as it is made afterwards by the Art and Induſtry of Man.

Diſparity.

II. But the Saints have all their Glory from Grace; it is not the Work of Mens Hands, but the Work of God's Hands, that makes them to ſhine; they are curiouſly wrought and faſhioned by the Spirit, from whence they become glorious.

III. But the Saints were meer Lumps of Filth, Earth, and not Gold, naturally. 'Tis Grace that makes them excellent as Gold; 'tis Grace that makes them differ from others.

Inferences.

THis ſhews forth the great Worth of God's peculiar Ones: they are eſteemed by him far more excellent, than Gold is by Men.

2. It ſpeaks forth much Comfort to the Godly: God ſo prizeth them, that he keeps them as carefully as we do the choiceſt and rareſt Gold.

3. It ſhews the Excellency of Grace: Grace is of a transforming Nature; it is like the Philoſopher's Stone, it turns every Man and Woman, be they never ſo vile and baſe Metal, into Gold; *i. e.* it makes them holy, precious, and gracious Ones in God's Sight.

Saints compared to Doves.

Mat. 10. 16. *Be ye harmleſs as Doves.*

DOves are, 1. Meek. 2. Harmleſs. 3. Chaſt. 4. They make their Neſts in a Rock. 5. They feed upon pure Grain, not on Carrion, as Fowls of Prey do. 6. Have a lovely Eye, and always fixed upon their Mates. 7. They love to keep Company together. 8. Mourn when they have loſt the Sight of their Mates. 9. They are often moleſted by Fowls of Prey. 10. They are very fruitful. 11. They love to be by ſweet Springs and Rivers of Water. 12. They were appointed under the Law for Sacrifices. 13. They have no Defence but by Flight. Upon all theſe Conſiderations Saints may be compared to Doves; which is largely opened under the Eighth Head of Metaphors, concerning the Church, to which we refer you.

Saints compared to Lambs in a large Place.

Hoſea 4. 16. *Now the Lord will feed them, as a Lamb in a large Place.*

EXpoſitors differ about the Meaning of theſe Words. 'Mercer and *Vatablus* '(as Mr. *Burroughs* obſerves) would carry it thus, *Laute ut Agnus, mox* '*mactatur:* As a Lamb, when it hath large Food, it is ſoon ſlain: ſo God 'threatneth *Ephraim*, that he will ſoon make an end of them; only he will 'let them proſper for a while, and feed them largely, but it ſhall be for the Slaugh-'ter, &c. But others rather underſtand, that God would bring *Ephraim* under ſuch 'Affliction, as ſhould humble them, and make them as a Lamb: *Feed them as a Lamb,* '*parcè ac tenuiter*; not fed as an Heifer, that noted their Proſperity; but fed as a 'Lamb, that noteth their Adverſity: For the Food of a Lamb differeth from the 'Food of an Heifer. That which will feed a Lamb, will ſtarve an Heifer, or an 'Ox. They have, ſaith God, been proud and wanton in the Enjoyment of Peace 'and Plenty; but now they ſhall have ſhort Commons; I will bring them down, 'and lay them low at my Feet; they ſhall be as a Lamb that picks up Graſs in the 'Wilderneſs, *as a Lamb in a large Place:* That is, ſaith Mr. *Burroughs*, they ſhall 'be

'be diſperſed among the Countries. They would not be ſatisfied in *Canaan*, which 'was a narrow Place, and with the Sheepfold of mine that was therein; and now 'they ſhall have more Room, they ſhall go into a large Place, but it ſhall be into 'Captivity.

But now fully to take in the direct Sence of the Text, *I will feed them as a Lamb in a large Place*; that is, as a Lamb that ſhall be alone, one Lamb. 'He ſpeaks of 'a Lamb ſingly, becauſe that they ſhould be ſcattered one from another. They had 'Society, and might have abode in the ſweet Enjoyment of it, had they not ſinned 'their Mercies away; but ſince they did not make good uſe of their Peace and Com-'munion together, God threatneth to ſcatter them, one in one Place, and another in 'another Place; and they ſhould be as a Lamb alone in the Wilderneſs, ſuccourleſs, 'helpleſs, ſhiftleſs, bleating up and down. Which affords us a profitable Parallel.

Simile.

A Lamb in a large Place, that feeds in a Wilderneſs alone, is very ſolitary, and, as it hath been obſerved, wanders about bleating, ſeeming greatly troubled for want of Company.

II. A Lamb alone in a large Place, wandering up and down in a Wilderneſs, among Wolves, Lions, *&c.* is in great danger of being devoured every moment; when ſuch as remain in the Fold with the Flock, are generally ſafe and very ſecure.

III. A Lamb in a large Place or Wilderneſs hath none to help it; who watches or takes care of ſuch a Lamb? It hath no Shepherd to look after it, none that regards it.

IV. A Lamb in a large Place is forced to ſeek its own Food, and provide for it ſelf, when ſuch as remain in the Fold, or in the Flock, the Shepherd takes care of them, and daily feeds them.; they have no Want, when the poor Lamb in the Wilderneſs is in hard Weather near ſtarving.

Parallel.

SO when God ſcatters his People by Perſecution, (becauſe they have not prized nor improved that Peace and Plenty which he hath afforded them in their own Fold, nor regarded the Sweetneſs of Chriſtian Society and Communion together) they ſhall wander about, bleating as it were, being greatly troubled for want of that Fellowſhip they once enjoyed. Thus it was with the poor Jews.

II. So a poor Chriſtian, that ſtrays abroad, or gets out of God's Fold, and is as a Lamb in a large Place, is in great danger of being ſpoiled and devoured every moment; when ſuch Chriſtians as abide in the Church, and keep cloſe to the Fellowſhip and Communion thereof, are ſafe. Alſo Chriſtians that are ſcattered, and forced by Perſecution from the Society of the Saints, are obnoxious to many Deaths and Dangers.

III. So thoſe Chriſtians that ſtray abroad, or are forced to wander in a bewildered Eſtate, have no Fellowſhip with God's People, nor are they under the ſpecial Care or Charge of any of his particular Miniſters; none regard them: Which is a ſore and lamentable State.

IV. So Such Chriſtians as ſtray abroad, and walk alone, not belonging to any particular Church, have little Food but what they can find themſelves; they have not thoſe ſweet and bleſſed Refreſhments at the Lord's Table, and in the daily Communion with God's People, as ſuch have who are orderly Members. This made the Spouſe cry out, *Tell me, O thou whom my Soul loveth, where thou feedeſt, and where thou makeſt thy Flocks to reſt at Noon*, &c. Cant. 1. 7.

Inferences.

FRom hence we may infer, what a ſore Evil it is to be ſcattered from the Flock of God. Some ſlight Chriſtian Society, and think the Yoke of Chriſt is too hard and uneaſy for their Necks; they account it Bondage, and not Liberty; they do not like Chriſt's Fold. And how juſt is it with God to blind the Eyes of ſuch, and leave them to wander in the Wilderneſs, and let them feed as a Lamb in a large Field, being expoſed to the Danger of many Enemies?

2. Some Men love their Liberty, and they may have Liberty enough; but such may be their Liberty, that it may prove (as one well obſerves) their Miſery. To keep in the Compaſs of God's Commands, is the beſt Liberty of all; as *David* profeſſeth, *Then ſhall I have Liberty, when I keep all thy Commandments.* Other Liberty will moſt certainly bring us into Straits, and ruine us, if we do not take heed, and return unto God. Many want Elbow-Room, and would fain get out of God's Limits; tho ſuch may at preſent have Peace, yet mark well their End. It is a fearful Judgment to be left to wander.

3. Prize Chriſtian Society then, and account it your Mercy, that you are not as a Lamb in a large Place; and improve the Mercy you now enjoy, leſt God bring that heavy Judgment upon you, to break and ſcatter you, as many have been in Days paſt, and made to ſeek their Bread in a howling Wilderneſs.

The Heart of a Saint compared to an Heart of Flesh.

Ezek. 36. 26. *And I will give them a Heart of Fleſh*, &c.

I. A Heart of Fleſh is a tender thing; every ſmall Prick will make it bleed: So every Sin, nay, the ſmalleſt Sin will offend, and make a tender-hearted Chriſtian cry out, much more a great Sin.

II. A Heart of Fleſh is a ſoft Heart; the Philoſophers Deſcription of a ſoft thing is, that it eaſily gives way to a Touch: So a true Chriſtian, a tender-hearted Chriſtian will yield to God's Word, to his Reproofs, to his Commands, *&c.* Lay your Finger upon a Stone, and that yields not; but lay your Finger upon Fleſh, and that will yield: So will a Saint. *Joſiah*'s Heart melted, when the Law of God was read to him; his Heart gave way and yielded to God's Word, and trembled at the Judgments denounced; he had a Heart of Fleſh, a tender and ſoft Heart.

2 King. 22. 19.

III. A Heart of Fleſh cannot bear a great Weight, a heavy Burden will cruſh and mar it exceedingly. Lay never ſo great a Weight upon a Stone, and that will bear it; you cannot cruſh that, nor make the leaſt Impreſſion in it, what Weight ſoever you lay upon it: but a Heart of Fleſh, or that which is of a ſoft Subſtance, is of another Nature; a Weight will bruiſe, cruſh, and mar it immediatly. So a tender-hearted Chriſtian cannot bear the Weight of Sin; he feels the Burthen ſo heavy, that he is ſorely cruſhed down and oppreſſed under the Guilt thereof, and grievouſly bruiſed. Thus it was with *David*, *I am ſore broken, I am bowed down greatly*, &c.

Pſal. 38.

IV. A Heart of Fleſh, I mean a living Heart, (for 'tis ſuch a one of which the Text ſpeaks) is a ſenſible Heart: So a tender-hearted Chriſtian, or a Man or Woman that hath a Heart of Fleſh, is very ſenſible. Such are ſenſible of their own Vileneſs, and loath themſelves before the Lord, cannot bear the Thoughts of God's Diſpleaſure; it goes to their very Heart, to think that the holy and infinite God ſhould be diſpleaſed and offended with them: they are ſenſible of their own Sorrows, and of the Sorrows and Miſeries of others. A tender-hearted Perſon will grieve for the Afflictions of his Brethren and Siſters; if his Mother, or any dear Relation, is diſtreſſed, and in great Miſery, O how ſenſible is he of it, and how ſorely troubled and diſquieted in his Spirit! And thus it is with a tender-hearted Saint, O how is he grieved for the diſtreſſed Saints, and for diſtreſſed *Sion!* &c.

V. A Heart of Fleſh, *i. e.* a tender Heart, will take any Impreſſion you pleaſe: So a tender-hearted Chriſtian will take any Impreſſion from God: He is like Wax melted, that will take the Impreſſion of the Seal. They are ready to take the Stamp of the Word, the Image of God, which is Righteouſneſs and true Holineſs. The Spirit and Word of God can mould theſe Hearts into any Form or Faſhion God pleaſeth, *&c.*

Saints compared to Stewards.

Luk. 16. 2. *Give an account of thy Stewardſhip*, &c.
1 Pet. 4. 10. *As good Stewards*, &c.

Note. Every Saint is the Steward of God.

Parallels.

I. A Steward is a Perſon that hath Goods or Moneys committed to his Charge: So every Chriſtian hath many Goods, called Talents, committed to him, both Spirituals and Temporals. Mat. 25. 14, 15.

II. A Steward cannot ſay, the Riches which are committed to him are his own; no, he is but the Steward of them, in Truſt, they being the proper Right of another Man, or his Lord's Goods: So a Chriſtian cannot ſay, any thing he hath is his own; all he is and hath is the Lord's.

III. A Steward ought to diſpoſe of every thing committed to his Charge, according to the ſpecial Command of his Maſter, who poſſibly orders him to pay ſo much to ſuch an one, and ſo much to ſuch an one, and ſo much to ſuch Poor that dwell in the Pariſh, *&c.* So every Chriſtian ought to diſpoſe of all his Lord's Goods, according to his expreſs Command laid down in his Word, or he is no faithful Steward. So much he is required to diſpoſe of to the Miniſters of the Goſpel, that may tend to make their Lives comfortable, and free them from the perplexing Cares of this Life, which greatly hinder them in their Miniſtry. The true Miniſter's Maintenance is *jure divino*, of divine Right: *So hath the Lord ordained, that they that preach the Goſpel, ſhould live of the Goſpel.* 1 Cor. 9. 14. Alſo they are required to give to the Poor, that they may not want, *&c.* Their Charity ought to be according to their Ability, and the Poor's Neceſſity; and not only to give, but to give cheerfully, with a willing Heart, *&c.*

IV. Stewards are required to improve their Lord's Money, *&c.* So Chriſtians ought to improve all thoſe ſpiritual Gifts and Graces, Time and Strength, Wiſdom and Knowledg. Whatſoever God hath given to them, he expects they ſhould improve it to his Glory, and to the Profit of their Neighbours.

V. 'Tis a great and horrible Evil in a Steward, to mind his own Buſineſs and Concerns more than the Concerns of his Lord and Maſter: So 'tis an utter Fault, (and that which may juſtly call in queſtion the Truth of his Sincerity and Chriſtianity) for a Chriſtian to mind the World, and his own private Intereſt, more than the Intereſts and Concerns of Jeſus Chriſt. Some care not what becomes of Chriſt's Labourers, or of the poor Saints, nor of the Intereſt of the Goſpel, ſo that they have all things to their Hearts Content. They eat the Fat, and drink the Sweet, and lay up great Store of Treaſure for their own Children, *&c.* they have (perhaps) their Hundreds and Thouſands by them; and in the mean while many faithful Miniſters hard put to it to get Bread. Is it not an abominable Evil in a Steward, to live like a Lord himſelf upon his Maſter's Goods, and let his Maſter's Children want Bread; and alſo to keep back the Right of his faithful and painful Labourers, for whoſe ſake he intruſted him with ſo much Subſtance?

VI. A Steward muſt expect to be called to an Account: *Give an Account of thy Stewardſhip*, &c. So muſt every Chriſtian expect to be called to an Account by Jeſus Chriſt concerning his Stewardſhip; and what will they have to ſay, who have embezelled much of their Lord's Goods, and converted the reſt to their own private Uſe. Let all take heed, and ſo demean themſelves, that they may have their Accounts to give up with Joy.

Saints compared to Stones.

1 Pet. 2. 5. *Ye alſo as lively Stones, are built up a ſpiritual Houſe, an holy Prieſthood*, &c.

THe Saints of God are compared to *Stones*, to the Stones of a a Building, *&c.*

Parallels.

I. SOme Stones that Men build with, are very rough and rocky as they are taken out of the Quarry, and therefore need much Hewing and Squaring, before they are fit for the Building: So naturally the Hearts of Sinners are rocky, and like
Hoſ. 6. 5. rough Stones; and to this the Lord alludes, *I have hewed them by the Prophets.* Miniſters are God's Tools, by which He does his Work upon Mens Hearts.

II. Stones are fit Materials to build a Houſe withal: So God ſees Believers are the only fit Materials to build his ſpiritual Houſe.

III. Stones in a Building are well knit and united together: So ſhould the Saints in Love, *&c.*

IV. Stones are durable; ſo are the Saints.

Diſparity.

I. NO Builder builds his Houſe with preeious Stones: But Believers are callep precious Stones. This notes the Richneſs and Excellency of the ſpiritual
1 Cor. 3. 12 Building: *Now if any build upon this Foundation Gold, Silver, precious Stones*, &c.

II. No earthly Stones have Life in them; they are not living but dead Stones:
Eph. 2. 1. But the Saints are living Stones, being quickned and made alive by Jeſus Chriſt, that ſo there may be a fit Reſemblance or Similitude between the Stones and the Foundation. *See* Foundation *in the Firſt Volume*, pag. 242. *and* Chriſt the Corner-Stone, p. 246, 247.

The Saints God's Jewels.

Mal. 3. 17. *They ſhall be mine in that Day when I make up my Jewels.*

THe Saints are in this Place called Jewels, they are God's choice Jewels: There is nothing ſo excellent in the Eyes of Men, but God's People are as amiable in his Sight; and why he calls them his Jewels, is opened in the following Parallel.

Metaphor.

JEwels are rare and excellent Things, made by the hands of curious Workmen; they are made of precious Stones, ſet in Gold and Silver.

II. Some Jewels are long in making; they are not made near ſo ſoon as ſome others are. They carry on their Work gradually, every Day's Work adds to their Beauty and Richneſs; yet having begun, they reſolve to go forward, and never ceaſe till they have finiſhed them, and made them up, quite fit for the Cabinet.

III. Beauty

Parallel.

THe Saints are to God moſt choice and excellent Ones: *The King's Daugh-* Pſal. 45.
ter is all glorious within. Theſe Jewels are made up of a Complication of all the precious Graces of the Holy Spirit.

II. So ſome of the Saints are not ſo ſoon made up and fitted for Heaven, as others are; God carries on the Work of Grace gradually. All Perſons, as ſoon as ever they are converted, are not made fit for Heaven, but they muſt go from one degree of Grace to another. Yet God hath promiſed to perfect the Work he hath begun; he will never ceaſe, until he hath made up the Jewels he hath begun to make. *He that hath begun a good Work in you, will* Phil 1. 6.
perform it to the Day of Chriſt.

III. So

Metaphor.

III. Jewels are a moſt rare and excellent Ornament, nothing richer; and are therefore worn only by rich and noble Perſons, in which they take great delight.

Parallel.

III. So Believers are the Glory of Chriſt: *Whether any do enquire of* Titus, *he is my Partner and Fellow-helper concerning you; or our Brethren be enquired of, they are the Meſſengers of the Churches, and the Glory of Chriſt.* Which agrees with 2 Cor. 8. 23. that in *Iſa.* 62. 3. *Thou ſhalt alſo be a Crown of Glory in the hand of the Lord, and a Royal Diadem in the hand of thy God*; and hence called *Hephzibah*, *The Lord delighteth in thee.* No Prince eſteems more of his Crown, Jewels, and Royal Diadem, than God doth of his People. The High-Prieſt under the Law was to have the Names of the Children of *Iſrael* engraven on the Breaſt-plate. See *Exod.* 28. *And thou ſhalt make the Breaſtplate of Judgment, the Work of cunning Workmen*, &c. *And thou ſhalt emboſs in it Emboſſments of Stones, four Rows: The firſt, a Row of Sardius, a Topaz, and a Smaragd; the ſecond Row, a Chalcedony, a Saphire, and Sardonyx; and the third Row, an Hyacinth, a Chryſophraſe, and an Amethyſt; and the fourth Row, a Chryſolite, a Beryl, and a Jaſper. And they ſhall be ſet in Gold in their Imboſſements, and the Stones ſhall be with the Names of the Sons of Iſrael*, &c. Iſa. 62. 3. Exod 28. 6, 7, 8, 9. Alſo in the Ephod there was two Beryl-Stones, and on them was engraven the Names of the Children of *Iſrael.* Now the High-Prieſt was a Type of Chriſt, and his having the Names of the Children of *Iſrael* engraven with precious Stones upon the Ephod which was upon his Shoulders, and upon the Breaſt-plate, ſignifies not only Chriſt's bearing his Saints upon his Shoulders, (as it were) and upon his Heart, but alſo what an Ornament Chriſt looks upon his Saints to be unto him; for thoſe precious Stones were a wonderful Ornament to the Prieſt, both on his Shoulders and Breaſt. Take Mr. *Ainſworth's* Annotations on the 11*th* Verſe. The Engraver, Stone-cutter, or Jeweller, thus engraving in precious Stone, (and that like a Signet) the Names of the Children of *Iſrael*, ſignified the firm and perpetual Love, Memorial, Eſteem, and Suſtentation of the Church. And to this the Spouſe alludes, *Cant.* 8. 6. *Set me as a Signet upon thy Heart, as a Signet on thy Arm*, &c.

IV. A Man takes great care of, and exceedingly values his rich and choice Jewels; he will not loſe one of them, if he can poſſibly keep them.

IV. So God takes great care of his Saints, eſteems of them as his chiefeſt Treaſure, and will not loſe one of them. *All that the Father hath given me, have I kept, and none of them are loſt*, &c. That God highly prizes, eſteems, and takes great care of his People, doth appear many ways. (1.) By the Price he paid for them; He gave up that precious and invaluable Jewel of his Heart, *viz.* the Lord Jeſus, to be broken in pieces, that ſo he might thereby make unto himſelf many thouſand choice and precious Jewels. (2.) By the great Pains he hath uſed in forming and faſhioning them for himſelf: *We are his Workmanſhip*, &c. (3.) By his making of ſuch a firm and ſure Covenant with Chriſt in their behalf, that none of them might be loſt. (4.) By the Charge he gives to the Wicked not to hurt them. *He ſuffered no Man to do them Wrong; yea, he reproved Kings for their Sakes, ſaying, Touch not mine Anointed, and do my Prophets no harm.* (5.) By his declaring, that *they that touch them, touch the Apple of his Eye.* He pities them as a Father pities his Children. (6.) By his beſtowing ſo many precious Graces and good Gifts upon them, to make them ſhine, and glorioufly ſet forth their Luſtre. (7.) By executing Wrath and Diſpleaſure upon their Enemies. (8.) By his defending, ſaving, and preſerving them in the midſt of ſo many great and imminent Dangers. (9.) In hiding them in a ſecret and ſecure Place, out of the reach of Adverſaries. (10.) Laſtly, by providing ſuch a glorious Place for them after Death, that they may be with him for ever. 2 Chron. 16. 21, 22.

V. Jewels are ſubject to many Caſualties whilſt they are making, and are often marr'd, or receive much Detriment, which without much Labour and Coſt is not repaired, and made good again.

V. So God's Jewels are ſubject to ſuſtain great Detriment, and are often much marr'd (whilſt he is about making of them up) by Sin and Satan, and through their own Careleſneſs, which is not ſoon nor eaſily repaired. Tho God graciouſly by his Word and Spirit renews his Work again upon their Souls, as in the Caſe of *David*, *Peter*, and divers others.

VI. A

VI. So

Metaphor.

VI. When a Man hath quite made up his Jewels, he puts them into a rich Cabinet.

VII. A Perſon that hath many rich and choice Jewels, ſhews them, as he ſees occaſion to his Friends, and alſo to others, declaring his Right to them, and ſetting forth the Worth and Excellency of them.

Parallel

VI. So when God hath quite made up his ſpiritual Jewels, he puts them into Heaven; that is the rich and glorious Cabinet which he hath provided for all his choice and goodly Jewels.

IV. So God in the Day to come, when he hath made up all the Jewels he intends to make, will reveal, ſhew, or make known his Saints to Angels and Men. Hence the Day of Chriſt's coming is called the *Day of the Manifeſtation of the Sons of God*. *They ſhall be mine*, ſaith God. He will ſay in that Day, Theſe are mine, theſe that you ungodly Ones abuſed, hated, and perſecuted, and thought not worthy to live, but accounted the Off-ſcouring of all things, behold now what rare and lovely Ones they are! theſe are the Delight and Joy of my Heart, whom I value as my choiceſt Treaſure, and I will ſpare them, whilſt you ſhall bear the Fierceneſs of my Wrath and Indignation for ever. *Then ſhall ye return, and diſcern between the Righteous and the Wicked, between him that ſerveth God and him that ſerveth him not.* Mal. 3. *ult.*

Diſparity.

I. Other Jewels may be loſt: But God will loſe none of his Jewels.

II. He that makes other Jewels may not be the proper Owner of them, nor wear them for an Ornament himſelf: But God, who makes all his ſpiritual Jewels, is the proper Owner of them: *This People have I formed for my ſelf.* They are alſo made for his own Glory.

III. Other Jewels may be quite ſpoiled, broke to pieces, and become good for nothing; the beſt and richeſt Jewels ſhall at laſt paſs away, and periſh for ever: But God's Jewels ſhall never be utterly ſpoiled; for tho they may receive ſome Damage by Satan's Temptations, and the Pollution of Sin; yet God will perfect that which is wanting concerning them, and make them at laſt ſo glorious, that they ſhall be out of Danger, and ſhall abide and ſhine in Beauty and Glory to Eternity.

Inferences.

FRom hence we may infer, what horrid Iniquity the Enemies of God and his Church are guilty of, and what a dreadful Account they have to give for endeavouring, and with the greateſt Rage and Malice, and unwearied Attempts, contriving all ways imaginable to ſpoil, break in pieces, and utterly deſtroy all God's choice and precious Jewels, which he is as tender of as the Apple of his Eye; what will they do in the Day of Vengeance?

2. It ſpeaks forth much Comfort to the Godly. O how are they eſteemed, prized, and valued by the Almighty! they are his Jewels, his ſpecial and peculiar Treaſure.

3. This may inform all Men, what the Reaſon is God is ſo much concerned for the Good and Well-being of his own People, and ſo often appears to vindicate their Innocency, and defend them from the Rage and Cruelty of wicked Men.

5. Let us enquire, whether we are God's Jewels, or not. (1.) Are we regenerated Ones? have we the Pearl of Faith, Love, Humility? *&c.* (2.) Are we holy, ſincere and faithful in all things to God? (3.) Do we excell others? Is there a real, or only a ſeeming Worth and Excellency in us? What do we more than others? (4.) Do we grow in Grace? doth the Work of God go on upon our Hearts? Are we more fit for Heaven to day, than we were yeſterday? A Jewel in the hand of a Jeweller is every day nearer finiſhing. *The Righteous ſhall hold on his Way, and he that hath clean hands ſhall grow ſtronger and ſtronger.*

Saints compared to Kings.

Rev. 5. 10. *And haſt made us unto God Kings and Prieſts*, &c.

THe Saints are in this Place and ſome others called *Kings*, which is one of the higheſt Titles among Men.

Parallels.

I. KIngs are uſually highly deſcended, or are Sons of Nobles: So the Saints are all highly deſcended, they are born from above, born of God, and ſo may be ſaid to be the Off-ſpring of Heaven: *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God! Behold, now are we Sons of God*, &c. 1 Joh 3. 1, 2.

II. Kings have great Attendants belonging to them: So the Saints have moſt great and glorious Attendants belonging to them, *viz.* the holy Angels. No Kings or Monarchs on Earth are honoured like the Saints and Children of God, in reſpect of the Excellency of their Retinue. *See* Angels *under the Sixth Head.*

III. Kings have their Crowns, and do reign, or elſe expect to reign: So the Saints have a Crown laid up for them: *Henceforth there is laid up for me a Crown of Righteouſneſs, which God the Righteous Judg ſhall give unto me at that day; and not to me only, but to all them alſo that love his Appearance. Be thou faithful unto Death, and I will give thee a Crown of Life.* And as they ſhall have a Crown, ſo they ſhall reign upon the Earth as Kings. 2 Tim 4. 18. Rev. 2. 10. Rev. 5 10.

IV. Kings are the principal Men on Earth, far exceeding in Honour and Excellency all common People: So the Saints are the chief and principal Ones, or the moſt excellent in all the Earth; it may be ſaid of them, as of *Jabeſh*, they are *more honourable than their Brethren.* What baſe and ignoble Perſons are the Wicked, to thoſe noble Souls! The Ungodly, be they never ſo high and great in Power and Sovereignty, are compared to Things very baſe, vile, and contemptible, as will hereafter be ſhewn. *The Righteous is more excellent than his Neighbour.* 1 Chron. 4. 9, 10. Prov. 12. 26.

V. Kings ſometimes meet with great Trouble and Sorrow after they are anointed, before they come to the quiet Enjoyment of their Crowns; they have been ſeverely perſecuted, and chaſed from one Place to another, as King *David* particularly was: So the Saints of God, tho they are anointed with the Oil of Gladneſs, and have an Aſſurance given them of the Crown of Glory, meet with very great Trouble in this World, being perſecuted, tormented, afflicted, and ſometimes having no certain Dwelling-Place, as is ſaid of ſome of the ancient Worthies, *Heb.* 11. Heb. 11. 37

VI. Some Kings have poſſeſſed and reigned over many Kingdoms, their Dominions have been very great: The Saints are the Heirs of a Kingdom, nay, all the Kingdoms under the whole Heavens ſhall be given to them. *The Kingdoms of this World ſhall become the Kingdoms of our Lord, and of his Chriſt*, &c. *And the Kingdoms, and Dominions, and the Greatneſs of the Kingdom, under the whole Heaven, ſhall be given to the People of the Saints of the Moſt High*, &c. Rev. 11. 15 Dan. 9. 27.

VII. Kings have great and noble Minds, they buſy not themſelves about mean Matters: So the Saints have great and noble Spirits; they converſe about Things above; being riſen with Chriſt, their Affections are not ſet upon Things below, but ſeek thoſe Things that are above, where Chriſt is at the right-hand of God. *Our Converſation is in Heaven*, &c. Col 3 1, 2 Phil 3. 20.

VIII. Kings have many great and glorious Privileges and Prerogatives appertaining to them; how are they honoured and congratulated by the People! So have the Saints. They ſhall ſit down with Chriſt on his Throne; they ſhall judg the World; they ſhall be honoured by all; the Wicked ſhall bend their Knees before them in the Day to come, *&c.*

There are many great *Diſparities*, which we leave to the Reader's Obſervation.

Inferences.

Inferences.

LEt not the Saints be discouraged, nor faint under their Afflictions. What tho *David* was hunted like a Partridg on the Mountains? He was the Lord's Anointed for all that, and his Exaltation followed: So 'tis but a little while, if you faint not, before God will exalt you.

2. O what manner of Love and Grace is this! What! hath God made us his Sons, Heirs, Joint-Heirs with Christ! Hath he made us Kings! and shall we reign! &c. What shall we render to the Lord! &c.

3. This may quicken and stir up all the Saints to live as becomes their honourable Calling and Dignity. Hath God made us Kings, and shall we live like Beggars? Far be it from noble-spirited Saints so to do.

Saints compared to Priests.

Rev. 5. 10. *And hath made us unto our God Kings and Priests*, &c.
1 Pet. 2. 9. *But ye are a chosen Generation, a holy Priesthood*, &c.

GOD's People are called *Priests*, and an *holy Priesthood*, as appears by these Scriptures. That of *Kings* shews forth the Dignity of the Saints, and this of *Priests* respects their Office and Work.

Parallels.

I. THe Priests under the Law were set apart, or consecrated to God, to attend him in his Service: So every true Christian God hath set apart for himself; he is separated from the World, and worldly Worships, and sinful Customs, to the holy Service of God. *The Lord hath set apart him that is godly for himself.* Psal. 4. 3.

II. The Priests under the Law were admitted to approach near unto God; they had more perfect Knowledg of him, and holy Intimacy with him, than others: So the Saints are a People near to God: *Ye who sometimes were afar off are now made nigh by the Blood of Christ.* Eph. 2. 13. They have more perfect and clear Knowledg of God than others, and more precious Fellowship and Communion with him.

III. The Priests offered Sacrifices to God: So the Saints offer up spiritual Sacrifices, acceptable to God through Jesus Christ. 1. They offer up their Bodies and their Spirits, *a broken and a contrite Heart.* 2. They offer up their Prayers upon that Golden Altar, which is as sweet Incense in the Nostrils of God. 3. They offer their Substance as God calls for it, which is a Sacrifice well-pleasing in his Sight. 4. They offer up Praises: *Whoso offereth Praise, glorifieth me; and to him that ordereth his Conversation aright, will I shew the Salvation of God.* Psal. 50. ult.

Inferences.

SAints are Priests, not typical Priests, but a Royal Priesthood, better than the Priests under the Law; they are spiritual Priests, they offer up spiritual Sacrifices, &c.

2. Their Persons, as well as their Sacrifices, are accepted of God, through Jesus Christ; if the Person be not sanctified, the Offering is not accepted: *For their sakes sanctify I my self, that they also might be sanctified through the Truth.* Joh. 17. 19.

3. Let all take heed they offer not the Lame and the Blind, when they have a Kid in the Flock. *My Son, give me thy Heart.* Prov. 23. 26.

Metaphors, Similes, and other borrowed Terms, &c.

CONCERNING

WICKED MEN.

Wicked Men compared to Captives.

Iſa. 61. 1. *Proclaim Liberty to the Captives.*

Acts 8. 23. *For I perceive that thou art in the Gall of Bitterneſs, and in the* Bond *of Iniquity.*

Gal. 4. 3. *Even ſo we, when we were Children, were in Bondage under the Elements of the World.*

Gal. 4. 25. *For this* Agar *is Mount* Sinai *in* Arabia, *and anſwereth unto* Jeruſalem *which is, and is now in* Bondage *with her Children.*

2 Tim. 2. 26. *And that they may recover themſelves out of the Snare of the Devil, who are taken* captive *by him at his Will.*

Heb. 2. 15. *And deliver them, who through Fear of Death were all their Life time ſubject to* Bondage.

2 Pet. 2. 19. *While they promiſe themſelves Liberty, they themſelves are the Servants of Corruption; for of whom a Man is overcome, of the ſame is he brought into* Bondage.

COrporal Bondage or Captivity is as much as to ſay, Slavery and Thraldom under ſome Tyrant, or cruel Enemy, that oppreſſeth: And from theſe Scriptures 'tis evident, that wicked Men (or ſuch as are in the State of Nature, unconverted) are in a State of Bondage, they are ſpiritual Slaves or Captives. And in opening the Bondage-State the Ungodly are in, I ſhall ſhew,

1. To whom they are or may be ſaid to be in Bondage.
2. How they were brought into this Bondage-State.
3. The Nature of this ſpiritual Bondage.

1. They are in Bondage to Sin: *He that committeth Sin, is the Servant of Sin.* Sin rules and reigns in wicked Men; they are overcome by their baſe and filthy Luſts, and *of whom a Man is overcome, of the ſame is he brought into Bondage.* Joh. 8. 35. 2 Pet. 2. 19

2. They are in Bondage to Satan, *taken captive by him at his Will; He rules in the Hearts of the Children of Diſobedience.* 2 Tim. 2. 26. Eph 2. 2.

3. They are in Bondage to the Law: For being not able to perform the Obligation or Requirements thereof, they are brought under the Power and Bondage of that killing Letter. Gal. 4 25.

4. They are in Bondage to Death; Death tyrannizeth over them, and through fear of it they are ſaid to be continually in Bondage. Heb. 2. 15.

5. They are in Bondage to the Wrath of God, they are under the Power of God's dreadful Wrath. Joh. 3. 36.

Captive.

SOme that are in a State of Bondage were once Free-men.

Parallel.

ADam (and ſo all Mankind, conſidered as being in his Loins) while he ſtood in that State of Innocency, before he eat of the forbidden Fruit, was a free Man, he was not in Bondage to any of theſe Enemies. *How Mankind were brought into Bondage.*

Captive.

II. Some are in a State of Bondage, by being the Off-ſpring of ſuch Parents as are Slaves; for if the Parents are born Slaves, their Children that are born in Captivity, are Captives likewiſe.

III. Some are brought into Bondage by the Power and Force of an Enemy, they being ſurprized, and by reaſon of Weakneſs not able to withſtand them, are taken captive; as many of this and other Nations have been by the *Turks*.

IV. Some by Allurements are enticed by an Adverſary, and that way overcome, and brought into Bondage. Pirates oft-times put out falſe Colours, and pretend themſelves to be Friends, that ſo they may the better trapan and take poor unwary Perſons.

V. Some Perſons, when they are taken captive by an Enemy, are ſtript naked; their own Robes being taken away, they have inſtead of them nothing but filthy Rags, to hide their Nakedneſs withal.

VI. Some Perſons who are taken captive, are put into a Priſon, nay, into a Dungeon, and remain under the power of a cruel Keeper.

VII. Some Perſons, when they are taken captive, and put into Priſon, and alſo bound with Iron Chains, or Fetters of Braſs, their Eyes alſo have been put out. Thus the King of *Babylon* ſerved *Zedekiah* King of *Judah*, when *Jeruſalem* was taken: *And they ſlew the Sons of* Zedekiah *before his Eyes, and*

2 King. 25. 7.

Parallel.

II. So all wicked Men are in Bondage, as they are the Off-ſpring of old *Adam*: All Mankind being born in Sin, Satan, Death, and Wrath hath Power over them, until delivered by Jeſus Chriſt. And hence they are ſaid to be *by Nature Children of Wrath*. Pſal. 51. 5. Eph. 2. 2.

III. Wicked Men are alſo actually taken captive, and brought into Bondage by Sin and Satan; as being ſurprized by the Power of theſe Enemies, they are overcome, and ſo brought into Captivity; Satan being ſtronger than they, he prevails againſt them. *And that they may recover themſelves out of the Snare of the Devil, who are taken captive by him at his Will.* 2 Tim. 2. 26.

IV. So wicked Men are by the Allurements and Enticements of Sin and Satan overcome, and brought into Bondage. Theſe ſpiritual Enemies by Policy deceive and trapan the Souls of Men. Satan, like a curſed Pirate, puts out falſe Colours, pretends himſelf a Friend; he preſents the Pleaſures and Profits of the World to them, and thereby overcomes them, and carries them away captive. Prov. 7. 21. 1 Cor. 11. 14.

V. *Adam*, when Satan overcame him by his Treachery and ſubtil Wiles, was ſtript naked: He loſt all his precious Robes, *viz.* his ſpotleſs and perfect Righteouſneſs, and ever ſince his natural Off-ſpring, while they remain unconverted, have nothing but their own Righteouſneſs to cover them, which is by the Holy-Ghoſt compared to filthy Rags. Some conceive by filthy Rags, the Spirit of God alludes to thoſe Rags that Chirurgeons take off of corrupt and filthy Sores, which we know are very loathſom; this ſhews that the State of Sinners is very deplorable. *The ſad and miſerable Condition of Satan's Captives.* Iſa. 64. 6.

VI. Sinners, whilſt they remain in a State of Nature, Captives of Sin and Satan, are in a Priſon, in a deep Priſon or Dungeon of Darkneſs, called the *Power of Darkneſs*. This Priſon is ſtrong, there is no Man can break through, and make an eſcape. 'Tis called a Pit, yea, an *horrible Pit*, or Pit of Noiſe. Some underſtand, *David* means the Depth of Afflictions; others, the horrible State of Unregeneracy, or deep Alienation from the Life of God, wherein is heard nothing but the fearful and hideous Noiſe of an accuſing Conſcience, and Wrath of an angry God. 'Tis a Pit wherein is no Water, *viz.* no Soul-Comfort nor Refreſhment, *&c.* being under the Power and Tyranny of Satan. Col. 1. 13. Pſal. 40. 2. Zech. 9. 11.

VII. Wicked Men are not only Captives, and put into a bottomleſs Priſon, but they are alſo bound. *I perceive thou art in the Gall of Bitterneſs, and in the Bond of Iniquity.* Hence the Prophet ſpeaking of Chriſt, ſaith, *He hath ſent me to bind up the Broken-hearted, to proclaim Liberty to the Captives, and the opening of the Priſon to them that are bound.* Every ungodly Man, whilſt he remains in Satan's Kingdom, is bound with ſtrong Bonds: Firſt, Acts 8. Iſa. 61. 1.

Captive.	Parallel.
and put out the Eyes of Zedekiah, *and bound him with Fetters of Braſs, and carried him to* Babylon.	Firſt, the Bond of a hard Heart; ſecondly, the Bond of Ignorance; thirdly, the Bond of Unbelief: Which they are no way able to break aſunder, or get out of. And by this means they are fit for any Drudgery the Devil hath for them to do, the Eyes of their Underſtanding being darkned, or put out. *Te that were ſometimes in Darkneſs*, &c. Jer. 5.3. Act. 26.18 Eph. 5.8.
VIII. Some Perſons that have been in Captivity have been almoſt ſtarved to Death, having had little more than Bread and Water afforded them, nay, have been forced to eat ſuch things as were not fit for Food.	VIII. Wicked Men, who are the Captives of Sin and Satan, are kept at hard Commons; they never yet had the leaſt Taſte of that which is really good, but *they ſpend their Money for that which is not Bread, and their Labour for that which ſatisfieth not.* And therefore ſaith God, *Hearken diligently unto me, and eat that which is good, and let your Soul delight it ſelf in Fatneſs.* Pray obſerve what the Holy-Ghoſt compares the Food of ungodly Sinners to: Firſt, They are ſaid to feed on the Wind; ſecondly, to feed on Aſhes; and thirdly, on Gravel; and fourthly, on Husks. The Prodigal would fain have filled his Belly with the Husks which the Swine did eat. Should a poor Captive have nothing allowed him to eat, but Husks, Gravel, or Aſhes, all would conclude his Condition to be very miſerable: ſo miſerable are all ungodly Sinners. Alas! all the Pleaſures, Riches and Honours of this World, or whatſoever it is that they feed upon, or let their Hearts run out after, are, in compariſon of Chriſt the Bread of Life, and thoſe other good Things which Believers daily feed and feaſt upon, but as feeding on Husks and Gravel. If Men naturally have no Food to eat, they will pine away, and ſoon die: So were it not for thoſe earthly Comforts, that the Ungodly have to feed upon, and ſupport their Spirits with, (tho you ſee what the Nature of them is) they would ſoon pine away. Do but diſpoſſeſs them of any of theſe earthly Enjoyments, and their Hearts (like the Heart of *Nabal*) would preſently die in them; for they never taſted how good the Lord is, how ſweet Promiſes are, what it is to have the Love and Favour of God; never taſted of the Feaſt of a good Conſcience, nor of the Comforts of the Holy-Ghoſt. Iſa. 55.1,2. Iſa. 44.20. Hoſ. 12.1. Prov. 20. 17. Pſal. 34.8.
IX. Some Perſons that have been taken captive, have been grievouſly wounded; they have not only been ſtript, put into Priſon, and almoſt ſtarved to Death, but alſo have lain there in a ſad, bloody, and mangled Condition, and their Wounds let alone to feſter, ſtink, and be very loathſom.	IX. The Wicked are not only Captives of the Devil, ſtript of all their firſt Righteouſneſs, in Priſon, in Iron Chains, almoſt ſtarved to Death ſpiritually; but alſo they are wounded *from the Sole of the Foot to the Head, there is no ſoundneſs in it, but Wounds, and Bruiſes, and putrifying Sores.* Some conclude, that the Prophet ſpeaks of the Body Politick, or National Church of the Jews, which was under great Affliction, and ſo was that way ſorely wounded. But doubtleſs the Wounds and Sickneſs ſpoken of here, were thoſe Sins and abominable Evils that People were guilty of; which appears from what is ſaid by the Lord in the firſt Verſe, *Why ſhould ye be ſtricken any more? ye will revolt more and more:* And as a Proof of it, he ſaith, *The whole Head is ſick, and the whole Heart faint.* Sin was the Sickneſs, and the Wounds; and thoſe Afflictions that God had brought upon them, was the Cure. But why (ſaith God) ſhould I afflict or chaſtiſe you any more, or uſe Means for your Help and Healing, when under the Uſe or Exerciſe of that Sovereign Means I have uſed, you grow worſe and worſe? 'Tis ſaid of the Man that went from *Jeruſalem* to *Jericho*, and fell among Thieves, that he was not only ſtript of his Raiment, but wounded alſo. *My Wounds ſtink, and are corrupt*, ſaith *David*; and in another place he cries out, *Lord, have mercy upon me, and heal my Soul; for I have ſinned againſt thee.* From whence it appears, that a godly Man may be wounded by his Sin, and that ſorely too. Every Sin makes a Wound in the Soul; what a fearful Caſe are unconverted Souls then in? O that Sinners would but conſider this. *See Sin a Wound and Sickneſs.* Iſa 1.6. Luk. 10.30 Pſal. 88.5. Pſal 41.4.

Captive.

X. Some Perſons that have been taken captive, and brought into Priſon and Bondage, beſides other ſad Circumſtances they have been under, they have been brought under the Sentence of Death, nay, and for their horrid Rebellions, Treaſons, *&c.* under a fearful and painful Death, as to be torn in pieces, or burned alive.

Parallel.

X. The Ungodly, who remain Captives to Satan, being under the power of their Luſts, or abiding in the State of Unregeneracy, are not only under all the ſad Circumſtances you have heard; but to render them every way miſerable, (as in truth their preſent State is) they are under the Sentence of Death. Perhaps ſome would conclude, that Death to ſuch Perſons I have given the Character of, is better than Life; and, with *Job*, they had better chuſe it. Alas! it would be ſo indeed, were it to die the common Death of all Men. Death puts an end to all the external Miſeries of Mortals: but the Death of Sin's Captives is quite another thing: They are condemned to be burned, to be burned alive too; but this is not all, to lie burning in the Fire of God's eternal Wrath for ever, where they ſhall be always dying, but cannot die: *Where the Worm dieth not, and the Fire is not quenched.*

Captive.

CAptives, that are ſo only to Men, are but externally enſlaved.

II. Some Perſons may be free and at Liberty in their Souls, at the ſame time when they may be Captives as to their Bodies, and ſo their Captivity may ſeem leſs grievous to them.

III. Captives that are ſo only to Men, may and have been redeemed with Money.

IV. If no other Means can procure the Liberty of Captives, that are ſo only as to their Bodies, yet Death ſets them free, and thoſe to whom they are in Bondage have no more to do with them.

V. Some that are Captives only in their Bodies, are ſo ſenſible of their Miſery and Thraldom, that they ſeek, and deſire to improve all Means imaginable for their Deliverance.

Diſparity.

BUt wicked Men, that are Slaves to Sin and Satan, are captivated in their Souls, notwithſtanding as to the Body they may be at Liberty, as to outward Thraldom.

II. But it cannot be ſo ſaid of a wicked Man; for whatever Miſery befalls his Body, 'tis abundantly aggravated by and from the Captivity and Slavery of his Soul; nay, in the enjoyment of his greateſt outward Liberty, he is in dreadful Thraldom by Sin and Satan.

III. But ſpiritual Captives, ſuch as are in Bondage to Sin and Satan, cannot be redeemed with Money. It is not Silver or Gold, that can purchaſe the Redemption of one of Satan's Slaves; for the Redemption of the Soul is ſo precious, that nothing can make a Compenſation for it, but the precious Blood of Chriſt. 1 Pet. 1.

IV. But wicked Men, living and dying in Bondage to Satan and their own Luſts, cannot be free by Death, but are thereby put into an irrecoverable State of eternal Miſery, from which there can be no Redemption, being delivered up to Satan.

V. But ſome wicked Men are not only inſenſible of their Bondage to the Devil, and their own Luſts, but are lifeleſs as to any ways or means of Deliverance. Tho Means be uſed daily to convince them of the dreadful Danger of their Bondage-State, and of the Way and Means of their Redemption; yet through the Blindneſs and Hardneſs of their Hearts, they reſt at quiet in the Devil's Priſon, where they are ſhut up as Captives. And that which declares their greateſt Thraldom and Miſery is, they refuſe all the Tenders of Grace in order to their Redemption, nay, ſet light by Jeſus Chriſt, who came to proclaim Liberty, *&c.*

VI. Captives

Captive.

VI. Captives to Men only, may may be redeemed, and ſet at Liberty, and yet ſo captivated by them again, as that they may die in Slavery.

Diſparity.

VI. But wicked Men, tho the ſaddeſt Captives imaginable, in reſpect of Miſery and Thraldom, yet if ſet free by Jeſus Chriſt, they ſhall be no more the Slaves of Satan: *For thoſe whom the Son makes free, are free indeed*; free from the Dominion and Power of Sin and Satan here, and free from the Wages of Sin, which is eternal Death, hereafter. Joh. 8. 36.

Inferences.

Queſt. SOme may ſay, *If this be the State of unconverted Men and Women, they are miſerable Objects indeed. But is there no Relief nor Help for theſe poor Captives? muſt they periſh inevitably, and be damned for ever?*

Anſw. God forbid! There is good News for theſe Slaves and Captives of Sin and the Devil, a Goſpel to be preached to them; God is full of Bowels; were there no Deliverance to relieve, it would be ſad beyond what any are able to conceive. But to prove that there is Salvation and Relief for the vileſt Sinners, conſider theſe three things following.

1. The Lord Jeſus hath purchaſed Deliverance for them, he hath laid down a ſatisfactory Price or Ranſom for thoſe Captives, who through Faith in him ſhall obtain Deliverance.

2. Chriſt is ordained and anointed to preach glad Tidings to them. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor: He hath ſent me to heal the Broken-hearted, to preach Deliverance to the Captives, and recovering Sight to the Blind, and to ſet at Liberty them that were bound.* Luk. 4. 18. Iſa. 61. 1.

3. Many who have been in the like State of Captivity and Bondage have been ſet at Liberty; Thouſands that have been Slaves of Sin and Satan, through the infinite Mercy of God are now in a perfect State of Freedom. *Such were ſome of you,* ſaith the Apoſtle, *but ye are waſhed, but ye are ſanctified, but ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God.* 1 Cor. 6. 11.

Sirs, what bleſſed News is this for poor Sinners! Suppoſe a Man who is a Slave or Captive, and ſuffereth juſtly for his Sin, were ſtript naked, and put into a Dungeon, bound with cruel and heavy Chains, wounded in a moſt fearful manner from Head to Foot, and only fed with Aſhes and Gravel-ſtones, and in this Condition were condemned to abide for many Years, and then to be put to the greateſt Tortures that Mortals can deviſe, where he ſhould ſuffer a long Time together, always dying, and yet cannot die; and that on a ſudden one ſhould come to him with the joyful News of a full and perfect Deliverance; would not this be the welcomeſt News that ever he heard? Sinners, may not the Tidings you hear, cauſe your Hearts to leap in you for Joy! Tho you have undone your ſelves by your wicked Works, yet God hath deviſed a way to deliver and ſave you for ever.

Queſt. *How, by what means, and by whom* (may ſome poor ignorant Soul ſay) *is Deliverance brought about?*

Anſw. Deliverance out of this Bondage-State is by Jeſus Chriſt, only by him, neither is there Salvation by any other. *If the Son therefore make you free, ye ſhall be free indeed.* Acts 4. 12. Joh 8. 36. But further to anſwer the Queſtion, I ſay, the Liberty is,

1. By a great Ranſom.
2. By a Conqueſt.

1. There was no other Way found out to bring Sinners out of this their miſerable Condition, but a great Sum muſt be laid down: *Ye are bought with a Price.* 1 Cor. 6. 20. But know this, *We are not redeemed with corruptible things, as Silver and Gold,* &c. 1 Pet 1. 18 All the Gold and Silver in the World, and all the Riches thereof, were there Ten Thouſand Worlds more, could not redeem one Soul out of this State of Bondage and Slavery to Sin and Satan. *The Redemption of the Soul is precious, and ceaſeth for ever.* Pſal. 49. 8. Nay, if a Man ſhould offer up his Son or Daughter, *the Fruit of his Body, for the Sin of his Soul,* it would be utterly rejected, Mic. 6 7. Nothing could redeem us but the Price of Blood, and that too the *precious Blood of Jeſus Chriſt, as a Lamb without ſpot.* 1 Pet. 1. 19 [*See Surety,* Vol. 1.]

2. Delive-

2. Deliverance out of this Bondage is by Conqueſt. Unleſs the Saviour of Mankind conquer thoſe cruel Enemies of the Soul, not one Sinner can be ſet at Liberty: For 'tis not the bare Ranſom or Price of Chriſt's moſt precious Blood, I mean the laying down of his Life, that could work a perfect Freedom for us; for tho that made a full Compenſation to the Juſtice of God, yet Sinners being under the Power of Sin, Satan, and Death, theſe Enemies take no notice at all of that Price; for our Saviour did not capitulate with them, neither will they give up their Priſoner till they are overcome, and (as I may ſay) are forced to do it: For as Chriſt ſaith,
Luk 11.21 *When a ſtrong Man armed keepeth his Palace, his Goods are in Peace: But when a ſtronger than he ſhall come, and overcome him, he taketh from him all his Armor*, &c. Satan is this ſtrong Man armed, and Jeſus Chriſt the Perſon that is ſtronger than he; and 'tis our Mercy God ſent us ſuch a ſtrong and mighty Saviour, one able to ſubdue Sin, conquer Satan, overcome Death, that ſo he might deliver us, who were taken captive by them at their Will.
1 Joh.3 8. *To this end was the Son of God manifeſt, that he might deſtroy the Works of the Devil.* He through Death, and riſing again from the Dead, hath deſtroyed Death, and him that had the Power of Death, that is, the Devil; and
Heb.2.14, 15. *delivered them who through Fear of Death were all their Life time ſubject to Bondage.* He bids us alſo, *Be of good cheer, for he hath overcome the World.*
Joh.16 33

This Conqueſt by the Lord Jeſus is twofold:

1. For us without us: *When he aſcended on high, he led Captivity captive.* He took him captive, that had taken Mankind captive.
Eph.4.8. Col.2.15. *Having ſpoiled Principalities and Powers, he made a Shew of them openly*, (the Work is already done) *triumphing over them in it.*

2. This Conqueſt is wrought by Chriſt alſo in the Soul; for palpable it is, that every unconverted Perſon is under the Power of theſe cruel Enemies, (as hath been already ſhewn) and have they a ſufficient Power of their own to encounter with them? Is ſinful, weak, and depraved Man, a Match for Satan? Is he able to ſubdue and overcome him? Or can he by any inherent Power of his own deſtroy the Power of Sin, and change his own Heart? *Can the* Æthiopian *change his Skin, or the Leopard his Spots?*
Iſa.13.23. Is Man able to raiſe himſelf from the Power of the Grave? Any of theſe things are too hard for Sinners to do; and therefore it follows, Chriſt muſt conquer theſe Enemies in us, he muſt break our Bonds, and burſt our Chains in pieces, *&c.* Pray remember, Chriſt is a perfect and compleat Saviour, he alone doth
Iſa.63.5. the Work, he doth it for us, and alſo in us; *His own Arm brought Salvation*; He hath no Partner nor Competitor.

Secondly; As this may ſerve to humble Mankind, ſo alſo it may lift up their Hearts
Job 7.17. who are redeemed, in Praiſes to the Almighty. O what is Man that God ſhould be mindful of him! What! regard ſuch a deplorable Rebel, Slave, and Captive of Sin and the Devil! And the rather, conſidering the Nature of that glorious Freedom procured by Jeſus Chriſt, which is, 1. A Freedom from the Guilt of Sin. 2. A Freedom from the Filth of Sin. 3. A Freedom from the Power of Sin:
Rom.6.14 *Sin ſhall not have Dominion over you.* 4. A Freedom from the eternal Puniſhment of Sin; a Freedom from Sin, from Satan, from the Law, from Death, and from Wrath; and by this means made the Sons and Daughters of God, making them nigh to him, enjoying Union and Communion both with the Father and the Son, having Peace, and good Aſſurance of eternal Life.

Thirdly; It may cauſe the redeemed Ones of God to pity Sinners, pity their unconverted Relations; what a deplorable Condition are they in! How exceedingly are Perſons concerned for their Relations who are in Slavery, tho it extend but to the Body? and what Ways and Means do they with all diligence make uſe of, to procure their Liberty and Freedom! And by how much the Bondage of Sin and Satan exceeds all the Slavery that Man can poſſibly be expoſed unto; by ſo much the more ought that Means to be improved, that may effectually accompliſh their Redemption.

Wicked Men Sluggards.

Prov. 6. 9. *How long wilt thou ſleep, O Sluggard? when wilt thou ariſe out of thy Sleep?*

How long wilt thou ſleep? Sleep is taken variouſly in the holy Scripture.

1. For the binding or cloſing up the Senſes, to give the Body Reſt: *The ſame Night* Peter *was ſleeping between two Souldiers*, Acts 12. 26. This is a natural Sleep.

2. 'Tis taken *Metaphorically*,

(1.) For Death. Hence 'tis ſaid, *David*, after he had ſerved his Generation according to the Will of God, he *fell aſleep*. *For now ſhall I ſleep in the Duſt, and thou ſhalt ſeek me in the Morning*, &c. Job 7. 21. This is a mortal Sleep.

(2.) For a dead or ſenſeleſs State in Sin, *i. e.* Sin ruling and over-ruling in Mens Hearts before Converſion. *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Life.* Eph. 5. 14. This is a ſpiritual Sleep.

(3.) For a drouzy and ſlothful Frame of Heart, which often attends the Godly: *I ſleep, but my Heart waketh.* Cant. 5. 2.

(*Thou Sluggard,*) or ſlothful Perſon. There is a threefold Sluggard:

1. One that is idle, loving Eaſe and bodily Reſt, neglecting his worldly Concerns. *I went by the Field of the Slothful*, &c. Prov. 24. 30.

2. One that is ſpiritually idle, wholly careleſs and negligent of his Soul, and the great Concernments thereof: *The Sluggard ſaith, there is a Lion in the Way.*

3. One that hath been formerly awakened in a ſpiritual Sence, and is fallen into a cold, drouzy, and negligent State again.

I ſhall run the Parallel with reſpect had principally to that Deſcription *Solomon* gives of a Sluggard.

Simile.	Parallel.
A Sluggard is a Perſon that makes Excuſes: *The ſlothful Man ſaith, There is a Lion without, I ſhall be ſlain in the Street.* Prov. 22. 13.	So the Sinner, or ſpiritual Sluggard, hath many Excuſes; If I ſhould ariſe, ſaith he, and follow Chriſt, I ſhall ſuffer in my Name, be reproached, ſuffer in my Eſtate; nay, it may come to paſs, ſaith he, that ſuch as are religious indeed may be put to Death. There are many Romiſh Lions without, perſecuting and devouring Beaſts of Prey, that I fear will flie upon me in the Street; and hence he reſolves to keep himſelf in a whole Skin.
II. A Sluggard (*Solomon* ſaith) is like a Door that turneth upon its Hinges: *As a Door turneth upon its Hinges; ſo doth the ſlothful Man upon his Bed.* Prov. 26. 14.	II. So a Sinner, or ſpiritual Sluggard, ſeems to move this way, and that way: He reads God's Word, and hears Sermons, and perhaps prays too, but ſtill is where he was; he is not renewed in his inward Man, no Change hath paſſed upon him; he is one that loveth his Luſts: this and the other Sin, and is not taken off of his old Hinges; he is ſtill in the State of fallen Man, not taken off of the old Root, and tranſplanted into Chriſt.
III. The Sluggard is a Man of Deſires, but not of Endeavours. *The Sluggard deſireth, and hath nothing; but the Soul of the Diligent ſhall be made fat*; compared with Prov. 22. 25. *The Deſire of the Sluggard killeth him, becauſe his Hands refuſe to work.* Prov. 13. 4	III. So the Wicked Man, or ſpiritual Sluggard, is full of Deſires; he with *Balaam* deſires to die the Death of the Righteous, he deſires to be ſaved, and hath many faint Deſires to be forgiven; he cries out ſometimes (when Conſcience flies in his Face, and rebukes him) God forgive me, the Lord help me, &c. but never ſtrives with all his Might againſt his Sin, and the Temptations of the Devil: hence his Deſires are ſaid to ſlay him. Deſires without Endeavours will deceive the Soul, nay, eternally ruin and damn the Soul: What avails it a Man that Numb. 23. 10.

is

Simile

is hungry, to wish for Bread, when he never labours for it? The Promise runs to the diligent and industrious Person; he shall be fed, but the Sluggard shall suffer Hunger, and pine away.

IV. The Sluggard neglects his Vineyard, and lets his Field run all over with Nettles and Weeds. *I went by the Field of the Slothful, by the Vineyard of the Man void of Understanding, and lo, it was all grown over with Thorns, and Nettles had covered the Face thereof, and the Stone Wall thereof was broken down.*

Prov. 24. 30, 31.

V. The Way of the Sluggard seems to be barr'd or hedg'd up, that he cannot go on, he cannot find the Path. *The Way of the slothful Man is a Hedg of Thorns; but the Way of the Righteous is plain.*

Prov. 15. 19.

VI. The Sluggard doth not enjoy the Good that is in his hand: *The slothful Man roasteth not that which he took in hunting*; that is, when he hath got Food, he doth not prepare it, nor make it meet to be received, nor feed upon it.

Prov. 12. 27.

VII. The Sluggard is one that loves not to encounter with Difficulties; he cannot abide to think of enduring a little Hardship. *The Sluggard will not plow by reason of the Cold.*

Prov. 20. 4

Parallel.

Prov. 10. 4 2 Pet. 1. 5, 10.

IV. So the Sinner, or spiritual Sluggard, neglects his Soul, and the Souls of his Family: tho he provides for the Body, and takes care what he and his shall have to eat, and what to put on; yet his Soul, and the Souls of such as are about him, are neglected; nothing but Weeds and Corruption grow there; Sin and filthy Lust predominate, Pride, Passion, Covetousness, and every evil Work.

Jam. 3. 16.

V. So the Sinner's Way, is as it were, hedged up: For like as a Hedg obstructs or hinders a Man sometimes in his Way, that he cannot pass along; so the Wicked by one Temptation, Obstruction, or another, are hindred from going on in the Ways of God. Perhaps the Snares that attend their Trade, are as a Hedg to them; or the Fear of displeasing a Father, or Uncle, or some other Relation, lest they should be left out of their Will, or dispossessed of an Estate; or a Landlord, or some great Man or Neighbour, by whom they may possibly have their Livelihood, may be as a Hedg or Bar to obstruct them in their following of Christ; and by this means is the spiritual Sluggard discouraged.

VI. So the spiritual Sluggard doth not enjoy the heavenly good Things that seem to be in his hand: *Wherefore is there a Price in the hand of a Fool to get Wisdom, seeing he hath no Heart to it?* Some Men hunt (as it were) after Knowledg; go from one Place to another, will hear this worthy Minister, and that worthy Minister, and at last when they have found the Venison, (I mean, come to understand the Will of God) they do not subject to it: they know what the Threatning is, but fear it not; and know what the Precept is, but obey it not; and know what the Promise is, and yet believe and apply it not. And thus they roast not that which they have taken in hunting; they feed not upon the Word; they are *forgetful Hearers, and not Doers of the Word*, and thereby deceive their own Souls.

Prov. 17. 16

Jam. 1. 22.

VII. The Spiritual Sluggard loves his Ease. If Religion cannot be owned, professed, and stuck to, unless a Man offer some Force (as it were) unto himself, and expose the Flesh to some Hardships, he presently grows weary of it. He cannot in the Morning go to Prayer, because his worldly Business calls for him, or perhaps 'tis cold, or he is indisposed, &c. And perhaps he cannot pray at Night, because it doth not agree with the Flesh; the Body is weary, and would fain go to Bed. And he cannot go to Church to hear the Word of God, because the Wind blows, or it rains; or he hath wearied himself the day before, and so cannot rise early enough; or it is a great Way, and the Ways are bad, &c. Yet he knows in his Conscience, that if there were but a good Bargain to be bought, or some worldly Advantage to be had, tho it were not above the Value of half Five Pound, all these Obstructions would be nothing. But perhaps some Sluggards may get over these things; and yet if there lie other Difficulties in the Way, they cannot hold the Plough of the Gospel; if there is a Blast of Persecution feared, he knows not how to encounter with that. And thus the Sluggard discourages himself.

VIII. The

Sluggard.

VIII. The Sluggard, tho he is ſo ſlothful, as to hide his hand in his Boſom, and is grieved to bring it again to his Mouth, yet he is wiſe in his own Eyes. *The Sluggard is wiſer in his own Conceit, than ſeven Men that can render a Reaſon.*

Prov. 26. 16.

Parallel.

VIII. So the ſpiritual Sluggard, tho he is monſtrous idle, prays as if he prayed not, and reads as if it were a Burthen to him, and hears the Word with no delight, his Heart is aſleep, and perhaps his Eyes too; yet he is very wiſe in his own Conceit. Notwithſtanding he is ſuch a poor, carnal, worldly Wretch, he hath high Thoughts of himſelf, and cries out, when reproved, I know as much as you; mind your own Matters; every Tub ſhall ſtand upon its own Bottom; why do you trouble your ſelf with me? Thus every Man is right in his own Eyes, *but the Lord pondereth the Heart.*

Prov. 21. 2

IX. The Sluggard is a Man that ſeems to deſire but a little time, and then he will awake: *Yet a little Sleep, yet a little Slumber, yet a little folding of the hands to ſleep*, &c. As much as if he ſhould ſay, Let me alone yet a little, I will ſleep but a little longer; let me have a little more Sleep, *&c.*

IX. So the ſpiritual Sluggard ſeems alſo to deſire but a little time to gratify his Fleſh, and pleaſe his ſenſual Appetite, to walk in ways of Vanity, and ſin againſt God. I will (ſaith an ungodly Perſon) repent, or 'tis my purpoſe to reform my Ways; but let me alone a little longer, 'tis time enough yet. 'Tis a great while to Day, ſaith the Sluggard, when one comes to awake him early in the Morning: ſo ſaith the Sinner, 'Tis a great while before Chriſt will come, or before old Age and Death will come; in his Heart therefore he is reſolved to continue in his evil and ungodly Courſes a little longer: *Yet a little Sleep, yet a little Slumber, yet a little folding of the Hands to ſleep.* Pray obſerve, how ſweet Sleep ſeems to be to a Sluggard; ſo the Ways of Sin and Vanity ſeem ſweet to an unconverted Man: And as hard Labour is grievous to ſuch a Perſon; ſo is Godlineſs (I mean ſtrict and real Godlineſs, Godlineſs in the Power of it) to an unſanctified Heart.

X. Laſtly; A Sluggard cannot abide to be diſturbed: O let me lie, let me ſleep; what ado you make! is the Voice of a ſlothful Man.

X. A Sinner, or ſpiritual Sluggard, cannot endure to be diſturbed; the Thoughts of Death are to him like the Hand-writing on the Wall; he loves not that Conſcience ſhould call upon him to awake him, nor Miniſters, nor any Friends he hath; nay, ſuch as would, or do ſtrive to rouſe a Sinner, are the unwelcomeſt People in the World to him. Repent! repent! what ado is here, ſaith the graceleſs Soul, can you not let me alone? pray do not trouble me. You know who ſent away *Paul*, being unwilling to hear any more at that time.

Dan. 5.

Inferences.

THis ſhews what a ſad and dangerous Condition Sinners are in; they are not only aſleep, but in a dead Sleep, and know not how near eternal Ruine they are.

II. We ſhall endeavour therefore to awaken the Sinner out of his deep Sleep.

1. Sinner, God calls aloud upon thee: *Awake thou that ſleepeſt, and ariſe from the Dead. How long wilt thou ſleep, O Sluggard?*

2. God hath called not only loud, but long upon you. Conſider what Danger you expoſe your Souls unto; you put an Opportunity into the Devil's hands to deſtroy you. How eaſy is it for a weak Enemy to deſtroy a mighty Champion, when he is aſleep? *Jael*, a Woman, ſoon deſtroyed *Siſera* when he was aſleep.

3. May I not ſay, Sinner, the *Philiſtines* are upon thee, and thy Soul is in danger of being made a Prey for ever?

4. Many ways hath God uſed to awaken thee: He hath employed his Miniſters, he hath ſet Conſcience on work, he hath brought forth many dreadful Judgments, and all to awaken thee; and ſhall all Means fail and be inſufficient?

5. Thou loſeſt many choice Bleſſings by lying thus aſleep in thy Sin.

6. There is Grace offered you, Pardon offered you, Peace offered you; and will not this ſtir you up? Nay, more than all, Chriſt is offered you, Heaven offered you, a Kingdom, and Crown of endleſs Glory is offered you: Soul, rouſe up, and look abour, conſider the Opportunity that is now in your hands; will not Life and Light, Pardon and Peace, God and Chriſt, Heaven and Happineſs, do you much Good?

Prov.6 8,9 7. 'Tis Harveſt-Time. *Go to the Ant, thou Sluggard, conſider her Ways, and be wiſe. She provideth her Meat in the Summer, and gathereth her Food in the Harveſt.* And ſhall ſuch a ſmall and contemptible Animal be wiſer than you?

Jer.8.20. 8. The Harveſt will ſoon be gone, the Day of Grace be over, and then it will be too late. *The Harveſt is paſt, the Summer ended, and we are not ſaved.*

9. If you will not ſow now becauſe it is cold, you are like to beg in Harveſt, and have nothing, *viz.* at the End of the World; and then you will ſay, *Lord, Lord, open unto us; and he will ſay, Verily, verily I know you not, depart from me, ye Workers of Iniquity.*

10. Let me tell thee, thou art juſt ready to drop into Hell, thou ſleepeſt in a dangerous Place; awake, Sinner, or thou art damned. If thy Houſe were all on fire, and thy Neighbours ſhould not cry out to thee to ſave thy ſelf, thou wouldeſt conclude they were without all Bowels of Humanity: Sinner, this is thy Condition, thy Soul is on a flame; ſee what Sin, that evil Spark, hath done; I can do no leſs than cry out, *Fire, Fire*; wilt thou ſleep, and be burnt for ever? The Lord awaken thee.

III. Let Saints bleſs God they are awakened out of their ſleepy State.

IV. Let not Satan, this World, nor any other Enemy lull you aſleep again. Let us not ſleep, as do others. Chriſtians are ſubject to fall into a ſpiritual Drouzineſs; ſee *Mat.* 25. 1,2,3,4,5,6,7. O cry therefore with *David, Lord, open thou mine Eyes, leſt I ſleep the Sleep of Death.*

Queſt. Some may ſay, *From whence doth it ariſe, that the Saints are ſo ſubject to be overtaken with ſpiritual Drouzineſs?*

Anſw. 1. From the Weakneſs and Dulneſs of the Fleſh: *The Spirit indeed is willing, but the Fleſh is weak.*

2. By being ſlothful, negligent, and out of Employment, when we grow indifferent and careleſs, and neglect our Work, neglect Prayer, Reading and Hearing God's
Prov.19. 15. Word, no marvel if we ſoon fall aſleep: *Slothfulneſs caſteth into a deep Sleep.*

3. By being amongſt ſleepy Folks: This is apt to make a wakeful Perſon in a little time drowſy, and ſubject to nod too; a ſleepy Family, a ſleepy Church, a ſleepy Miniſtry, uſually hath bad effects upon this account upon a Spiritual Chriſtian, therefore prize a Soul-awakening Miniſtry.

4. By means of long watching, *Whilſt the Bridegroom tarried, they all ſlumbered and ſlept.*

5. A black, dark, and gloomy Day is ſubject to cauſe one to grow drowſy, as moſt men can experience.

6. By an Apprehenſion 'tis a long while to day, time enough, ſaith the Sluggard, to ariſe. Men think of living long, and that it will be a great while before the Lord comes, *&c.*

Wicked Men Fools.

Pſal. 14. 1. *The* Fool *hath ſaid in his Heart, There is no God.*
Eccleſ. 10. 3. *Yea alſo, when he that is a* Fool *walketh by the way, his Wiſdom faileth him, and he ſaith to every one that he is a Fool.*
Job 5. 2, 3. *For Wrath killeth the* fooliſh *Man, and Envy ſlayeth the ſilly One.*
Job 30. 8. *They were Children of* Fools, *yea, Children of baſe Men, they were viler than the Earth.*
Luke 12. *Thou* Fool, *this Night thy Soul ſhall be required of thee.*

SIN is Folly, great Folly, and Sinners are Fools; how often in the *Proverbs* are ungodly Men (tho accounted very worldly-wiſe) called *Fools, ſimple Ones, Men of no Underſtanding?*

Simile.

A Fool is one that knows not what is good, what is beſt for him; he is a Man of no Underſtanding.

II. A Fool or Idiot will hurt, wrong, or abuſe himſelf. Perhaps you have heard of the Gentleman's Fool, who happened to be in Company with a Carpenter, and the Carpenter making himſelf merry with him, hid his Hat: But it ſo fell out (as the Matter is related) the Carpenter ſome time after chanced to fall aſleep with his Head upon a Block, which the Fool obſerving, he took an Ax, and chopp'd off his Head, and hid it amongſt the Chips, and then went laughing away; but being asked, wherefore he laughed? O (ſaith he) I have cut off the Carpenter's Head, and have hid it amongſt the Chips; and I wonder how he will do to find it when he awakes. But for this he was committed to Priſon, and when he was brought to his Trial, the Judg was informed that he was a natural Fool; but that he might be convinced it was true, he ordered a Knife to be given to him, and accordingly it was; then ſaid the Judg to the poor Idiot, Cut your

Parallel.

SO wicked Men know not what is good and right in it ſelf; they know not what is good for themſelves, they are Men of no Underſtanding; they cry, *Who will ſhew us any Good?* That is, Pſal. 4. 6. ſaith Mr. *Caryl*, any good Cheer, Plenty of Corn and Wine. They eſteem Gold and Silver, and other outward good Things, before Pardon, Peace of Conſcience, and the Favour of God, and are therefore Fools.

II. Wicked Men hurt themſelves: Nothing wrongs or wounds a Man more than Sin, hence called a Dart, Sting, *&c.* Yet ſo void are all ungodly Men of Underſtanding, that they conſent to Sin, yield to Sin, run (as it were) this Spear into their own Bowels, wound themſelves to the very Heart, and yet ſay, Are not we in Sport? Can there be any greater Folly, or a more palpable Sign of a Fool, than for a Man to whip, laſh, ſcourge, and do thus unto himſelf? When Satan tempts Men to ſin, he doth (as it were) put a Knife into their hands, and then bids them cut and ſlaſh themſelves with it; and yet no ſooner doth Satan thus tempt and entice them, but they preſently conſent to him, until they have wounded themſelves from the Crown of their Heads, to the Soles of their Feet. What Man but a Fool would run into the Hornets Neſts? or after this lamentable manner wound himſelf? Sinners are ſuch Fools, that they play with the Aſp, and delight to be at the Mouth of the Cockatrice-Den. Sin in the holy Scriptures is compared to both theſe cruel Serpents; and hence the Poyſon of Aſps is ſaid to be under their Tongues. Who but Fools or mad Men, will ſport and play with ſuch venemous Serpents, or drink down deadly Poyſon, Pſal. 140. 3. Rom. 3. 13

Simile.

your ſelf with that Knife; and he (poor Soul!) did ſo immediately: by which the Judg knew he was indeed a Fool, and ſo acquitted him.

III. Is not that Man a Fool, who will harbor a Thief in his Houſe? and tho he be told of it, and that he is in danger of loſing all his Goods, and having his Throat cut by him, (he being a bloody Murtherer) yet laughs at it, and loves his Enemy, and hugs him in his Boſom, and reſolves to eat and drink with him, and lodg him in his chiefeſt Room; and yet is informed this Thief never ſpared any Man that ſhewed him Favour.

IV. Is not that Man a Fool, that ſtriveth with one that is infinitely ſtronger than himſelf? or thinks a Thorn Hedg can ſtand before a conſuming Fire? or ſuppoſes a Potſheard can prevail againſt the Potter?

Parallel.

when told again and again what it is, and what the Effects of it will be, and yet they will do it. *Look not upon the Wine when it is red, when it giveth its Colour in the Cup, when it moveth it ſelf aright:* That is, whatever Allurements there are to Sin, take heed of it: *At laſt it biteth like a Serpent, and ſtingeth like an Adder.* Prov. 23. 31, 32.

III. Wicked Men harbor Sin, and deceitful Luſts in their Souls, which is the bloodieſt Thief and Murtherer that ever was; that ſpares none, nor ever did, who entertained it, or took delight therein. It hath ſlain and utterly undone Thouſands, and Ten Thouſands, yea, many Millions; yet they hug this curſed Traitor, and let him lodg in their Hearts, and lie in their Boſoms, and ſhew him all the Favour and Kindneſs imaginable; and do they not from hence appear to be the greateſt Fools in Nature?

IV. Wicked Men ſtrive with the great God, and do they not in this ſhew themſelves to be Fools? Have they an Arm like God? can they thunder with a Voice like him? yet they continually reſiſt him, and fight againſt him. They that go on in their evil Ways, make War with the Almighty, and Dread-Sovereign of Heaven and Earth. *Wo unto him that ſtriveth with his Maker: Let the Potſheard ſtrive with the Potſhards of the Earth.* Do you not ſee this day, how Man, ſorry Man, ſets himſelf againſt God! they are reſolved to ſee what they can do, they will not yet lay down the Cudgels; they ſet their Wiſdom againſt God's Wiſdom, and try if they can counter-work him in the Ways of his Providences. Now, what a folly is this! God is as a conſuming Fire, and Man is as Stubble fully dry. See what *Jehovah* himſelf ſaith upon this account: *Who would ſet the Bryars and Thorns againſt me in Battel? I would go through them, I would burn them together.* Now is not he that takes up Arms againſt ſuch an Enemy, that commands Heaven and Earth, a Fool? He whom all the Forces of Earth and Hell are not able to withſtand; who at a Word of his Mouth makes Frogs invade *Pharaoh*, and Stars to fight againſt *Siſera*; who makes the Hills and Mountains quake and tremble before him, *&c.* *He is wiſe in Heart, and mighty in Strength; who ever hardned their Heart againſt him, and proſpered?* Job 40. 9. Iſa. 45. 9. Iſa. 27. 4. Job 9. 4.

V. Is not he a Fool, that hath not Wiſdom enough to direct himſelf? But then what will you ſay of him that will not follow the Counſel and Direction of the Wiſe? Tho he is told, the Way that he is in will bring him into a Lion's Den; or if he ſtep one Step further, he will fall into a Furnace of Fire: yet reſolveth to go on, notwithſtanding he confeſſeth he hath no ground to queſtion the Truth of that, which is in Faithfulneſs told him.

V. Wicked Men have not Wiſdom enough to direct themſelves; but that which adds to their Folly is this, They will not take the Counſel of the wiſe God, nor the Direction of his faithful Miniſters. Tho they are told day by day, that if they proceed and go on in the Ways they are in, *viz.* ſwear, lie, whore, be drunk, *&c.* they muſt periſh, and be damned for ever; and that they know not, but the next time they commit any of thoſe Sins, they may fall into the Lake that burneth with Fire and Brimſtone: yet they will go on, and continue in their Sins, contemning all Advice and Counſel,

Simile.

Counſel, tho they have not the leaſt ground to queſtion the Truth of what is declared to them, ſince the Word of God ſaith poſitively, *Except ye repent, ye ſhall all likewiſe periſh: And that the Unrighteous ſhall not inherit the Kingdom of God; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate,* &c. *nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners.* And now tho they know they are guilty of ſome of theſe, or the like Sins, yet they reſolve to live in them, and therefore are Fools.

VI. Is not he a Fool, that is not able to judg of the Nature of Things, or of Times, or Occaſions, and from hence is angry with every thing that ſutes not with his Nature, or fooliſh Humor? He will be angry with the Sun, if it ſhine hotter than he would have it, and with the Winds, if they blow harder than he would have them; he likes not the Winter, nor would have it ever rain.

Parallel.

VI. Wicked Men are ſuch Fools that they know not the Nature of Things, Times, nor Occaſions. He is offended with thoſe Ways of God that croſs his ſinful Appetite; he would fain have God yield to him, and order Things that ſuit his filthy Luſts. If the Word forbid all Sin, and would, if it might kindle upon his Heart and Conſcience, burn up and deſtroy all his Luſts; preſently he cries out, 'Tis too hot, and therefore ſtrives to put it out. In a word, he would be ſaved in a way of Sin, *i.e.* have his Wounds healed, and yet the Sting let alone in the Fleſh; he would be well, but take no Phyſick; would go to Heaven, but never walk in the way to it; he would not be naked, and yet will put on no Clothes, *&c.* and therefore a Fool. To vex and be angry at the Troubles that fall upon us, or at the Hand of God which ſends them, is a high Point of Folly.

VII. A Fool will take Braſs Counters for Gold, and be pleaſed with Bugles more than with Diamonds. 'When an Heir (ſaith Mr. *Caryl*) 'is impleaded for an Ideot, the 'Judg commands an Apple, or a 'Counter, with a Piece of Gold 'to be ſet before him, to try which 'he will take: and if he take the 'Apple, or the Counter, and leave 'the Gold, he is then caſt for a 'Fool, and unable to manage his 'Eſtate; for he knows not the 'Value of Things, or how to make 'a true Election.

Caryl on *Job* c. 5. p. 182.

VI. Wicked Men are thus fooliſh, and more; for when Bugles and Diamonds, Counters and Gold are ſet before them, they leave the Diamonds and the Gold, and pleaſe themſelves with thoſe Toyes and Baubles; when (which is infinitely more ſottiſh) Heaven and Hell, Life and Death, are ſet before them, they chuſe Hell rather than Heaven, and Death rather than Life; they take the mean, tranſitory, trifling Things of this World, before the Favour of God, the Pardon of Sin, a Part in Jeſus Chriſt, and an Inheritance amongſt the Saints in Light; they prefer a Moment's time of ſinful Eaſe and Pleaſure, before an Eternity of Joy and Glory in Heaven; they prefer the Creature above the Creator; they labour more for the preſent Good of their Bodies, than for the eternal Good of their Souls, which are ten thouſand times of greater Worth: And do not theſe things demonſtrate fully that they are Fools?

VIII. Is not he a Fool, that feeds on Husks, Gravel, and Aſhes, and yet thinks he feeds on the beſt Food? he lives among Swine, and feeds as they feed, and yet is contented?

VIII. Wicked Men are ſaid in the holy Scriptures to feed on Husks, Gravel, and Aſhes, by which is meant the Pleaſures, Profits, and Honours of this World; for what is it that they feed upon, or take delight in, but theſe Things? Take away their outward Enjoyments, or the Comforts of this World, and their Hearts (like *Nabal*'s) will die within them, or like a Man that pines away for want of Food; for alas! they have nothing elſe to ſupport their Spirits. And whilſt they feed upon theſe things, they conclude they feed upon the beſt Food, and enjoy the chiefeſt Good; yet they never have a real Taſte of the Love of God in Chriſt, nor do they know how good the Lord is, nor will they make Trial, tho they are invited to come and buy, and eat that which is good, and let their Souls delight themſelves in Fatneſs. The Prodigal would fain

Iſa 45 20.

have

Simile.

have filled his Belly with Husks that the Swine eat, (wicked Men being intended by the Swine in that Place) but no Man gave to him.

IX. Is not he a Fool, that thinks 'tis time enough to ſow when he ſhould reap? When he ſhould gather in his Harveſt, he begins to ſow his Seed; or when he ſows Tares, thinks to reap Wheat. That Work, that would take up the whole Time of his Life, he thinks may be done on a Death-Bed, or in an Hour or two at the end of his Days: Or who, having a long Race to run, that requires all his Strength, reſolves to defer it until old, decrepid Age?

X. A Fool delighteth to do Miſchief; or, as *Solomon* ſaith, *It is a Sport to a Fool to do Miſchief.* We daily ſee how miſchievous Idiots are; 'tis dangerous to let ſome of them at large, or to be in Company with them, tho others are more harmleſs.

Prov.10. 23.

XI. Is not he a Fool, that labours for the Wind, and thinks to feed on the Wind, and purſues a Shadow, and ſets his Heart upon that which is not?

Parallel.

IX. Wicked Men think 'tis time enough to repent, when they have ſpent all their Days in Sin, and in ſerving the Devil. When they ſhould reap the Harveſt of a godly Life, they think 'tis time enough to begin to ſow to the Spirit, and convert to God. They ſow to the Fleſh, and yet think to reap Life everlaſting; when nothing is more evident than this, viz. *Whatſoever a Man ſoweth, that ſhall he reap*; therefore ſaith the Apoſtle, *He that ſoweth to the Fleſh, ſhall of the Fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap Life everlaſting.* Shall fooliſh Men think to ſerve the Devil all the beſt of their Days, and yet hope that at laſt God will accept of their Repentance?

Luk.15.16

Gal.6.7,8.

X. Wicked Men are full of Miſchief. Hence ſaith *David*, *Gather not my Soul with Sinners, nor my Life with bloody Men, in whoſe Hands is Miſchief*, &c. *Draw me not away with the Wicked, and with the Workers of Iniquity, which ſpeak Peace to their Neighbour, but Miſchief is in their Hearts. Yea, he deviſeth Miſchief upon his Bed, he ſetteth himſelf in a way that is not good.* Nothing more evident than this. How reſtleſs have the ungodly been in every Age of the Church, to contrive Miſchief againſt their peaceable Neighbours, eſpecially the wicked Papiſts! What Plots and Sham-Plots have they deviſed, to deſtroy the Quiet and Peace of this Land, nay, to deſtroy the upright and godly People that dwell therein! They care not what Miſchief they do, ſo that they may undo and ſpoil thoſe who hate their idolatrous Church. One while they ſtudy Ways how to blow up the King and Parliament; another while burn our Houſes, and lay our famous City in Aſhes. And, as if this Miſchief were not enough, they have carried on a ſecret and deviliſh Deſign to take away our Religion and Lives, and whatſoever is dear to us; and then, to blind the unwary and credulous Sort of People, invent Sham-Plots, to caſt all upon the innocent Proteſtants. But let them remember, in this they are but Fools; they have the Mark and Brand of Fools upon them, and their Miſchief ſhall fall upon their own Heads. *He that ſeeketh Miſchief, it ſhall come upon him.*

Pſal.26.10

Pſal.28.3.

Prov.11. 27.

XI. Wicked Men are ſaid to labour for the Wind; Riches are compared to the Wind; and he that purſues after them, purſues after the Wind: and what a Fool is he that doth thus! *What Profit hath he* (ſaith *Solomon*) *that hath laboured for the Wind?* And as Men are ſaid to labour for the Wind, ſo likewiſe they are ſaid to feed upon the Wind: *Ephraim feedeth on Wind, and followeth after the Eaſt-Wind.* Which (ſaith Mr. *Burroughs*) is a Proverbial Speech, to note the following after vain and unprofitable Things; that is to feed on the Wind, when Men pleaſe themſelves in their own Conceits, and in their own Counſels and Plots, *&c.* 1. When they promiſe to themſelves great Matters by Ways of their own, and leave God's Ways and Inſtitutions, they may be ſaid to feed on the Wind; and the Prophet rebuketh the Ten Tribes for this. 2. They feed on the Wind, ſaith he, and ſo their Hearts are puffed up in Pride and carnal Confidence. You know, according to the Food a Man or Woman feedeth upon, ſo will their Bodies be; ſo thoſe that feed upon the Wind, muſt needs have proud Hearts, or be puffed up with Pride and Self-conceitedneſs,

Eccl.5.16.

Hoſ.12.1.

Simile Parallel.

conceitedneſs. 3. Evil Men, that live upon Comforts that are carnal, and ſeek for the Honour and Applauſe of Men, they *feed upon the Wind*, they ſeek to ſatisfy themſelves with Vanity, they ſtrive to take hold of a Shadow, and follow after the Wind, Things that cannot fill the Soul, nor ſatisfy its Deſires; Things that are uncertain, loſt by one Storm at Sea, conſumed by one Spark of Fire, or gone by a falſe Oath, or waſted by the Badneſs of Trade, or by the Extravagancy of an evil and fooliſh Son, and therefore are Fools.

XII. Is not he a Fool, that eſteems the greateſt Evil above the greateſt Good?

XII. Wicked Men ſet their Hearts upon their baſe and curſed Luſts, love their Sins more than God and Chriſt. We read of ſome who are *Lovers of Pleaſure more than Lovers of God.* Now is not Sin the greateſt Evil, and God the greateſt Good? There is nothing bitterer than the one, nor nothing better than the other; and yet they chuſe Sin, and refuſe the Good that is in the eternal God, and account Chriſt not worth the Pleaſure of one wicked Luſt, and therefore Fools. 2 Tim 3.4

XIII. Is not he a Fool, who to avoid a Spark, leaps into the Fire; or to ſave his Hat, loſes his Head?

XIII. Wicked Men, to avoid a little Trouble and Affliction in this World, expoſe themſelves to eternal Torment, before they will deny themſelves of their Luſts, they will burn in Hell for them; rather than go to Priſon for Chriſt, they will go to Hell for denying of him.

Inferences.

LAment over wicked Men; Fools are to be pitied.

2. Be patient, and thou wilt ſee what will become of theſe Fools.

3. It ſhews what abundance of Folly and Fools there are in the World.

4. It ſhews us how ſtrangely ungodly Men, worldly wiſe Men are deceived in themſelves.

5. It ſhews what true Wiſdom is: *The Fear of the Lord is the Beginuing of Wiſdom, and to depart from Evil is Underſtanding*; and in another place 'tis ſaid, *The Fear of the Lord is the Beginning of Wiſdom, and a good Underſtanding have all they that do his Commandments.* Pſal 111. 10.

6. Let it caution thee to take heed leſt thou art a Fool: The Characters of ſuch an one, as given by wiſe *Solomon*, take as followeth: (1.) He will be medling, *Prov.* 2. 3. (2.) One that is, as you have heard, miſchievous. *Prov.* 10. 23. (3.) One that many Afflictions and Stripes will not work upon nor humble. (4.) One whoſe Sin cleaves to him. *Prov.* 27. 22. (5.) One that is full of Words. *Eccleſ.* 10. 14. (6.) One that will utter all his Mind. *Prov.* 29. 11. ſpeaks that which he ſhould conceal. (7.) One that Proſperity deſtroys. *Prov.* 1. 32. (8.) One that is ſlothful. *Eccleſ.* 4. 5. (9.) One that truſteth in his own Heart. *Prov.* 28. 26. (10.) One that holdeth it Folly to depart from Evil. *Prov.* 13. 19.

Wicked Men compared to painted Sepulchers.

Mat. 23. 27. *Wo unto you Scribes and Phariſees, Hypocrites, for ye are like unto whited Sepulchers, which indeed appear beautiful without, but within full of dead Men's Bones, and all Uncleanneſs.*

THey are principally Hypocrites which our Saviour reſembles to whited Sepulchres; and how fitly they may be compared thereunto, is ſhewed in the following Parallel.

Simile.

Simile.

A Painted Sepulchre appears, as the Text ſaith, beautiful without.

II. Sepulchres, tho they appear beautiful without, yet they are very loathſom within.

III. Thoſe that make and beautify a Sepulchre, do it that its inward Filth and Pollution may not eaſily appear, or offend thoſe that behold it; much Pains, Coſt, and Curioſity is beſtowed upon the Out-ſide of it, whereas Men matter not how filthy they are within.

IV. Tho a Sepulchre appears never ſo beautiful without, yet Men know 'tis loathſom within.

Parallel.

SO vile Hypocrites appear glorious and beautiful to Men, as if they were real Saints; they ſeem very devout in appearance, and outward Shew, to thoſe that only behold their Outſide, 'tis God only that ſees the Heart.

II. So Hypocrites, tho they may appear holy and religious to Men, or to the outward Eye, yet are within vile and ungodly, full of Pride, Vain-Glory, Envy, Malice, Covetouſneſs, and every horrid and abominable Luſt, which makes them as loathſom in the ſight of God, as a ſtinking Sepulchre is to us: *A wicked Man*, ſaith Solomon, *is loathſom.* Prov. 13. 5

III. So the vile Hypocrites, in all their outward Shews, Zeal, Religion, and ſeeming Piety, do it to hide their curſed Ends, abominable Luſts and Wickedneſs; for did they appear outwardly to all Men what they are inwardly, they would be loathſom to all that fear God. They beſtow much Pains and Coſt, and ſhew their Skill and Cunning, to carry it religiouſly and warily to Men, whereas they take little or no care how filthy they are inwardly.

IV. So tho Hypocrites appear never ſo much like Saints to the Eyes of Men; yet God knows and ſees they are polluted and vile Wretches inwardly.

Inferences.

THis ſhews what the abominable Nature of Sin is; 'tis here compared to a dead, putrified, and ſtinking Carcaſe; what is more loathſom?

2. It ſhews alſo the filthy, unclean, and abominable State of painted Hypocrites, *&c.*

Wicked Men compared to Swine.

Mat. 7. 6. *Neither caſt your Pearls before Swine.*

2 Pet. 2. 22. *The Dog is turned to his Vomit again, and the Sow that was waſhed to her wallowing in the Mire.*

SOme Sort of wicked Men are more eſpecially in theſe Scriptures compared to Hogs or Swine; we ſhall in the following Parallels ſhew who they are, and how fitly they may be reſembled to them.

Metaphor.

SWine love to be in the Mud, they will wallow in Filth and miry Places, which Sheep, and divers other Creatures ſtrive as much as they can to avoid. This Beaſt (ſaith *Geſner*) is a moſt impure and unclean Beaſt, and its Nature is

Parallel.

SO wicked Men love their bruti ſh Luſts, and daily wallow in the Mud and Mire of Filth, and the abominable Pollutions of Sin and Uncleanneſs, until they become defiled all over, from the Head to the Foot. Such Men and Women, who live in Uncleanneſs, Drunkenneſs, and other beaſtly Sins, may fitly be compared

Simile.

is to delight to wallow in moſt filthy and noiſom Places.

II. The Hog or Swine is a dull, ſtupid, and ſenſleſs Creature, not like the Hart, and divers Animals that might be named.

III. Swine are craving and very greedy Creatures: They are ſo greedy, ſaith my Author, that they have no meaſure in eating; and hence grow ſo fat, that ſometimes they are hardly able to go; nay, they will eat untill they burſt themſelves.

Dr. *Frantzius.*

there be alſo, who are ſuch Epicures, that they are naturally like the Swine, who are not only gluttonous, but will drink until they are quite drunk; and hence we commonly call a ſottiſh Drunkard, a drunken Swine.

IV. Swine, as they are greedy and unſatisfied Creatures, ſo they are commonly fed for the Slaughter.

V. Swine are a miſchievous Sort of Creatures: They will not only root up Gardens and Vineyards, and pleaſant Meadows, where they can get in, but will deſtroy Chickens, and other harmleſs Creatures alſo, and eat them up, and tear Clothes, and other Things in pieces, if they be not look'd after, and kept up in their Sties; nay, ſome of them will bite and devour Men, if they look not to themſelves.

green Thing. It is not to be imagined what hurt theſe Wild-Boars have done to God's Vineyard; but bleſſed be God, who puts a Hook in their Noſes.

VI. Swine are of no uſe or Service (ſaith Dr. *Fanzius*) to any one while they live; but when they are killed, they yield the Owner ſome Profit.

up the Earth, running through, and tearing of Hedges, *&c.* but when the Hog is dead, then cometh Profit by him: So by the Death of the Wicked, ſome Profit may come to ſome of his poor Relations; nay, many times by the Death of ſome wicked Rulers, much Good comes to the Church of God in general.

VII. The Hog is continually grunting all the while he is at his Trough, eating in fear, as it were, leſt any ſhould take it away from him.

Parallel.

compared to Swine; for 'tis as pleaſant to them to riot in the Day-time, and tumble as it were in the Mud of Wickedneſs, as it is to a Swine to wallow in the Mire.

II. So are wicked Men; they are, like this dull and ſottiſh Brute, ſlow of Heart, and hard to believe; they are Men of no ſpiritual Underſtanding.

III. Some wicked Men are juſt like Swine in this reſpect: they are ſo greedy and covetous, that they are never ſatisfied. When they have got their Hundreds, nay, it may be their Thouſands by the Year, yet ſtill they purſue the World, as if they had their Bread to get, and were not worth a Groat, and thus growing fat, *Jeſhurun* like, they forget God. *But* Jeſhurun *waxed fat, and kicked.* Some Deut. 32. 15.

IV. So the Wicked, who flouriſh in this Life, and feed in their filthy Sties of ſenſual Luſts, are let alone in their Sins, being fatted for the Day of Slaughter. Jer. 12. 3.

V. So ſome wicked Men are very miſchievous; if they can but get looſe, or break into God's Garden, they will root it up, and ſpoil thoſe precious Flowers and Plants which he hath ſet therein. How often have they eat up God's Children, tearing them in pieces, like wanton and miſchievous Swine, caring not not what hurt they do: *Have all the Workers of Iniquity no knowledg, who eat up my People as they eat Bread, and call not upon the Lord?* No Swine like the Romiſh Swine upon this account, who, like devouring Locuſts, ſtrive to eat up every Pſal. 14 4. Rev. 9.

VI. So it is with ſome covetous Men, who never do any Good with what they have whilſt they live. A wicked Uſurer (ſaith *Bonaventure*) is like a Hog: for whilſt he liveth, he is good and profitable for nothing; for he will ever be rooting

VII. So a covetous Man doth not enjoy what he hath without fear; he is afraid of every one, leſt they ſhould rob him, or leſt by one means or another his worldly Pelf ſhould be waſted, or taken away.

Metaphor.

VIII. The Hog, tho he ſhould be waſhed, yet in a little time he will turn again to his wallowing in the Mire, and become as filthy as ever he was.

Parallel.

VIII. So if an unregenerate Man ſhould, by the Light of Nature, or other Helps that God is pleaſed to afford, eſcape many great Pollutions, and reform in many things, and ſeem to be a true Convert, and to be clean waſhed from his Filthineſs; yet for want of a thorough Work of Grace upon his Heart, he will at laſt turn again to his former Courſe, and be as vile and wicked as ever he was; nay, oftentimes much worſe, as our Saviour intimates by the unclean Spirit's going out of a Man, *&c.* And in him is that Word made good, *The Sow that was waſhed, is turned to her wallowing in the Mire again.* Mat.12.43 Luk.11.25

IX. A Swine cries out exceedingly, or makes a great Noiſe, when he is took hold of, and had away to be killed.

IX. So wicked Men, when God takes hold of them by Sickneſs, and they come to have Apprehenſions of Death upon them, they cry out, (unleſs their Conſciences are aſleep or ſeared) being afraid of Death and Hell.

X. The Wild-Boar is of a more ſtubborn and miſchievous Nature, and commonly doth more hurt (being very ſtrong) than any other Swine. Naturaliſts tell us, that the Wild-Boar is almoſt as ſtrong and cruel as a Lion; and that he will often whet and ſharpen his Teeth, and run upon the Huntſman.

X. So Antichriſt, who may fitly be compared to a Wild-Boar, I mean his Un-holineſs, that Firſt-born of Satan, is and hath been more miſchievous than any other of the Herd; he having got a great degree of Power, which he hath from time to time exerciſed againſt God's People, to the waſting and ſpoiling of his ſpiritual Vine and Vineyard. *The Boar out of the Wood doth waſte it, and the wild Beaſt out of the Field doth devour it.* Pſal.80.14

XI. The Swine under the Tree in a greedy manner eat up the Acorns, but never look up to the Tree or Oak from whence they fall.

XI. So wicked and graceleſs Men, tho they enjoy all this World's Good, never look up in a due manner to God, who is the Tree of Life, and is the Author and Giver of it.

XII. Swine will refuſe Pearl for Peaſe; if ye caſt Pearls before them, they will tread them under their Feet.

XII. So wicked Men will refuſe Grace for Gold; give them but this World, and let who will take the Pearl of great Price, the Love and Favour of God. Give them Counſel to leave their Sins, or caſt the Pearl of good Inſtruction before them, and they will tread it under their Feet; they will caſt that at their Heels, which they ſhould apply to their Hearts, and revile you, if they do not tear and rend you into the Bargain. Mat.7.6.

Metaphor.

SWine were created ſuch, they were Swine from the beginning.

II. Swine retain their own Nature, and it is impoſſible for them to ceaſe being Swine.

Diſparity.

MAn was created holy and upright at firſt; this ſwiniſh and brutiſh Nature came in by the Fall.

II. But wicked Men may be changed, and become gracious; it is poſſible for them to become Sheep and Lambs of Jeſus Chriſt, ſo as to hate that which they once loved. Grace, when infuſed into the Soul, makes a real and wonderful Change.

Inferences.

THis ſhews the brutiſh and baſe Nature of ſinful Man; what is more contemptible in our Eyes than a Swine?

2. It ſhews what a vaſt difference there is between a true converted Soul, and a brutiſh Sinner; God eſteems of the one as of his choiceſt Treaſure, but ungodly Men are meer Swine and brutiſh Creatures in his Sight.

Wicked Men Debtors.

Mat. 5. 25, 26. *Agree with thine Adverſary quickly, whilſt thou art in the way with him; leſt any time the Adverſary deliver thee to the Judg, and the Judg deliver the to thee Officer, and thou be caſt into Priſon.* Verſ. 26. *Verily I ſay unto thee, Thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt Farthing.*

Mat. 18. 24. *And when he had begun to reckon, one was brought unto him, which ought him ten thouſand Talents.*

IN both theſe Places Sin is called a *Debt*, and the Sinner a *Debtor*: The Reaſon of which is ſhewed under the Head of Metaphors concerning Sin, where Sin is compared to a Debt; unto which we refer you.

Metaphor.

A Debtor is one that oweth Money, Duty, *&c.* to his Neighbour; alſo one that is a Treſpaſſer, an Offender, or guilty Perſon. A Man may be a Debtor by Office, *Gal.* 5. 3. by Duty, *Rom.* 8. 12. by the Law of Charity, *Rom.* 15. 27. by treſpaſſing or offending, whether God or Man, *Mat.* 6. 12.

II. An evil Debtor is unwilling to be called to an Accompt; nothing is worſe to him, than to hear the News, *Give an account of thy Stewardſhip.* Hence 'tis ſaid, *One was brought that owed ten thouſand Talents*; as if it were by Force; he was haled before his Maſter to reckon with him.

Mat. 18. 24

III. Ill Debtors are attended with Shame. *Ambroſe* ſpeaketh of ſome, who for the Shame and Diſtreſs thereof, have made away with themſelves, fearing more *Oppropium Vitæ*, than *Mortis Periculum*, the Reproach of Life, than the Puniſhment of Death.

Burges.

Parallel.

MAn oweth all that he is, hath, or can do, unto God; he having received his very Being, and all other good Things that he enjoys, from God, as ſo many Talents lent him, which he muſt be accountable to God for in the great Day, *&c.* Man is a Treſpaſſer, an Offender, or a guilty Perſon, having broken the Law, the Penalty of which is eternal Death; ſo that as a Traitor, or flagitious Perſon, by his hainous Crimes he is become a Debtor to everlaſting Puniſhment. Mat. 25. 19

II. So wicked Men do not love to think upon the Day of Judgment, care not to hear of thoſe large Bills and Handwritings that are againſt them. How grievous will that Voice from Heaven be to ungodly Men, *Give an Account of your Stewardſhip; Ariſe ye Dead, and come to Judgment!* Give an Account of all the Oaths you have ſworn, the Lies you have told, the Times you have been drunk, the Days of Grace you have neglected; give an Account of all the hard and reproachful Words you have ſpoken againſt your godly Neighbours, and of all the Wrongs and Injuries you have done them; give an Account of all thoſe Talents that were lent you; what Improvement have you made of your Knowledg and Parts, your Seaſons and Sabbaths, and of thoſe many Years you have had in the World? This (I ſay) is grievous to wicked Men to think upon. *They ſhall be brought forth in the Day of Wrath*; they will not come willingly, but ſhall therefore be as it were haled before the Judg of Heaven and Earth. Luk. 16. 2. Job 21. 30.

III. Sinners are ſuch vile Debtors, that they are attended with great Shame, and therefore, *Adam*-like, hide their Sins, do not love, nay, they are aſhamed any ſhould know how black and notorious in Wickedneſs they are; they have got many Ways to cover their Iniquity.

Metaphor.	Parallel.
IV. Some great and ill Debtors have many Shifts and Delays to put off their Creditors; 'tis a common cuſtom amongſt Men far in Debt, to contrive ways to excuſe themſelves, and make vain Apologies, and all to ſhift and put off further Trouble.	IV. So Sinners have many ways to excuſe themſelves: have you not heard ſome ſpeaking to this purpoſe, I was drawn in before I was aware; I had not done ſuch nor ſuch a thing, had it not been for ſuch or ſuch an one; but all are guilty of human Infirmities, I ſhall do better; when God gives me more Grace, I intend to reform: and thus they put off God and Conſcience by trifling Delays and Excuſes, and repent not of their evil Deeds, nor go to God through the mediation of Jeſus Chriſt for Pardon and Forgiveneſs.
V. Some Debtors hate their Creditors, *Leve æs alienum debitore facit grave inimicum*, ſaith *Burges*, a little Money borrowed makes a Man a Debtor, but a great deal an Enemy; ſo the more they owe, the more they hate. Nay, *Ariſtotle* ſaith, *Debtors wiſh their Creditors to have no Being*, wiſh they were dead, ſo that they might but thereby be freed from their Debts.	V. Wicked Men hate God, they are often ſet out in Scripture as Haters of him, becauſe they fear him as an angry Judg, who will ſeverely demand ſatisfaction to the laſt Farthing; they care not whether there were any God or no, to call them to an account for all their Wickedneſs which they daily commit againſt him; hence the Apoſtle ſaith, *the carnal Mind is Enmity againſt God:* nay, and the Lord poſitively ſaith of the Wicked, that *their Soul abhorred him.* Rom. 8.7. Zech. 11.8.
VI. Some Debtors, are ſo far in Debt, that they owe much more than they are worth, or are able to pay, or make a compenſation for.	VI. Sinners are ſo far in Debt to God, that they are not able to make him ſatisfaction, they owe ten thouſand Talents, and have not one Farthing to pay: The aggravation of Sin lyeth in this, (*viz.*) that it is againſt God; therefore that Offence that is againſt Man is compared to an hundred Pence, but that which is againſt God to ten thouſand Talents, *And when he had begun to reckon, one was brought unto him, which owed him ten thouſand Talents.* ver. 24. *And becauſe he had nothing to pay, his Lord commanded him to be ſold, and his Wife, and Children, and all that he had, and the Debt to be payed.* ver. 25. *The Servant therefore fell down, and worſhipped him, ſaying, Lord, refrain thine Anger towards me, and I will pay thee all.* ver. 26. *Then the Lord of that Servant had Compaſſion, and looſed him, and forgave him the Debt.* ver. 27. *But the ſame Servant went out, and found one of his Fellow-Servants which ought him an hundred Pence, and he laid his Hands on him, and took him by the Throat, ſaying, Pay me what thou oweſt.* ver. 28. &c. Mat. 18. 28. ver. 24. ver. 25. ver. 26. ver. 27.
VII. An ill Debtor, that is very far in Debt, does not love to ſee nor meet his Creditor, he will go ſome by-way, or go much about, rather than come near him, or meet with him.	VII. So Sinners who are notoriouſly Guilty before God, love not to meet with him, nor hear of him: if God comes near them by the reproofs of his Word, or by the checks of Conſcience, or by the rebukes of the Rod, how are they ſtartled? As in the caſe of *Felix*, who when he found that God had met with him by *Paul*'s Preaching, *who reaſoned of Righteouſneſs, Temperance, and Judgment to come*, ('tis ſaid) *he trembled:* but mark his anſwer to the Apoſtle; Was he pleaſed with that Doctrine? Alas no, he could not bear it: therefore crys out, *Go thy way for this time, when I have a convenient ſeaſon, I will call for thee.* Act. 24. 25.
VIII. A Debtor that is far in Debt, is often-times afraid of an Arreſt, and much perplexed and troubled in his Mind; the thoughts of a Priſon being grievous to him.	VIII. So guilty Sinners are afraid of the Serjeant, Death; if they perceive Death is approaching, how troubled are they for fear of the Priſon of utter Darkneſs? (provided their Conſciences be awake.) See *Sin a Debt.*

Metaphor.

I. A Debtor among Men, upon the non-payment of his Debts is expoſed but to external Puniſhment, ſuppoſe it ſhould be the higheſt Puniſhment that we read of in Scripture or Hiſtory; we read under the Law they were bound to ſell their Children, yea, themſelves to become Slaves or Bond-men; it was a ſore Puniſhment to have Children ſold for Parents Debts. I have read that *Valentinian* the Emperour, would have ſuch put to Death that were not able to pay their Debts; but eſpecially, that Law mentioned by Mr. *Burges*, was the ſevereſt of all, that provided that he who was in Debt and could not pay it, the Creditors might take him, and cauſe him to be cut into as many pieces as they pleaſed.

Exod. 21. 7. & 22. 2. 2 King. 4. 1.

Burges *on Juſtification.* p. 110.

II. A Debtor among Men may eſcape an Arreſt, or fly from the Hand of Juſtice; or if he be taken, Death will free him from all Miſeries, nay if he dies in Priſon, his Debt is paid.

Diſparity.

I. But the ungodly and guilty Sinner is expoſed to eternal Puniſhment; ſuch who obtain no forgiveneſs or pardon of Sin, through the atonement of the Croſs, or ſatisfaction made by Jeſus Chriſt, ſhall be caſt into the Lake of Fire and Brimſtone; 'tis not Wife nor Children, Father or Brother can make a compenſation, or keep them from the place of Puniſhment; *They ſhall be tormented day and night; they ſhall drink of the Wrath of God, which is poured out without mixture, into the Cup of his Indignation, and they ſhall be tormented with Fire and Brimſtone in the preſence of the holy Angels, and in the preſence, of the Lamb.* ver. 10. *And the ſmoak of their torment aſcendeth up for ever and ever; they have no reſt day nor night,* &c. *They ſhall be caſt into a Furnace of Fire, there ſhall be weeping and gnaſhing of Teeth.*

Rev. 14. 10.

Mat. 13. 50.

II. But it is impoſſible for Sinners to eſcape the Wrath of God, who live and dye in their Sins; Death will come, there is no eſcaping the Hands of this grim Serjeant; and when they are thrown into Hell, that ſtrong and fearful Priſon, they ſhall by no means come out thence, till they have paid the utmoſt Farthing.

Inferences.

HOw may this humble ſinful Mortals! What little cauſe have any of the Children of Men to boaſt of their Riches? Alas! they are, whether they know it or no, exceedingly in Debt, they are worth nothing; and whether they believe it or not, Death will convince them of it.

2. It may ſtir up the Hearts of the Godly to pity Sinners, when you ſee poor Priſoners that are in Priſon for Debt, crying out of the Grates; *Bread, Bread, for the Lord's ſake!* how ready are you to pity them; but how more doleful is that Cry of the rich Glutton in Hell, for a drop of Water to cool his Tongue, and none is given to him?

3. It ſpeaks much Comfort to Believers, who have through that redemption that is in Chriſt, obtained the forgiveneſs of all their Debts; Oh! what a Bleſſing (theſe things being conſidered) is pardon of Sin! Let thy Soul, with *David*, *Bleſs the Lord, and all that is within thee praiſe his holy Name, who forgiveth all thine Iniquities, who healeth all thy Diſeaſes, who hath freed thee from thy Sins, and the Puniſhment of them.*

Pſal. 103. 1, 2, 3.

Wicked Men the Rod of God.

Iſa. 10. 5. *O* Aſſyrian, *the Rod of mine Anger.*

THe Ungodly, and bloody Perſecutors of the Lord's People, are called his Hand, his Rod, and his Sword: *Deliver my Soul from the Wicked, which is thy Sword; from Men of the World, which are thy Hand, O Lord,* —— Pſal. 17. 13, 14.

Parallels.

Parallels.

I. A Man ſmites ſuch as have offended him with his Hand, and with a Rod or Sword: So God makes uſe of the Wicked, as an Inſtrument to chaſtize his Children, when they tranſgreſs his Law, and grievouſly ſin againſt him.

II. As a Hand or Rod lays on harder or ſofter Blows, according to the Pleaſure and Purpoſe of him that ſtrikes: So God lets the Wicked out upon his own People, to oppreſs and afflict them as he ſees good, either in a milder or more ſevere manner.

III. When a Father hath chaſtized his Children ſufficiently, and throughly humbled them, he ſometimes caſteth the Rod into the Fire: So when God hath by the Wicked, who are his Rod, throughly humbled his People, and taken away their Sin, he will throw the Wicked, their bloody Perſecutors, into the Fire of his Wrath: *For yet a very little while, and the Indignation ſhall ceaſe, and mine Anger in their Deſtruction.* Iſa. 10. 25.

Wicked Men compared to Tares.

Mat. 13. 38. *The Tares are the Children of the Wicked One.*

TAres, ζιζάνια, *quaſi* πλειζάνιον, ſaith *Varineus*, *quia amet triticum, illud ut umbra corpus ſequitur, imitatus, & ſimul areſcit, ac ſi eſſet de tritici genere: i. e.* Becauſe it loveth the Wheat, and imitates it, as the Shadow imitateth the Body, and groweth up with it, as if it were of the ſame kind with the Wheat. It ſhould not (ſaith one) be tranſlated *Tares*, but *evil Seed*. It is that which we call the *deaf Ears*, that grow up with the good Corn, and cannot be diſcerned till the Harveſt, and then it proves naught; for Tares and Fitches are ſoon diſcerned and pluck'd up. *The Enemy ſowed Tares*, v. 15. *i. e.* corrupted. Liegh's *Crit. Sacr.*

Ungodly Men are compared to Tares. Tares (ſaith a noted Writer) is a Sort of Grain that groweth in the Eaſtern Country; therefore thoſe that are called Tares amongſt us (I ſuppoſe) are not the Tares our Saviour alludes to.

Metaphor.	Parallel
TAres are a low and baſe Sort of Grain, of little worth or eſteem in compariſon of Wheat, and ſome other Grain.	SO the Children of the Wicked One are a baſe and contemptible Sort of People, in compariſon of the Children of God.
II. If Tares are ſown amongſt Wheat, it is done by the Hand of an Enemy, out of ſpite and malice, to the Injury and Loſs of the Owner of the Field.	II. So the ſpiritual or metaphorical Tares, *viz.* the Children of *Belial*, that grow in the Field of this World, were firſt ſowed by the Devil; he is that Enemy who did it, *i. e.* He infuſed by his Spirit, through the Corruptneſs of Mortals, that evil Seed into their Hearts, from whence theſe Tares ſpring, out of ſpite and Malice to God himſelf, whoſe is the Field, and alſo out of ſpite and malice to Mankind.
III. Tares growing among Wheat, do hurt and prejudice the Wheat, hindering its growth and flouriſhing.	III. So the Ungodly, or Children of the Wicked One, dwelling with or among the Saints, hurt and greatly prejudice them, hindering their Growth in Grace and Godlineſs. Saith *David*, *Wo is me, that I ſojourn in* Meſech, *that I dwell in the Tents of* Kedar! It is a hard Matter to keep our Garments clean, and no way to defile them, living in the midſt of a wicked and ungodly Generation. *Who can touch Pitch, and not be defiled therewith?* The *Iſraelites* dwelling among the wicked Natives of the Land of *Canaan*, 'tis ſaid, *learned their Works, and ſerved their Gods.* Pſal. 120. 6. Pſal. 106. 35, 36.

IV. Tares

Metaphor.

IV. Tares (as *Wilſon* obſerves) are ſo like Wheat whilſt they are in the Blade, as hardly the one can be diſcerned from the other.

V. The Man who had Tares ſown amongſt the Wheat in his Field whilſt Men ſlept, would not ſuffer his Servants to pluck them up, leſt ſome of the Wheat ſhould be pluck'd up with them, but let them grow together until Harveſt, and then commands the Reapers to ſeparate the one from the other, and the Wheat to gather into his Barn, but the Tares to caſt into the Fire; from whence it appears, that thoſe Tares were good for nothing but Fuel for the Fire, *&c.*

Parallel.

IV. So Hypocrites ſeem ſo like true and ſincere Chriſtians, that for a while the one can hardly be known from the other.

V. So the Almighty (tho there be many Hypocrites, Hereticks, and Reprobates in the World) would not have Magiſtrates or others to pluck them up (for their Errors or Hereſy only) that is, deſtroy them, or take them away by corporal Puniſhment and Death, leſt they pull up and deſtroy ſome of his precious Saints with them, inſtead of thoſe Children of the Evil One, but would have them live or grow together in the Field of the World until the Harveſt, that is, the End of the World. *The Field is the World; the good Seed are the Children of the Kingdom; but the Tares, the Children of the Wicked One. The Enemy that ſowed them is the Devil, the Harveſt is the End of the World, and the Reapers are the Angels. As therefore the Tares are gathered, and burnt in the Fire; ſo ſhall it be in the End of the World: The Son of Man ſhall ſend forth his Angels, to gather out of his Kingdom all things that offend, and them that do Iniquity: And ſhall caſt them into a Furnace of Fire; there ſhall be weeping, and gnaſhing of Teeth.* Mat. 13. 38, 39, 40, 41.

Inferences.

THis may put every Chriſtian upon the Search and Examination of their Hearts, leſt inſtead of good Wheat, they ſhould at laſt prove evil Tares.

2. It alſo reproves thoſe Magiſtrates, who in a blind Zeal perſecute Men for Religion, and Conſcience ſake, pretending they do it to deſtroy the Tares, *viz.* Hereticks, *&c.* whereas they know not but that thoſe they perſecute may be good and faithful Chriſtians. Beſides, 'tis a Work that belongs not to them; God would have both, tho one Sort may be very vile and impudent Hereticks, Schiſmaticks, *&c.* to live together to the end of the World.

Wicked Men compared to Chaff.

Pſal. 1. 4. *The Ungodly are not ſo; but are like the Chaff which the Wind driveth away.*

Mat. 3. 12. *But he will burn up the Chaff with unquenchable Fire.*

Wicked Men are compared to Chaff.

Simile.

CHaff, before it is ſeparated from the Wheat, cleaves cloſe to it; and the Wheat muſt be trod or threſhed, before the one can be ſeparated from the other.

Parallel.

SO ſome wicked Men, I mean Hypocrites, ſeem to cleave cloſe to the Saints, and to be in perfect Union or Oneneſs with them: And the Godly muſt be trod upon, or threſhed with the Flail of Perſecution, before they, as ſacred Wheat, can be ſeparated from the Chaff, *viz.* counterfeit Chriſtians.

Simile

II. Chaff is of little worth or
Jer. 23. 28. value to the Wheat: *What is the Chaff to the Wheat?* 'Tis a low, mean, and contemptible thing; one Bushel of Wheat is worth many Bushels of Chaff.

III. Chaff is light and airy; 'tis no ponderous Thing, and therefore the Wind carries it away with a Blast.

Parallel.

II. So wicked Men and Hypocrites are of little worth and value in the sight of God; he esteems one true Christian worth thousands, and ten thousands of Hypocrites: *I give* Egypt *for thy Ransom,* Isa. 43. 3. Ethiopia *and* Seba *for thee. Since thou wert precious in my sight, thou hast been honourable,* &c.

III. So the Wicked, whatever shew they make of Religion and Piety, they are light as Chaff; they are not weighty, nor ponderous; their Lightness and Levity is discovered by their Words and Behavior; and when the Blast and Tempest of Persecution comes, it drives them away from the seeming Zeal and Religion they pretend to; and at last, the Wind of God's Wrath will drive them into the lowest Hell, there to be burned with unquenchable Fire.

Inferences.

THis shews what a great difference there is between the Godly and the Ungodly; also what the woful Condition of Hypocrites is, and what will be in the End.

Wicked Men compared to Thorns.

Numb. 33. 55. *They shall be Pricks in your Eyes, and Thorns in your Sides,* &c.
Josh. 23. 13. *But they shall be as Snares and Traps unto you, and Scourges in your Sides, and Thorns in your Eyes,* &c.
Cant. 2. 2. *As a Lilly among Thorns.*
Nah. 1. 10. *For whilst they are folden together as Thorns,* &c.

THorns (as *Glassius* and others observe) in these Places of holy Sripture, signify wicked, mischievous Men. *Numb.* 33. 55.

Simile.

THorns came in with the Curse,
Gen. 3. 18. *Cursed is the Ground for thy sake, Thorns also and Thistles shall it bring forth unto thee,* &c. Had not *Adam* sinned, we should not have been troubled with Thorns.

II. A Thorn is no tender Tree, but contrary-wise sturdy, hard, knotty, and full of Knobs and Pricks, dangerous to meddle, or have to do with.

Parallel.

SO wicked Men came in with the Fall, and as the Fruit of the Curse. Had not *Adam* sinned, the World had never been troubled with these Briars and Thorns; but ever since the Curse, for *Adam*'s Sin, the World hath been full of these Thorns.

II. 'So the Wicked, these Sons of *Be-* *Clopham.*
'*lial*, *Belegnol*, without Yoke, that is,
'such as will not come under the Yoke
'of Obedience; or *Beli Gnalah*, not as-
'cending, because their Males prospered
not. These Thorns, wicked Men, are 2 Sam. 23. 6.
hard-hearted, knotty-conditioned, full of pricking and stinging Words and Works. What can he expect that meddles with a Thorn or Briar, but to be scratch'd, prick'd, and wounded in his so doing? So that Man that has to do with some wicked Men, shall be scratch'd or prick'd in his good Name and Estate, one way or other.

III. Thorns

Simile.	Parallel.
III. Thorns are Trees of little worth, low and baſe Things, hurtful to Fields, Gardens, and Vineyards, *&c.*	III. So wicked Men are of little worth and value in God's ſight; they are of a baſe Spirit and Principle, Lovers of Pleaſure more than Lovers of God, preferring Earth above Heaven: *The Heart of the Wicked is little worth.* And as they are unprofitable, and little worth in themſelves; ſo they are offenſive and prejudicial to God's Garden; they hinder the Growth of the Saints as much as in them lies, wounding the Lilly that groweth among them. *See* Lilly *among Thorns.* Prov. 10. 20.
IV. Thorns nevertheleſs do ſerve ſometimes to make a Hedg to keep out wild Beaſts from breaking into a Field or Vineyard.	IV. So ſome of theſe wicked Ones God now and then makes uſe of to be a Hedg to his People, to keep out a more bloody and cruel Adverſary: *The Earth helped the Woman*; that is, Wicked Men, Men of the Earth, ſtood up for, and ſided in with the Church and People of God, and ſo proved as a Wall of Defence or Hedg to them. Beſides, God makes uſe of them ſometimes as a Hedg to ſtop his People in their evil Courſes, by ſuffering theſe Sons of *Belial* to afflict them: *I will hedg up her Way with Thorns.* Rev. 12. Hoſ. 2. 6.
V. Thorns and Briars, when they are grown to any height, are oft-times by the Owner cut down, and caſt into the Fire.	V. So the Wicked and Ungodly, when they are grown to a great height of Wickedneſs, provoking God againſt themſelves, are cut down, and caſt into Hell. *That which beareth Briars and Thorns is near unto Curſing, whoſe end is to be burnt.* Heb. 6. 8.
VI. Thorns and Briars are not able to ſtand before a devouring and conſuming Fire.	VI. So the Wicked are not able to ſtand before the dreadful and angry God. *For while they be folden together as Thorns, and whilſt they are drunken as Drunkards, they ſhall be deſtroyed as Stubble fully dry.* *Who would* (ſaith God) *ſet the Briars and Thorns againſt me in Battel? I would go through them, I would burn them together.* Nah. 1. 10. Iſa. 27. 4.

Inferences.

IS it not a ſtrange and marvellous thing, that God's People are no more ſcratch'd and prick'd with theſe troubleſom Thorns, conſidering what a Multitude of them are amongſt us?

2. It may caution all true Chriſtians, how they meddle with theſe pricking Thorns.

3. It ſhews the Folly of the Wicked, who ſtrive with the Almighty, and ſet themſelves in Battel againſt Him, who is a conſuming Fire, and they but Thorns and Briars, or like Stubble fully dry.

Wicked Men compared to Mountains.

Iſa. 41. 15. *Thou ſhalt threſh the Mountains, and beat them ſmall,* &c.
Iſa. 2. 14. *Upon all high Mountains that are lifted up,* &c.
Zech. 4. 7. *Who art thou, O great Mountain?* &c.

Parallels.

MOuntains are high and lifted up, and ſeem to have the Preheminence: So the wicked Princes and Potentates of the Earth are high in Power, and ſeem to be lifted up in Pride and Arrogancy, and to have Preheminence over the Righteous.

II. Mountains are hard to be removed out of their Places: So the Wicked, having taken ſuch Root in Sin, *&c.* 'tis very hard and difficult to remove them, and make them become plain. This was ('tis true) one great Deſign of the Miniſtry of *John Baptiſt*; *Every Valley ſhall be filled, and every Mountain and Hill ſhall be brought low,* Luk. 3. 4.

Parallels.

low, &c. But this Work is not done upon the Spirits of wicked Men, but by the mighty Power of God.

III. Mountains and Hills are commonly barren and unprofitable Ground: So the Wicked, who are lifted up in Pride and Arrogancy, &c. are ſpiritually a barren, uſeleſs, and unprofitable Sort of Men.

IV. Mountains were accounted Places of Defence, whither Men uſed to flie in time of Danger, tho many times they failed them: So Men oftentimes flie to the lofty Enemies of God, the oppreſſing, tyrannical Powers of the Earth, to ſecure themſelves from approaching Dangers; but in vain (alas!) is Salvation looked for from theſe Mountains and Hills, in the Day of God's Anger.

Inferences.

IN this Saints have cauſe to rejoice; God hath promiſed to throw down all the Hills and Mountains of the Earth, that are lifted up: *Who art thou, O great Moun-*
Zech. 4. 7. *tain? Before* Zerubbabel *thou ſhalt become a Plain.*

Wicked Men compared to the Troubled Sea.

Iſa. 57. 20. *But the Wicked are like the troubled Sea*, &c.

Jer. 51. 4. *The Sea is come up upon* Babylon, *with the Multitude of the Waves thereof.* Caldee, *the King, with his numerous Hoſts, in Plenty like the Sea, is come up againſt* Babylon, &c.

Note. The Wicked are compared to the *Troubled Sea*, and to *many Waters*, &c.

Parallels.

Gen. 1. THE Sea is a great Convention, (as one words it) or a Multitude of Waters; *The gathering together of the Waters called he Seas:* So the Wicked are a Multitude of People.

II. The Sea ſometimes ſwells, roars, and riſes very high, threatning the Earth as if it would ſwallow it up immediatly: So the mighty Concourſe of the wicked and tyrannical Powers of the Earth, many times ſwell in Pride and Arrogancy, and make a fearful Noiſe, as if they would in a moment ſwallow up the Lord's People.

III. The Sea hath its Bounds ſet by the Almighty: *He hath ſhut up the Sea with*
Job 38. 8, 11. *Doors*, &c. *and hath ſaid, Hitherto ſhalt thou come, and no further; and here ſhall thy proud Waves be ſtayed:* So the Lord ſets Bounds to the Wrath and Rage of the Ungodly; no Creatures can go further than God permits them. As he that made the Sea, can maſter it; ſo he can ſoon put a Stop and Curb to the proudeſt Oppreſſor and Perſecutor in the World. Let Men be as angry as they will, let them be as ſtormy as the boiſterous Seas; yet the Lord hath ſaid, *Hitherto ſhall ye come, and no fur-*
Pſal. 65. 7. *ther. He ſtilleth the Noiſe of the Seas, the Noiſe of the Waves, and the Tumult of the People.* Nay, the Devil himſelf is like a Sea ſhut up, he cannot do what he would, he hath Bounds ſet him, &c.

IV. The Sea at God's command is ſtill; *The Wind and Seas obey him:* So with one Word ſpeaking (as it were) he can quiet the Wicked, and make them ſilent in
Pſal. 107. 29. Darkneſs; He can make this Sea and frightful Storm a Calm, and cauſe the proud Waves to be ſtill.

V. The Sea produces or brings forth many ſtrange Monſters: So the Multitude of the Wicked, this metaphorical Sea, hath brought forth many a vile and ſtrange Monſter. See *Dan.* 7. 3. *And four great Beaſts came up from the Sea, diverſe one from the other; the firſt was like a Lion, and had Eagles Wings*, &c. Theſe four Beaſts ſignified the four Monarchies of the Earth; what a Monſter the fourth hath been, all the World hath had full Experience of, that had *great Iron Teeth*, &c. What Devils incarnate were many of the Roman Emperors, particularly *Nero*, who ripp'd up the Belly of his own Mother! &c. And what a Monſter hath the *little Horn* been, I mean the Papal Power! what a mighty Maſs of innocent Blood hath the Beaſt and Whore devoured! &c.

VI. The

VI. The Sea is very reſtleſs, it ebbs and flows, and ſeems to be continually troubled: So the Ungodly are always reſtleſs in their Spirtis, like wicked *Haman*, they never ceaſe Plotting againſt the Juſt. Tho they have very great Power, Riches, and Honour, yet becauſe God's *Mordecai's* will not bow down their Souls for them to go over, all ſeems as nothing to them; they have Riches, much Gold and Silver, but not ſatisfied; they enjoy all the Delights and Pleaſures the World can afford them, but yet are like the troubled Sea: Many times alſo their Conſciences ſorely diſquiet them. What Reſt ſoever they may have, yet certainly they are continually void of the true Peace of God, and in this Sence *there is no Peace to the Wicked*, &c. Iſa. 57. 21.

VII. The Sea continually caſteth forth Mire and Dirt: So the Ungodly never ceaſe caſting forth their abominable Wickedneſs.

Inferences.

LEt not the Saints fear the Ungodly: What tho they ſwell and roar? God hath ſet Bounds to them: *The Wrath of Man ſhall praiſe thee, and the Remainder of Wrath ſhalt thou reſtrain.* No more Wrath of Man ſhall be let out, no higher ſhall theſe Seas ſwell, than ſhall tend to the Glory of God; the Over-plus, that Wrath that would indeed prove hurtful to the Godly, and to the diſhonour of the Almighty, the Lord will reſtrain. Pſal. 76. 10

II. Pray hard, that God would keep the Doors and Bars of theſe troubleſom Seas faſt, and prevent the Danger. *I will yet for this be enquired of by the Houſe of* Iſrael, *to do it for them.* Ezek. 36. 37.

1. Pray, that God will keep the Sea of Man's Wrath within its limited Bounds.

2. Pray, that God would not ſuffer Satan to break forth too furiouſly upon us. If God did not ſet Bounds to him, no Man could live quiet one hour.

3. Pray, that God would ſet Bounds to the Sea of Prophaneneſs.

4. And alſo that he would ſet Bounds, and drive back the Sea of Error and falſe Doctrine, *&c.*

III. This ſhews the woful Condition of ungodly Men: They have no Peace, true Peace, whilſt they live, and be ſure ſhall have none at Death. Peace is the Portion only of the Lord's People: *Great Peace have all they that love thy Law*, &c. *My Peace I give unto you.*

Wicked Men dead in Sin.

John 5. 25. *The Hour is coming, and now is, when the Dead ſhall hear the Voice of the Son of God, and they that hear ſhall live.*

Eph. 2. 1. *And you hath he quickened, who were dead in Treſpaſſes and Sins*, &c.

UNconverted Men are dead, ſpiritually dead, they are as dead Men. Life is oppoſed to Death, which is either the Privation of natural Life, becauſe of the Separation of the Soul from the Body; or the Privation of ſpiritual and heavenly Life, becauſe of the Separation of the Soul from God through Sin. And this is really true in both reſpects, in a proper Sence; yet we ſhall open the State of Men dead in Sin, by comparing this Death with natural Death, between which in ſome things there is a good Parallel, and to which (in the Judgment of divers worthy Men) the Spirit of God doth allude, *&c.*

Parallels.

A Dead Man, one that is really dead, is under a total Privation of Life; there is no Life in him: So Man by Sin is totally under the Privation of the ſpiritual Life of God. Now the Life of God conſiſteth in a Principle of Grace, which is called a Seed; *The Seed* (ſpeaking of a Man quickned) *remains in him.* This Seed, or divine Principle, is unto the Soul, as the Soul is to the Body: but there is no Soul, or Seed of Grace, no Principle of ſpiritual Life in an unregenerate Man; and therefore really and truly dead in a ſpiritual Sence, as the Body is dead when the Soul is ſeparated from it. If there be any true and real ſpiritual Life in an unconverted Man, how can he be ſaid to be dead? for where there is not a total Privation of natural Life, a Man cannot be ſaid to be dead naturally. 1 Joh. 3. 9.

II. *Dead, The Dead ſhall hear,* &c. This imports, Man was once alive, ſpiritually alive, conſidering the Subject of whom our Saviour ſpeaks. Man before his Fall, or the Entrance of Sin, was alive; Death was threatned upon *Adam's* eating of the forbidden Fruit: *In the Day thou eateſt thereof thou ſhalt ſurely die:* The Deprivation of the ſpiritual Life of the Soul, as well as the Life of the Body, was in the Sanction of that Law, *Thou ſhalt die the Death.* What Life ſoever *Adam* had before he fell, he loſt it by his Tranſgreſſion; and in that very Day he eat, he ſuffered a Deprivation of the Light of God's Countenance, and ſpiritual Life of God in his Soul. He loſt that ſupernatural Power of acting towards God ſpiritually, or Image of God that was in him; ſo that it was impoſſible for him to live any more to God, until quickned by a new Principle of ſpiritual Life. And hence unregenerate Men are ſaid to be dead, *&c.*

III. A Man that is dead cannot move, act, or ſpeak; all natural Motions utterly ceaſe; that is the Effect of Death: So unconverted Men have loſt all ſpiritual vital Acts, that is, all Acts and Duties of holy Obedience, acceptable unto God. There is in them a total Defect and Want of Power for any ſuch Acts whatſoever, or elſe they are not dead, cannot be ſaid to be dead; for when the Soul departs, it leaves the Body uncapable of any kind of Activity. All the natural Power the Body had, by means of the Soul's Union with it, is gone, upon the Separation of the one from the other: So Death falling upon the Soul, or ſuffering a Privation of the Image of God, or ſpiritual Life it had, all its internal Power to act or live to God is gone, the
Rom. 8 7. carnal Mind being expreſly ſaid to be Enmity againſt God: *An evil Tree cannot bring forth good Fruit.* In ſhort, there is in all wicked Men, a Diſability or Impotency unto all ſpiritual Things, to be performed in a ſpiritual manner; and that it is impoſſible for them to act and do in a way acceptable to God, till quickned by the Holy-Ghoſt.

IV. A dead Man is an unlovely Object to look on; for it is Life that puts a Beauty and Glory upon the Body: So an unregenerate Man is an unlovely Object. 'Tis Grace only, or that ſupernatural Principle of ſpiritual Life, that confers Beauty upon the inward Man, or renders the Soul amiable in God's ſight.

V. A dead Man is void of all Senſe, he ſees not, feels not, hears not: If you caſt Fire in his Face, 'tis all one to him; or if you run a Sword into his Heart, he will not complain; lay Mountains of Lead upon him, he feels them not, *&c.* So thoſe who are dead in Sin, are ſenſleſs Souls. Tho the Anger of God is kindled againſt them, and his Wrath burns never ſo hot, they regard it not; nay tho you throw as it were Hell-Fire into their very Faces, yet they fear it not: Tho there are upon them great Mountains of Sin, and horrid Guilt, yet they feel them not, *&c.*

VI. A dead Man cannot be raiſed to Life again, without the mighty Power of God: So the Dead in Sin cannot be raiſed to Life, without the mighty Power of God's Spirit. Chriſt, who raiſed dead *Lazarus* out of the Grave, muſt quicken ſuch who are dead in Sins and Treſpaſſes. The *Epheſians* are ſaid to *believe according to*
Eph. 1 19, 20. *the Working of God's mighty Power, which he wrought in Chriſt, when he raiſed him from the Dead.*

VII. A dead Man is loathſom, and fit for nothing but to be put under Ground, or buried out of ſight: So the Wicked are loathſom in God's ſight, and unleſs the ſooner quickned, they will be good for nothing but to be caſt into Hell; ſome wicked Men are fit to be buried, or thrown into that Grave.

Object. It is by ſome objected, That there is a wide Difference between Death natural and ſpiritual: In Death natural, the Soul it ſelf is utterly removed and taken away from the Body, but in Death ſpiritual it continues: a Man is ſtill, notwithſtanding this ſpiritual Death, endowed with an Underſtanding, Will, and Affections, by which theſe Men are enabled to perform their Duties to God.

Anſw. 1. In Life ſpiritual, the Soul is unto the Principle of it, as the Body is unto the Soul in Life natural: For in Life natural, the Soul is the quickning Dr. Owen. ciple, and the Body is the Principle quickned; when the Soul departs, it leaves the Body with all its own natural Properties, but utterly deprived of them which it had by virtue of its Union with the Soul: So in Life ſpiritual, the Soul is not, in and by its eſſential Properties, the *quickning Principle* of it, but it is the Principle that

is quickned: and when the quickning Principle of ſpiritual Life departs, it leaves the Soul with all its natural Properties entire as to their Eſſence, tho mortally corrupted, (which is equivalent with Death natural); but of all the Power and Abilities, which it had by virtue of its Union with a quickning Principle of ſpiritual Life, it is deprived. And to deny there is ſuch a quickning Principle of Life ſpiritual, ſuperadded unto us by the Grace of God, diſtinct and ſeparate from the natural Faculties of the Soul, is upon the matter to renounce the whole Goſpel; it is all one as to deny, that *Adam* was created in the Image of God, which he loſt; or that Sinners are ſpiritually dead in Sins and Treſpaſſes; and that we are renewed into the Image of God by Jeſus Chriſt.

2. Whatſoever the Soul acts in ſpiritual Things by its Underſtanding, Will, Affections, &c. as deprived of, or not quickned by this Principle of ſpiritual Life, it doth it naturally, not ſpiritually, &c.

Diſparity.

A Man naturally dead is altogether uncapable to make any oppoſition againſt the ſupernatural Power of God, put forth in order to quicken him, or raiſe him to Life, he can no way, directly or indirectly oppoſe it. But a Man who is dead, ſpiritually dead in Sin, when God in a gracious way comes to uſe Means to quicken him, or raiſe him to a State of Life, he makes oppoſition, nay, and doth greatly reſiſt and ſtrive againſt the good Motions of the Spirit, and Workings of God, in order to his Vivification. So that the Power of God is more manifeſtly ſeen in the quickning of one ſpiritually dead, than in quickning one dead naturally.

Inferences.

FRom hence we may perceive the evil and deſtructive Nature of Sin: It is ſpiritually the Death and Ruine of the Soul, and will, without the infinite Mercy of God, deſtroy it for ever.

II. It ſhews alſo particularly, what the Nature of *Adam*'s Sin was, and what it did incur upon his Poſterity, *viz.* not only natural Death, but ſpiritual Death likewiſe.

III. It ſets forth the Riches of God's Grace in the ſecond *Adam*, that quickning Spirit, in raiſing poor dead Souls to Life again.

IV. Here is much Comfort for all ſincere Chriſtians, who are raiſed from Death to Life by Chriſt, in that there is ſo great a difference between the State of *Adam* in Innocency, and our ſtanding in Chriſt, *viz.* The Principle of Life in *Adam* was wholly and entirely in himſelf. It was the Effect of God's good Will and Power, 'tis true, but it was left to grow on no other Root but what was in Man himſelf; it was wholly implanted in his Nature, and therein did its Spring lie: But in the Life whereinto we are renewed by Chriſt Jeſus, the Fountain and Principle of it is not in our ſelves, but in him, as a common Root or Head: *He is our Life. Becauſe I live, ye ſhall live alſo.* He is the Spring and Fountain of it. He by Covenant alſo hath undertook to maintain Life in us; he doth renew and encreaſe this Life in us, ſo that it is impoſſible that we ſhould ſpiritually die for ever.

V. A Man alſo from hence may eaſily perceive, whether he be made alive, or quickned by the Spirit, or no. (1.) A Man that hath Life in him, breaths: So he that is ſpiritually alive, breaths forth his Soul in fervent Deſires to God; Prayer (as ſome have obſerved) being the Breath of the new Creature. Hence God, when he would convince *Ananias* that *Saul* was regenerated, ſaid, *Behold, he prayeth.* (2.) There is in him Heat, ſpiritual Heat and Zeal God-ward. (3.) He hath his ſpiritual Senſes; he can ſee, feel, hear, &c. (4.) 'Tis a full Evidence a Man is alive, when he riſes up, and walks: So a ſpiritual Man riſes up, and walks in newneſs of Life. (5.) A Man quickned hath his Beauty reſtored again: So a Man ſpiritually quickned, hath the Image of God reſtored; he is holy, heavenly, &c.

Wicked Men blind.

Luk. 6. 39. *Can the Blind lead the Blind?* &c.
Mat. 23. 26. *Thou blind Phariſee,* &c,
Rev. 3. 17. *Miſerable, poor, and blind,* &c.

An unconverted Man, or Man in his natural State, is blind.

Parallels.

SOme Men are born blind. All Mankind ſpiritually may be ſaid to be born blind; for as they are under a Privation of Life, it follows they are blind, that is, their Underſtanding is darkned.

II. Some Men are blind caſually, either by Age, or ſome Accident. *Adam* before his Fall, could ſee; originally Man's Eye-ſight was good, but Sin hath put his Eyes out.

III. Blind Men have not the comfortable Benefit of the Sun: So wicked Men receive not the heavenly and ſweet Benefit of the Sun of Righteouſneſs.

Tho the Sun ſhines never ſo bright, a blind Man is never the better for it, unleſs his Eyes were opened: So tho the Goſpel be preached never ſo powerfully, yet wicked Men ſee not, nor can they, till the Eyes of their Underſtanding are enlightned.

IV. Blind Men ſtumble, and know not many times at what they ſtumble; they alſo are in great Danger, without a ſure Guide: So wicked Men know not what they ſtumble at; they ſtumble at God himſelf, and at Chriſt, when they ſtumble at his Truth, and his People: They know not whither they go, nor the dreadful Danger they are in; they think they are in the right Way to Heaven, and yet are in the broad Way to Hell; they are led oft-times by thoſe who are as blind as themſelves; *And if the Blind lead the Blind, they will both fall into the Ditch.*

V. Some Mens natural Blindneſs hath been by the juſt Judgment of God upon them for their Sin: So God in a way of Judgment blinds the Eyes of ſome Men, after common Illuminations. He is ſaid to blind their Eyes, and harden their Hearts, that is, he denies them his Grace, and withdraws thoſe common Influences of it from them, ſuffering Satan to take full Power of them, leaving them to their own Hearts Luſts, and ſo conſequently to final Impenitency.

Job 12.40
Iſa.44.18.
Rom 11.8.

Diſparity.

MEn who are naturally blind, would gladly ſee; they lament nothing more than the Loſs of their Eye-ſight: But wicked Men are willingly blind, they love Darkneſs rather than Light, and refuſe the Means God is pleaſed to afford them, in order to the opening their Eyes.

II. Men who are naturally blind, do gladly accept of a faithful and ſure Guide: But wicked Men, who are ſpiritually blind, refuſe that Guide God directs them to, *viz.* his holy Word; they are neither thankful to God, nor good Men, for any Help afforded them; nay, they vilify ſuch as would take them by the hand to ſave them out of the Pit of eternal Miſery. There is no Blindneſs like ſpiritual Blindneſs. Call upon wicked Men, and entreat them never ſo often and earneſtly, Pray do not go that Way, take heed, Man, O take heed! there is a Pit before you; alas! you are going into the Lion's Den, nay, worſe, into everlaſting Fire, to Death and Hell: Yet theſe blind Wretches will go on, live or die, ſink or ſwim, all is one; no Advice or Warning will be received.

Wicked Men compared to Mad Men.

Eccleſ. 9. 3. *Yea alſo the Heart of the Sons of Men is full of Evil, and and Madneſs is in their Hearts whilſt they live*, &c.

Luke 15. 17. *When he came to himſelf, he ſaid, How many hired Servants of my Father have Bread enough, and to ſpare?* &c.

WIcked Men are ſet forth in the Scripture as Men out of their Wits, Men diſtracted, mad Men: And truly the Choice they make, their Actions, and Behaviour ſhew, as if they were indeed beſides themſelves; they are really void of right Reaſon, or Men that have loſt their ſpiritual Underſtanding.

Parallels.

A Mad Man is one that is deprived of his natural Reaſon, a Beaſt (as it were) in the ſhape of a Man: So all the Ungodly of the Earth have loſt their ſpiritual Reaſon, they are Men of no Underſtanding, and more fitly may be ſaid to be Beaſts in the form or ſhape of Men, than ſuch as have loſt their humane Reaſon.

II. Some mad Men are deſperate, and very miſchievous, care not what hurt they do: O how deſperate are wicked Men! how will they ſwear, curſe, and blaſpheme the holy Name of God, and dare God to damn them; and for Miſchief, they delight in nothing more, ſpoiling and utterly deſtroying their innocent Neighbours.

III. Mad Men are uſually bound, leſt they ſhould proceed too far in their miſchievous Ways: So God chains up, or puts wicked Men into Bonds, limits their Power, leſt they ſhould go too far in their cruel and miſchievous Deſigns againſt his People.

IV. Mad Men are uſually committed to Priſon: So wicked Men are under the curſed Bondage and Slavery of Satan, who takes them captive at his Will.

V. A mad Man will even ſpit in the Face of his deareſt Friend, who with much Affection ſeeks his Good: So wicked Men do as it were ſpit in the very Faces of God's faithful Miniſters, who in Bowels of tender Love and Compaſſion ſeek their Good; and is this any marvel, when they in a baſe manner ſpit in the Face of Chriſt himſelf?

VI. Mad Men refuſe Clothes, and will go naked: So wicked Men refuſe ſpiritually to be cloathed with the Robe of Chriſt's Righteouſneſs; they will go naked in God's ſight, or have nothing to cover them but the Rags of their own Righteouſneſs.

There are many other Properties in mad People, which may aptly be applied to ungodly Men; but becauſe divers of them agree likewiſe with the Characters of Fools or Idiots, we ſhall refer you to that concerning Fools, *&c.*

Inferentes.

NO marvel if God's People meet with ſo much Trouble in this World, and are expoſed to ſo many Dangers by the Wicked: alas! they are mad: Let us take the leſs Notice of what they do to us; they are out of their right Minds, diſtracted, *&c.* What a mad World is this! how few are there that are come to themſelves! Moſt Men and Women are mad.

Wicked Men compared to Dogs.

Mat. 7. 6. *Give not that which is holy to Dogs.*
Mat. 15. 26. *It is not meet to take the Childrens Bread, and give it to Dogs.*
Phil. 3. 2. *Beware of Dogs.*
Rev. 22. 15. *Without are Dogs.*

A Dog is called in Hebrew, *Ketab* and *Lamas*, according to *Munſter*; in Caldee, *Kalba*; in Arabick, *Kalbe*; in Perſian and Saracen, *Kep* or *Kolph*; the Grecians, *Kuon*; the Latins, *Canis*, &c.

In theſe, and divers other Places of holy Scripture, wicked Men are compared to Dogs.

Dogs.

I. There are divers Sorts of Dogs, who differ very much in their Nature and Diſpoſition, ſome being gentle, and others more curſt and ſnarling; yet all are but Dogs.

II. Dogs are baſe, ignoble, ſordid, and impudent Creatures, very vile and beaſtly.

III. Dogs are not only filthy and unclean Creatures, but alſo fooliſh; for ſome of them will (as Naturaliſts obſerve) bark at the Moon: and alſo when a Stone, or other thing is caſt at them, they will follow the Stone, and neglect the Hand that throws it.

IV. Some Dogs have a fierce, angry, and churliſh Look, enough to frighten timerous Perſons; and not only ſo, but grin, bark, and ſnarl

Parallel.

So there are divers Sorts of wicked Men, and they differ exceedingly in their Nature and Qualities; ſome are naturally of a mild and gentle Diſpoſition, others very fierce, paſſionate, and peeviſh; yet all ungodly, and metaphorically no better than Dogs.

II. So wicked Men generally are vile, ignoble, and impudent Perſons, tho ſome more ſhameleſs than others, God having given them up to vile Affections, to commit all Uncleanneſs with greedineſs. See what Account the holy Apoſtle gives of ſome of the Gentiles: *Who changed the Truth of God into a Lie, and worſhipped and ſerved the Creature more than the Creator*, &c. *For which cauſe God left them to themſelves, ſo that their Women did change the natural Uſe into that which is againſt Nature: And likewiſe the Men, leaving the natural Uſe of the Women, burned in their Luſts one towards another, Men with Men working that which is unſeemly, and receiving in themſelves that Recompence of their Error which was meet.* Rom. 1. 25, 26, 27.

III. So wicked Men are not only vile and filthy, but alſo fooliſh, as is fully opened under another Head. They, like Dogs, bark and ſnarl at the Light of God's Word, from whence ſo great Benefit ariſes to poor Mortals. Like ravenous Currs, they bark at the heavenly Doctrine, and its faithful Miniſters, whom they reproach with impudent Scandals, and whoſe utter Extirpation they ſtudy. And alſo when they are under Affliction, they take notice of ſecondary Cauſes, but never regard the Hand of God in them, according to the Saying of the Poet,

Arripit ut lapidem catulus, morſuq; fatigat,
Nec percuſſori mutua damna facit.
Sic plerique ſinunt vexos elabier hoſtes,
Et quos nulla gravant noxia, dente petunt.

IV. So ſome wicked Men have a very angry and furious Countenance; they look frowningly upon the Lord's People, like as did *Nebuchadnezzar* upon *Shadrach*, *Meſhach*, and *Abednego*, who (it is ſaid)

was

Dogs.	Parallel.
ſnarl at ſuch as come near them, who deſign to do them no hurt.	was full of Fury, and the Form of his Countenance was changed againſt them, when he ſaw they refuſed to worſhip his God, and to fall down before the Golden Image he had ſet up: And not only ſo, but they grin, and gnaſh their Teeth at them, like envious Currs: *The Wicked plotteth againſt the Juſt, and gnaſheth upon him with his Teeth.* And thus did the ungodly Jews carry it to bleſſed *Stephen*; 'tis ſaid, *They were cut to the Heart, and they gnaſhed on him with their Teeth.* Yet what hurt did any of theſe Servants of God do, or deſign to do to theſe Sons of *Belial?*
V. Dogs will not only grin and ſnarl, but alſo bite; nay, not only bite, but bite mortally, and tear in pieces ſuch as offend them, who are not able to deliver themſelves from their Rage and Cruelty. There are ſome Dogs that are called *Blood-hounds*, and ſome others may fitly be ſo called.	V. So ſome wicked Men do not only gnaſh their Teeth, threaten, and grin at their godly Neighbours, but alſo will, and oftentimes do fall upon them with all the revengeful Rage and Malice imaginable, to the wounding, cutting, or tearing of them to pieces. How many Thouſands of precious Saints and Children of God have the wicked Papiſts (and others in many Ages of the Church) deſtroyed, like hungry and enraged Monſters? If ever there were any Men in the World, that juſtly deſerved that ignominious Name of *Blood-hounds*, devouring and malicious Dogs, ſure ſome of the Romiſh Church may be ſo called; for they have ſhewed themſelves rather Monſters than Men, yea, even Devils in the Shape of Men, as an eminent Writer well obſerves.
VI. There are ſome Dogs who will not bark and grin as others do, and yet in a ſlie and ſecret manner will bite and tear ſuch as they come at, which are look'd upon as the moſt dangerous.	VI. So ſome wicked Men will not threaten, nor grin at the Godly, like others; and yet in a ſlie and ſecret manner contrive their Ruin; and with all their Might would deſtroy them, and yet make no noiſe of it; wound them, but not let them know who doeth it.
VII. Some Dogs on the other hand will bark, and make a great Noiſe, and ſeldom or never bite or hurt any Body.	VII. So ſome wicked Men (contrary to the Nature and Diſpoſition of others) will give out angry and threatning Words, as if they would do this and that, when they never intend to do what they ſay, nor will they cruelly injure any Body.
VIII. Dogs muſt not have that which is holy: *Give not that which is holy to Dogs.*	VIII. So wicked Men ought not to partake of holy Things; holy Things belong to holy Perſons, they ought not to eat the Childrens Bread, to be admitted to the Sacrament, *&c.*
IX. Some Dogs are ſo fierce, cruel, and unruly, that they are forced to be tied or chained up, for otherwiſe they would do very great Miſchief: And moreover, to prevent further Danger feared, their Teeth are ſometimes broken out.	IX. So ſome wicked Men are ſo cruel and mercileſs, that God chains them up, *i. e.* he reſtrains them from offering that Wrong and Violence to his People, which is in their Hearts to do. And finally, to prevent their doing of further Miſchief, God doth as it were break their Teeth, that is, deſtroy their Power, or put them out of a capacity of doing hurt. Hence *David* ſaith, *Ariſe, O Lord, and ſave me, O my God; for thou haſt ſmitten all mine Enemies upon the Cheek-bone; thou haſt broken the Teeth of the Ungodly.* Pſal. 3 7.
X. Some Dogs are made uſe of by the Huntſman, to obſerve and mark his Prey, that he may ſeize upon it the more readily; and thoſe are called *Setting-Dogs.*	XI. So ſome wicked Men, the Devil (that cunning Hunter) makes uſe of, to obſerve and mark the Godly and Upright in the Land; they are employed to inform againſt them, and to diſcover their holy Aſſemblies, (in Times of Perſecution, that others may the better ſeize upon them.

XI. Some

Simile.	Parallel.
XI. Some Dogs will not only fall upon Mankind, but alſo ſnarl, bite, and tear in pieces divers other Beaſts, tho as ſavage and devouring as themſelves.	XI. So ſome wicked Men will not only wrong, and ſeek the Ruine of the faithful and ſincere People of God; but when any of their own Tribe (I mean, ungodly and brutiſh Ones) do offend them, ſtand in their Way, or croſs them in their Deſigns, they will fall upon them, to their utter Ruin alſo. *Babylon* hath not only ſpoiled God's People, and offered violence to Heaven, but hath been a Plague and Curſe to the Earth, yea, *deſtroyed the Earth.* How have the *Egyptians* deſtroyed the *Egyptians! viz.* One ungodly People deſtroyed another, as vile and cruel as themſelves. Rev. 11. 18
XII. Dogs are a greedy, craving, and unſatisfied Sort of Creatures; they never know when they have enough.	XII. So many wicked Men, and particularly falſe Teachers, are ſuch a craving, covetous, and unſatisfied Generation, (ſome of them) they cannot be contented with a Benefice of a Hundred *per an.* no, nor with two, three, or five Hundred; nay, a Thouſand will not ſatisfy ſome of them: And therefore they are juſtly called by the holy Prophet, *Greedy Dogs, that can never have enough, Shepherds that cannot underſtand; they look to their own Way, every one for his Gain from his Quarter.* Iſa. 56. 11.
XIII. Dogs are not only a greedy and an unſatisfied Sort of Creatures, but oft-times vomiting up what they prov. 26. 11 have eaten, they return to it, and lick it up again.	XIII. So ſome wicked Men are not only greedy and unſatisfied, but having glutted themſelves, and filled their ſenſual Appetites, they are conſtrained ſometimes to vomit it up; as is ſaid of ſuch, *He hath eaten down Riches, and he ſhall vomit them up again.* Job 20. 15. Nay, ſo like unto Dogs are many of them, that if at any time they vomit up, by ſeeming Repentance, what they have greedily and ſinfully taken, they will return to it, and lick it up again; of ſuch the Apoſtle ſpeaks, *He is returned to his own Vomit*, &c. 2 pet. 2. 22.
XIV. Some Dogs run mad, and are ſo much the more dangerous and hurtful, of whom all People labour to beware.	XIV. So wicked Men (being left to themſelves) do abound ſo in their Wickedneſs, that they run as it were mad in Sin, care not what Miſchief they do to themſelves or others; of whom all ſober and well-minded People ought to beware: *Beware of Dogs.* See *Wicked compared to mad Men.* phil. 3. 2.
XV. Dogs live an idle and lazy ſort of Life: And hence the Proverb is concerning a lazy Perſon, He hath a Dog's Life, *viz.* Hunger and Eaſe.	XIV. So wicked Men generally lead an idle and lazy Life, (as is opened under the Metaphor *Sluggard.*) They care not to encounter with Difficulties for the Good of their Souls, how induſtrious ſoever they are about the Things of the World. They labour not for the Meat that endureth to eternal Life, will not take Pains for that which is Bread, but are contented with Bones, as it were, the Crumbs of earthly Comforts. So that they have but Eaſe and Quiet here, they content themſelves with the Childrens Leavings. And tho their Conſciences many times, like a hungry Stomach, puts them to pain; yet they are not convinced of the Neceſſity of a Chriſt, but go on in their own careleſs and wicked Courſes, never eating of that which is truly good. Joh 6. 27. Iſa. 55. 1, 2
XVI. Dogs are commonly ſhut out of doors, and not ſuffered to be amongſt the Children.	XVI. So wicked Men are ſhut out of the Church, and ſhall not be ſuffered to abide in the New *Jeruſalem*, among the Saints: *Without are Dogs*, &c. *Rev.* 22. 15.

Metaphor.

SOme Dogs are ſaid to be more faithful than Servants, watching in the Night, and oft-times giving notice, by their barking, of Thieves or Strangers, that may approach the Houſe, when the Family are aſleep.

II. Some Dogs are very loving, and ſhew great regard to their Maſters, and ſeem to delight in their Company, and will not do any Injury to any of the Family.

III. Some Dogs will not only not flie upon Sheep or Lambs to hurt them, *&c.* but will ſometimes fetch in that which ſtragleth from the reſt, and aſſiſt the Shepherd to bring them to the Fold, and keep them within the Bounds of their own Paſture.

Diſparity.

BUt ſome wicked Men are ſo unfaithful, that inſtead of giving the leaſt notice of any approaching Danger (to to their godly Neighbours, that live quietly and ſecurely by them) they will rather conceal it: and ſo far are they from preventing Danger, that they will encourage, and join with any, let them be never ſo wickedly inclined or deſigned to do Miſchief; as it is ſaid of them, *When thou ſaweſt a Thief, thou conſentedſt with him, and haſt been Partaker with Adulterers.* Pſal. 50.

II. But ſome wicked Men regard neither Superiors nor Inferiors; nay, ſo far are they from natural Love to ſuch as are their Maſters, (if godly) that many of them deſpiſe not only Father and Mother, Brother and Siſter, but their own Wives and Children, if there is but the leaſt appearance of God in them; nay, they love not any that are not as ungodly and wicked as themſelves, but do them all the Injury they can.

III. But ſome wicked Men do deſign the greateſt Hurt imaginable to the Sheep and Lambs of Chriſt, nay, much worſe than Dogs; for inſtead of guiding them into Chriſt's Sheepfold, or keeping them within the Bounds of his Paſtures, they drive them out, and not ſuffer them (if poſſible) to feed in the green Meadows of Goſpel-Truth, but would utterly deſtroy them, were it not for the Care of Jeſus Chriſt, who is the great Shepherd and Biſhop of their Souls. Joh. 10. 14. 1 Pet. 2. 25.

Inferences.

IT ſhews to what a dreadful degree Men are degenerated, from what they were in their firſt Make.

II. It ſhews how hateful and loathſom Sin is to God, that the Spirit in the Word ſhould compare wicked Men (perſecuting Men, ſuch as worry and deſtroy his People) unto Dogs.

III. It ſhews the Greatneſs of God's Power and Love to his People, to preſerve them in the midſt of ſuch Beaſts of Prey, as Lions, Wolves, Dogs, *&c.*

IV. It ſpeaks great Comfort to thoſe that are truly godly; for tho the Wicked do often gnaſh their Teeth at them, yet God hath broken their Teeth, they cannot bite as they would.

Wicked Men compared to Bulls.

Pſal. 22. 12. *Many Bulls compaſſed me about, ſtrong Bulls of* Baſhan.

THE Hebrews call the Bull *Tor*, or *Taur*; which the Caldee call *Abir*, for a ſtrong Ox; the Grecians, *Tauros*; the Latins, *Taurus*; the Italians, *Tauro*; the French, *Taureais*; the Germans, *ein Steir*, *ein Umcherſteir*, *das Uncher*, *ein Mummelſteir*, *ein Hagen*, and *ein Bollen*; the Illyrians, *Vul*, and *Juneez*. By all which ſeveral Applications it is evident, that the Name *Taurus* in Latin is not derived from *Tanouros*, the ſtretching out of the Tail, nor from *Gauros*, ſignifying *proud*, but from the Hebrew *Tor*, which ſignifieth *great*, &c.

The Epithets of this Beaſt are many, *viz.* Wild, ſharp, Plower, Warrier, Horn-bearer, blockiſh, great, gliſtering, fierce, violent, *&c.*

Violent, cruel, and proud Perſecutors, that abuſe and infeſt the Poor and Needy, are compared to Bulls, Bulls of *Baſhan*; that is, ſaith *Glaſſius*, the Enemies of Chriſt, who were ſtrong and fierce, *i. e.* ſtrong and outragious Perſons, ſuch as were the High-Prieſts, Scribes, *&c.* that ſet themſelves againſt Chriſt; ſo *Ainſworth*. *Baſhan* was a fertile Country, famous for excellent Paſture, the Beaſts that fed there being very fat, ſtrong, and great. Hence the Bulls, Rams, or Heifers of *Baſhan*, are metaphorically put for fat Ones, *Deut.*32.14. which is transferred to Men, *Prov.*22.12. *Strong Bulls have beſet me*, &c. that is, Enemies ſtrong, fierce, and cruel. The Oaks of *Baſhan* are uſed in the like ſence, *Iſa.* 2. 13. *Zech.* 11. 2.

Metaphor.

A Bull is a Ring-leader of the Herd; for which cauſe, ſaith *Geſner*, *Homer* compared *Agamemnon*, the great Emperor of the Grecian Army, to a Bull, *&c.* *Topſell*, p. 77.

II. The Bull is a very ſtrong Creature; his Strength is very great in all Parts, but more eſpecially in his Head and Neck.

III. A Bull with his Horns doth often run at Men, Women, and Children, ſo that the Sight of them (when they come towards ſome Perſons) makes them cry out; for many have been gored, and torn to pieces by Bulls: they are indeed a cruel Sort of Creatures, eſpecially when enraged, and therefore all ſtrive to get out of their way.

IV. Bulls are ſuffered to feed in rich Paſture, till they are very fat; they are like ſome lawleſs Sort of People, being not always reſtrained to one Meadow or Ground, as Cows are; they will break into every Body's Field, and feed in Paſtures none of their own.

V. Bulls will fight furiouſly with other Beaſts, and with one another.

VI. Bulls ſometimes, to prevent their doing of hurt, are ſhackled and penn'd up, who by that means grow

Parallel.

SO proud and cruel Perſecutors are often Ring-leaders of all the Herd of their bloody Crew, like as were the High-Prieſts, Scribes, and Phariſees, to the Multitude of the wicked Jews, who conſpired againſt our bleſſed Saviour. Mat. 26. 47.

II. So wicked Tyrants are often great in Power, and have the Advantage every way to ſtrengthen themſelves; as it is ſaid of the little Horn under the Grecian Monarchy, who *waxed exceeding great, towards the South, and towards the Eaſt, and towards the Holy Land*; but more eſpecially of the fourth Beaſt, or Roman Power, who hath, with human and diabolical Power, with a high Hand, and ſtiff Neck, ſtrove againſt the Saints of God for many Years. Dan. 8.

III. So wicked Tyrants, Perſecutors, and bloody Enemies of God's Church, do often furiouſly run at all that ſtand in their way, not only Men and Women, but poor Children, *&c.* *Horn* denotes Power, (as elſewhere hath been ſhewed) and to puſh with the Horn, metaphorically ſignifies an exerting or putting forth of Strength or Power. The Bulls of *Baſhan* frequently exerciſe that Authority and Power (which for a time is ſuffered to be in their hands) againſt the Saints; yea, puſh and gore them with their Horns in a cruel manner, tearing them in pieces: and by reaſon of which many timerous Perſons being afraid of them, to avoid the Danger, are ready to run away, (*viz.* leave their native Country) when they hear that furious Bulls (or cruel Tyrants) are like to be let in upon them. Deut. 33. 17. Pſal. 22. Dan. 11. 40.

IV. So wicked Men are ſuffered to feed as it were in fat Paſtures, until they grow fat, and kick againſt the Lord. They will not know their own Territories, nor be content with what God hath lent them, but make Incurſions into their Neighbours Countries; and, as if they were lawleſs, make all their own which they can lay their hands upon, and care not what Spoil they make.

V. So wicked Men are very quarrelſom; they will not only fall upon the Saints, but alſo make War one with another, out of Pride and Ambition, and to accompliſh their own vain-glorious and covetous Deſigns; as we ſee this day, how one Popiſh and Heatheniſh Bull attacks and wars with another.

VI. So wicked Men ſometimes are by the Almighty reſtrained many ways from running at, and ſpoiling of the Lord's People; he puts Shackles as it were upon their Ezek. 34. 4

Metaphor.	Parallel.
grow rather the more fierce and mad, and would do the greater miſchief could they get looſe.	their Legs, and Hooks into their Jaws, which doth greatly enrage them; fain would they be revenged, and vent their cruel Malice upon the Saints, but cannot, their Ways are ſo block'd up.

Inferences.

I. This further ſhews the baſe and cruel Nature of the Ungodly.

II. It ſerves to inform us, what a Mercy 'tis they are reſtrained.

III. It may teach us alſo to cry to God to ſhackle and pen them up, and break their Horns, *viz.* deſtroy or take away their Power.

Wicked Men compared to Lions.

Job 4. 10. *The Roaring of the Lion, and the Voice of the fierce Lion, and the Teeth of the young Lions are broken.*

2 Tim. 4. 17. *I was delivered out of the Mouth of the Lion.*

Pſal. 57. 4. *My Soul is among Lions.*

THE Lion in Hebrew, as Writers obſerve, hath ſeveral Names, as *Ari*, and *Ariel*; they call the Male Lion *Labi*, and the Female *Lebia*: *Behold, my People ſhall ariſe like* Labi, *and be lifted up like* Ari. There the Caldee Tranſlation rendreth *Labi*, *Leta*; the Arabian, *Jebu*; the Perſian, *Scher*; and *Munſter* ſaith, that *Labi* is an old Lion. In *Job* 38. *Labaim* ſignifieth Lions; in *Pſal.* 57. *Lebaat* ſignifieth Lioneſſes; in *Nah.* 2. *Laiſch* is by the Hebrews tranſlated Lion; and the ſame Word, *Iſa.* 30. is by the Caldees tranſlated *Lions Whelp.* The word λέων is derived απὸ τοῦ λαιν, which ſignifies to *ſee.*

The common Epithetes of a Lion are theſe, *viz.* Wrathful, maned, fierce, deadly, ſtout, great, preying, ravening, ſtubborn, ſnatching, cruel, bloody, terrible, ſwelling, ſtony-hearted, frowning, violent, *&c.*

Expoſitors ſeem to be of a mind, that *Paul*, in ſaying, 2 *Tim.* 4. 17. he was *delivered out of the Lion's Mouth*, means *Nero*, who with open Jaws was ready to devour and deſtroy him. However, it is evident, wicked Men, or cruel Tyrants, are often in holy Scripture called Lions, in reſpect of ſome of the Properties of a Lion; for one Metaphor (as *Glaſſius* well obſerves) is brought to ſignify ſeveral Things, with reſpect to their different Qualities and Attributes. Thus (ſaith he) 1. Chriſt is called a *Lion*, *Rev.* 5. 5. becauſe noble, heroick, and unconquerable. 2. The Devil is called a *Lion*, becauſe roaring and devouring. 3. Wicked Men and Tyrants are called *Lions*, becauſe they are fierce, outragious, and cruel to weaker Men, as Lions are to weaker Creatures, &c.

Metaphor.	Parallel.
THE Lion is a proud and ſtately Creature.	SO ſome wicked Men and Tyrants are very proud and ſtately.
II. Lions are couragious and undaunted in their Acts of Cruelty; they will do what they liſt, let who will look on.	II. So ſome wicked Men and Tyrants ſeem to act in Ways of Oppreſſion and Cruelty undauntedly, with great Courage and Boldneſs. Couragiouſneſs (ſaith Mr. *Caryl*) in any noble or good Way or Cauſe, (in which Sence, *Prov.* 28. 1. *The Righteous are as bold as a Lion*) is the Courage of Saints: But to be valiant and couragious in doing Miſchief, in wronging and oppreſſing the Weak and Innocent, is the Courage of a Beaſt. That Courage which is out of the Way of Truth and Juſtice, is a Lion-like Courage.

III. Lions

Metaphor.	Parallel.
III. Lions are very ſtrong, the ſtrongeſt of all Creatures; what is ſtronger than a Lion?	III. Some Tyrants have been very 'ſtrong, Tyranny muſt have Strength to 'back it. Hence they who mean to op- 'preſs, fortify themſelves with Titles and 'Priviledges, with Honours and Relations: *Solomon* conſidering the Oppreſſions that 'were under the Sun, obſerves Tears on the one ſide, and Strength on the other; *On 'the ſide of the Oppreſſor there was Power.* *Caryl.* Eccleſ. 4.1.
IV. A Lion is a crafty and very ſubtile Creature, and hence ſaid to lurk in ſecret places, and lyeth in wait ſecretly in his Den.	IV. So Tyrants, as hath been ſhewed, are very ſubtile, they have a great ſtock of Policy as well as Power. Tho as Mr. *Caryl* notes, we uſually oppoſe the Lions Skin and the Foxes Skin, yet many times they meet both in one; ſome are double Skin'd as well as double Cloath'd. Hence we have that Phraſe (when *David* compares a Wicked Man to a Lion) *He lieth in wait ſecretly as a Lion in his Den*; *Like as a Lion that is greedy of his Prey, and as it were a young Lion lurking in ſecret places*: They will (as Naturaliſts obſerve) hide themſelves in the Dens, leſt Paſſengers ſhould be affrighted at them. Pſal. 10.9. Pſal. 17.12
V. Lions, eſpecially, are cruel Blood-ſucking and devouring. *Polybius* affirmeth, that he ſaw them beſiege, and compaſs about ſeveral Cities of *Africk*; they will devour both Man and Beaſt, ſetting upon Troops of Horſe-Men, deſtroying Flocks and Herds of Cattel, carrying ſome alive to their young Ones, killing five or ſix at a time, *&c.*	V. So Wicked Men are great Tyrants, and have always been very cruel and Blood-thirſty. What bloody Wretches were *Nero*, *Caligula?* &c. And what Tyrants and devouring Monſters have the Popes and bloody Papiſts been? For beſides the many thouſands of Innocent Chriſtians they have inhumanly butcher'd (Hiſtory ſhews) they deſtroyed in *America*, no leſs than fifteen Millions of poor Heathens, ſparing no Sex, young nor old, cutting Men, Women and Children in pieces, flaying their Skins off, and Roaſting them alive, and burning them to Aſhes, making Children to kill their own dear Parents, *&c.* See *Clark's* Examples. Vol. 2.
VI. Lions will roar terribly. When the Lion roareth, *all the Beaſts of the Forreſt tremble.* The Naturaliſts obſerve, that tho many Creatures are ſwifter of Foot than the Lion, yet when he roars they all fall down, and he overtakes them with his aſtoniſhing Voice; when a Lion is angry he beateth his Tail againſt the Ground. *Geſner.*	VI. So Tyranical Men with their roaring Words, their loud and terrible Threatnings, often affright and daunt poor timerous Chriſtians; what ſaid the tyranical King of *Babylon? Whoſoever falleth not down and worſhippeth the Golden Image, ſhall be caſt into the midſt of a burning fiery Furnace. And now, Lord, behold their Threatnings*, &c. *Be not afraid of their Terrour*, &c. Dan. 3. 11. Act. 4. 1 Pet. 3.
VII. Lions are of a fierce, ſower and ſtern Countenance; and in the ſight of Men, 'tis ſaid, he is ſeldom found without Rage. *Geſner. Topſel.* p. 370.	VII. 'Tis ſaid of the fourth Beaſt, his Looks was more ſtout than his Fellows. Wicked Perſecutors, and Tyrants, look oft-times upon the Godly with an angry Countenance. Much of Man's Heart is known by his Face; Frowns are as Blows, hence we call it Brow-beating. The Love of God (ſaith Mr. *Caryl*) is expreſt by the pleaſantneſs of his Face, and the Light of his Countenance; ſo alſo is the Love of Man. And we may ſee what the intent of a Perſon is, by his Looks; many are in this reſpect Lion-like: They have (as *Ariſtotle* ſaith of the Natural Lion) Clouds and Storms hanging about their Eye-Brows; it was a threatning againſt the Jews, in caſe of Diſobedience, that God would ſend againſt them, *A Nation of a fierce Countenance, which ſhould not regard the Perſon of the old, nor ſhew favour to the young,* Dan. 7. Deut. 28. 50.

VIII. Lions

VIII. Lions are hungry and greedy Creatures.

VIII. So are Wicked Men and Tyrants, *They have ſet their Eyes bowing down to the Earth: like as a Lion that is greedy of his Prey.* Pſal. 17. 11, 12.

Diſparity.

THere are many excellent Qualities in a Lion, which no way agree to Wicked Men and Tyrants, which we ſhall leave to the Reader to find out; upon which account *God* and *Chriſt* are compared in the Scripture to a Lion: See *pag.* 40. & 135. *Book* 2. of the firſt Volumn.

Inferences.

THo theſe Lions are very ſtrong and powerful, yet God is ſtronger than they, and he is againſt them: 'And he in a ſpecial manner deſires, ſaith *Caryl*, to be dealing with theſe, for they in the Pride of their Spirits think themſelves a Match for God; tho indeed their Strength is but Weakneſs, and their Wiſdom (notwithſtanding their Fox-like Craft) but Fooliſhneſs, yet in their own conceit they are ſtronger and wiſer than God himſelf. Hence (like *Pharaoh*) they ſend Defiance to Heaven, and ſay, *Who is the Lord?* When God ſees the Hearts of Men ſwoln to this height of inſolent Madneſs, he delights to ſhew himſelf, and graple with them that their Pride may come down. Caryl *on* Job. *ch.* 4. *p.* 65, 66, 67, 68. Exo. 5. 11.

'What are all theſe Lions to the Lion of the Tribe of *Judah*, if the Lord do but roar, if the Lion of the Tribe of *Judah* do but come forth againſt theſe Lions, they will run to hide themſelves, *and call to the Rocks and Mountains to cover them, &c.* God is ſaid in the Holy Scripture, to deſtroy theſe Lions by Degrees, he proceeds gradually againſt them. Rev. 6. 15, 16.

'Firſt, he ſtops the roaring of the Lions, they ſhall not be able to make ſuch a dreadful noiſe as heretofore; their roaring may be ſtopt when their Voice is not, tho they can ſpeak, yet they ſhall not yell.

'Secondly, In the ſecond place, He breaks the Voice of the Lions, they ſhall only not roar, but they ſhall not ſo much as ſpeak, either againſt the Lambs, or againſt the Sheep, or for themſelves, *The Voice of the fierce Lion ſhall be taken away.* God is able to ſilence Lions and ſtop their Mouths, not only from devouring and roaring, but from ſpeaking.

'Thirdly, When their Voice is taken away, and their roaring, yet their Teeth will remain; and they will be biting and tearing ſtill, tho they have done roaring and yelling; therefore at the third Stroak God breaks out their Teeth, *The Teeth of the young Lions are broken.* So the Pſalmiſt prays, Pſal. 58. 6. *Break their Teeth in their Mouths, break out the great Teeth of the young Lions, O Lord*; that is, take away the Inſtruments by which they oppreſs, the means by which they tear and rend, as Lions with their cruel Teeth.

'Fourthly, Chriſt deals further with theſe Lions, he not only breaks their Teeth by which they uſed to hurt others, but he takes away their Prey and their Meat; they ſhall not have wherewith to live themſelves, they were wont to ſuck the Blood of the Slain, and to eat the Fleſh of the Poor; but now the Lord will pluck away their Prey, they themſelves ſhall be ſtarved or pinched with Hunger.

'Laſtly, Not only ſhall their Meat be taken away, but they themſelves ſhall be ſcattered and diſperſed; this is the laſt ſtep of their calamity. Their Dens ſhall be broken up, and their lurking places ſhall be opened, they ſhall run from place to place, from Nation to Nation: this is the Judgment of the Lord upon Lions, and the Portion of the cruel Enemies of our God.

'Who hath not ſeen the Truth of all this in our days? We have had Lions, roaring Lions, rending, tearing Lions amongſt us: It was uſual among the Heathen in their Perſecutions to cry out, *Away with the Chriſtians to the Lions!* this we have often ſeen, in the Figure, poor Chriſtians ſent to the Lions; put under the Power of Men, as cruel, as bloody, as Lions. Many an one might ſay (as *David*, Pſal. 57. 4.) *My Soul is among Lions.* When the Watchmen (in the Prophet) was asked, *Watch-man, what of the Night?* he anſwered, *A Lion, my Lord*, (Iſa. 21. 8.) Our ſorrowful Watchmen ſtanding upon their Towers (conſidering theſe ſad times, being asked, *What of the Day?* have anſwered, *We ſee a Lion, a company of Lions, tearing and rending in many parts of the Nation*; not Bodies and States only, but Souls and Conſciences. God hath wonderfully delivered his Darling from the Lions, his *Daniels* from the Lions

'Den.

'Den. He hath already delivered ſo far, that the Lions dare not roar, as they were 'wont, the Teeth of many of the young Lions are broken, many of the old Lions are 'ready to periſh for want of Prey, and not a few of their Whelps are ſcattered abroad. 'God hath raiſed up *Sampſons* to tear theſe Lions, which roared upon us, he hath 'ſtirred up *Davids* to ſmite theſe Lions, and reſcue the Prey out of their Teeth; and tho 'many Lions are amongſt us, yet they dare not roar, much leſs, tear as they have 'done; tho the Beaſts be alive, yet (for the moſt part) the Lions are dead: they are 'Beaſts ſtill, as baſe, vile, and bloody in their Natures as ever, but their powerful 'Lion-like Strength is abated. That glorious Prophecy is in ſome ſence, and in ſome 'part fulfilled at this day, *The Wolf dwells with the Lamb, the Leopard lies down with the 'Kid, and the Calf and the young Lion, and the fatling together, and a little Child may lead 'them; they cannot, they dare not, hurt nor deſtroy in all our Mountain*, Iſa. 11. 6, 8. I am 'ſure, we may ſet our Seal to this Truth of *Eliphaz*, we have ſeen Lions, and fierce 'Lions, old Lions, and young Lions, even the ſtout Lions Whelps, ſome ſcattered 'abroad, ſome deſtroyed, ſome conſumed by the mighty Power of God.

'Further, It is here ſaid in the Text, *That the old Lion ſhall periſh for want of Prey.* 'It is a ſtrange Expreſſion; Lions have the greateſt Power to get Proviſion to ſatisfy 'their Hunger, yea their Appetites and Humour; yet theſe ſhall want, theſe Lions 'who have all their life time preyed upon the States of other Men, even theſe ſhall want; 'Note hence the Juſtice of God, *Such as have made others want, ſhall at laſt come to want 'themſelves, they ſhall periſh for want of Prey*; they ſhall have nothing to eat, *When thou 'ceaſeſt to ſpoil, thou ſhalt be ſpoiled*, ſaith the Prophet; *And when thou ſhalt make an end 'to deal treacherouſly, they ſhall deal treacherouſly with thee.* We muſt not underſtand it, 'as if wicked Men do ever give over ſinning; Sin, and their deſire of ſinning, is in a 'kind Infinite: they never ſay, Now we have done, and will ſin no more; but the 'meaning is, when thou canſt ſin no more, nor deal treacherouſly no more; when 'thou haſt done thy utmoſt, and ſpent thy Strength in ſpoiling others, or taken all 'their Spoil, ſo that thou haſt done ſpoiling, becauſe there is no more to ſpoil; then 'others ſhall ſpoil thee. And thou Lion, who haſt preyed upon others a long time, 'ſhalt not have a bit thy ſelf, but ſhalt periſh for want of Prey.

'It is the Promiſe of God unto his own People, Pſal. 34. 10. *That the Lions ſhall lack 'and ſuffer Hunger, but they that fear the Lord, ſhall not want any good Thing:* he expreſ- 'ſes it by Lions, to note, that certainly they that fear him, ſhall not want; for if any 'Creatures in the World can preſerve themſelves from Hunger, Lions can; if they do 'but roar, the very Beaſts will fall down as a Prey before them: but yet (ſaith God) 'theſe, even theſe ſhall rather periſh for Hunger, than any one that feareth me ſhall 'want. God provides for his Lambs, for innocent Perſons, for thoſe that fear him, tho 'they have no Strength to provide for themſelves; but the Wicked who have greateſt 'Power, and have been moſt active to provide for themſelves, ſhall pine with want; 'they who have cauſed ſo many to be bitten with Hunger, ſhall at laſt be Hunger-bitten, 'and for want of Meat gnaw their Tongues.

'Laſtly, Where it is ſaid, that the Lions Whelps are ſcattered abroad, obſerve, '*God will not only deſtroy the Perſons of Wicked Men, but their Families and Poſterities*, they 'and their Whelps ſhall all be ſcattered, *He will not leave them ſo much as a Man or a 'Remembrance*, Pſal. 36. 6. *I ſought his place* (ſaith the Prophet) *and he could not be 'found*, there was no print of him, no Man could remember that there was ſuch a 'Man in the World, unleſs to curſe his Memory.

'I ſhall only give one caution concerning this, and ſo conclude the Point: That which 'is here affirmed in the General by *Eliphaz*, concerning the deſtruction of Wicked 'Men, Lions, and fierce Lions, is not to be taken as a Truth in the univerſal Experi- 'ence of it; we are not to underſtand it thus, as if all Perſons, all Lion-like Perſons, 'at all times, periſh, are deſtroyed, and ſcattered abroad; but *Eliphaz* ſpeaks of what 'is uſually done; or he ſpeaks of what God can eaſily do at any time, and of what God 'may juſtly do at all times. Lions, fierce Lions, Tyrants, Oppreſſors, he both may, 'and can ſcatter when he pleaſeth, yet we find, that God hath permitted ſome Lions, 'to live long, and die quietly; they ſpend all their days in roaring and rending, in 'tearing and devouring, and yet themſelves are not devoured: God ſuſpends his 'Juſtice, but it is for weighty reaſons. For in word,

'Firſt, If God ſhould deſtroy all Lion-like Men, the Joints of the World would be 'uncloſed, and the Bands of human Society broken aſunder. God forbad the Chil- 'dren of *Iſrael* to deſtroy all the *Canaanites*, leſt the Beaſts of the Field ſhould multi- 'ply, *&c.*

'Secondly,

'Secondly; If God ſhould hunt all theſe Lions out of the World, his own People 'would live by Senſe, rather than by Faith, and ſeem to be terrified by the viſible 'Actings of Wrath, rather than allured by the Promiſes of Mercy, or Tenders of 'free Grace.

'Thirdly; He defers them, until they have ſuck'd Blood enough, rent enough, 'done Evil enough, even fill'd up the meaſure of their Sin, and fulfilled the righte-'ous Purpoſe of God, by their Unrighteouſneſs. As theſe Lions fill their own 'Bellies, ſo they fulfill God's Counſels; therefore he lets them alone, that they may 'do his Work, tho they little think of it, and leſs intend it.

'Laſtly; *Eliphaz* ſpeaks of what God did frequently in thoſe Times of the World 'wherein he lived; for then God dealt more by outward Judgments, than in theſe 'Goſpel-Times. As his Mercies are now more ſpiritual, ſo uſually are his Judgments.

Wicked Men compared to Foxes.

Luk. 12. 32. *Go tell that Fox*, &c.

THE Lord Jeſus calls *Herod* a Fox, by reaſon of his treacherous Plots and Craft, whereby he privately contrived to intrap him. See *Eraſmus*, in his Paraphraſe upon the Place: *Go and tell that Fox*, who confides in human Craft, and believes that he can do any thing againſt the Majeſty and Counſel of God, *&c.*

A Fox is called in Hebrew *Schual*, and in Caldee, *Thual*; and therefore, *Pſal.* 61. where the Hebrew readeth *Schuatim*, there the Caldee tranſlateth it, *Thealaia*: The *Arabians* call him *Thaleb*, and *Avicen* calleth a Fox ſometimes *Chabel*, and alſo *Chalchail*; the Greek Septuagint, *Alopehon*, and vulgarly *Alopex*, and *Alopon*; the Latin, *Vulpes*; the French, *Regnard*, &c.

The Epithets expreſſing the Nature of the Fox, among Writers, are theſe, *viz.* Crafty, wary, deceitful, ſtinking, ſtrong-ſmelling, quick-ſmelling, tailed, warlike, or contentious, rough; the Grecians, fiery-coloured, ſubtil for Slaughter.

A wicked and ſubtil Perſecutor is, and may be fitly compared to a Fox, which we ſhall briefly open in the following Parallel.

Metaphor.

A Fox is a crafty and ſubtil Creature, which appears in theſe reſpects following: (1.) In that he claps his Tail between his Legs, when he is purſued. (2.) When he perceiveth he cannot eſcape, he urines on his Tail, and whisks it on the Dogs, which hath an exceeding ſtrong Scent, inſomuch that the Dogs not enduring the Scent, are forced for a while to deſiſt. (3.) He will often, when he is in danger, and no avoiding of it, bite the Dogs on their hinder Legs, for that is the tendereſt part about them. (4.) Becauſe the Beaſt called the Urchin is too ſtrong for him, he taketh him by Craft: for when he caſteth himſelf down upon the Ground, he leapeth upon his Belly, and deſtroyeth him. (5.) The Fox (Naturaliſts obſerve) hath a ſubtil way

Parallel

SO ſome wicked Perſecutors are very crafty and ſubtil, as appeared in *Pharaoh* King of *Egypt*, and *Herod*. What Policy did the firſt uſe, to ſpoil and utterly deſtroy the *Iſraelites! Come on*, ſaith he, *let us deal wiſely with them*, &c. Many Tyrants, and curſed Perſecutors, have pretended much Kindneſs to the Saints, when they have in their Hearts utterly deſigned to deſtroy them. What ſaid *Herod* to the wiſe Men? *Go, ſearch diligently for the young Child; and when ye have found him, bring me word again, that I may come and worſhip him alſo*: Which was nothing elſe but a crafty Pretence, for his purpoſe was to kill him. What Policy did *Julian* the Apoſtate uſe to deſtroy the poor Chriſtians! Alſo what Devices have the Romaniſts invented, to ſpoil and utterly ruin the Proteſtants from time to time! contriving Helliſh Plots, and then caſting them upon ſuch whoſe Souls hate ſuch deteſtable Actions! It hath been the common Practice of theſe crafty Perſecutors, to put the Wolves Skins upon theſe harmleſs Mat. 2. 7, 8

Metaphor.

way to take Fiſh: Wandering by the Shore, he dippeth his Tail in the Water, and the little Fiſh immediatly entangle themſelves in it, and ſo are taken. (6.) By Craft, as *Geſner* obſerves, he gets the Badger's Den for his own uſe; and by laying in the mouth of the Wolfe's Den, an Herb called *Sea-Onion*, which is contrary to the Nature of Wolves, he frights away that Creature, ſo that he will not come near it. (7.) He is often troubled with Waſps in the Summer-time, but uſeth this Wile to deſtroy them: He hideth himſelf, but layeth his Tail out; the Waſps flie to his Tail, and when there are abundance in it, he runneth to the Wall, or to ſome Tree, and ſtriketh his Tail againſt the Tree, and rubbeth it againſt the Ground, and ſo he deſtroyeth all of them. (8.) If he wanteth Food, and knows not where to get it, he lieth upon the Ground, upon his Back, with his Legs ſtretched abroad, and ſo feigneth himſelf dead; the Birds ſeeing him lie in this manner, light on him, thinking he is dead; and when they are upon him, he taketh them, and deſtroyeth them.

Dr. *Frantzius.*

Parallel.

Sheep and Lambs of Chriſt, and then ſet the Dogs upon them, to hurt and worry them, *&c.* How have they charged them with Treaſon, Sedition, and Rebellion, from time to time, on purpoſe to render them odious to the common, and more unwary People.

II. The Fox is not only crafty, but cruel and blood-thirſty, a great Deſtroyer of innocent Creatures: He will ſeize upon Hares, Conies, Hens, Geeſe, Lambs, *&c.* and make a great Spoil of them.

II. So wicked Papiſts, and other Enemies of God's People, are not only ſubtil, but very cruel and blood-thirſty. *Herod* was called a Fox, partly without doubt upon this account: What barbarous Slaughter did he make in the Town of *Bethlehem*, of poor, harmleſs, and innocent Babes, that ſo he might craftily cut off the holy Child *Jeſus* among the reſt! And what cruel, bloody, (as well as crafty) Foxes have the Papiſts been! How many Thouſands, nay, Millions of Souls, have they deſtroyed, both of Heathens in *America*, and Chriſtian Proteſtants in moſt Kingdoms of *Europe!* See *Foxe's Acts and Monuments. Sir* Sam. Moreland's *Hiſtory, and Mr.* Clark's *Examples*, &c.

III. The Fox never goes ſtreight forward, but *tortuoſis incedit anfractibus*, or by crooked Windings.

III. 'So the Romiſh Foxes never walk 'in the ſtreight Path of the Goſpel, nor 'follow the even and ſtreight Rules there-'of, but in crooked Windings, and By-'Paths of Error and human Traditions, not leading to God by Chriſt, but by Saints 'and Angels; nor to his Merits only for Satisfaction, but to the Sacrifice of the 'Maſs, Pardons of their own, and to Purgatory, *&c.* uſing all Deceitfulneſs and Error 'to compaſs their own curſed Ends. *Guild.*

IV. The Time, eſpecially, when the Fox invades and ſeizeth his Prey, is in the Night, when all are aſleep, both Shepherd and Sheep.

IV. So in like manner do theſe Foxes break in upon a People, when they are ſecure; like the envious Man, that ſowed Tares among the good Seed, they watch the fitteſt Opportunities to ſpoil God's Heritage.

V. Foxes are a ſtinking Sort of Creatures, and in the Day-time hide themſelves in their Holes, and ſeldom look out.

V. So theſe Romiſh Foxes are a filthy and ſtinking ſort of Vermine in their Lives and Converſations, guilty of all manner of abominable Luſts, and horrid Pollution; and whilſt the Light of the Goſpel clearly and freely ſhines in a Kingdom or Nation, they hide themſelves; but when it begins to be Even-tide with a People, then they, as at this Day, begin to look out of their Holes.

VI. Foxes

Metaphor.

VI. Foxes are ſaid to do much Miſchief to Vineyards; as *Franzius* and others obſerve.

VII. The Fox, notwithſtanding all his Craft, is often caught and made a Spoil of, being much hated by all, for the Miſchief and Hurt he doth.

Parallel.

VI. So Wicked Perſecutors and Seducers do great hurt and Miſchief to Chriſt's Vineyard, *Take us the Foxes, the little Foxes that ſpoil the Vines*, &c. Cant 2 15.

VII. So the Romiſh Foxes and ſubtile Enemies of the Lord's Heritage, notwithſtanding all their Craft and Helliſh Policy, are often taken in the Snare, and their Plots diſcovered, and they hanged for their Treaſon and curſed Contrivances, as former and latter times ſhew.

Inferences.

THis may teach us to take heed of two ſorts of Men. Firſt, of a flattering and fawning Perſecutor. Secondly, of a cunning and ſubtile Seducer; for Foxes haunt not a Vineyard, or Flock of Sheep, more than theſe do the Church: (1.) By corrupting the Purity of her Doctrine. (2.) Obſcuring the Simplicity of Worſhip. (3.) Overturning the Beauty of Order, and bringing in confuſion, ſpoiling her Bond of Union, by extinguiſhing the Vigor and Life of Chriſtianity. (4.) By deſtroying her Children, and ſpoiling their Goods, and as much as in them lies ruining their Souls.

2. Therefore let us pray that theſe Foxes may be taken, like as the Foxes, that one way or other their Craft and Subtilty may be diſcovered, and they prevented, and hindered from doing more hurt to God's Church.

Wicked Men compared to Goats.

Mat. 25. 31. *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then he ſhall ſit upon the Throne of his Glory.*

Ver. 32. *And before him ſhall be gathered all Nations, and he ſhall ſeparate them one from the other, as a Shepherd divideth his Sheep from the Goats.*

Ver. 33. *And he ſhall ſet the Sheep on his Right Hand, but the Goats on the Left*, &c.

THe Male or great Hee-Goat, is called in Hebrew *Atud*, and the leſſer *Sier* and *Zeir*; the Chaldee tranſlate it, *Gen.* 13. *Teias-jaii*, and *Numb.* 15. *Lze*; the Arabians, *Teis*, and *Maez*; the Perſians *Aſteban*, and *Buſan*; the Grecians *Tragos*, or devouring or ravening. *Geſner.*

Tragus ab edendo quod grana fracta pane.

The common Epithets given to the Goat, by the Learned, are theſe, (*viz.*) Left-ſided, greedy, unarmed, Swift, long-legged, rough, ragged, unclean, ſtrong-ſmelling, lecherous, briſtler, wanderer, vile, wanton, *&c.*

Wicked Men, but more eſpecially Hypocrites in the Church, are compared to them.

Simile.

THe Goat commonly feedeth among Sheep, and lyeth down with them, and ſeems much to love their Company.

II. Yet there is a vaſt difference between the natural Properties of the Sheep and Goats; for whereas Sheep are meek and harmleſs, Goats are of a contrary diſpoſition, they are

Parallel.

SO ſome Hypocrites ſeem to love the Company of God's People, they cunningly contrive ways how to get into Churches, and appear to be of the ſame Flock, taking much ſeeming Delight in the company of the truly Religious.

II. So there is a great difference between a wicked Man (notwithſtanding his higheſt pretence to Religion) and a Saint; the one is humble, meek, and harmleſs, ſeeking the good and well being of all, when the other is proud, ſtubborn

Simile.	Parallel.
are ravenous and very miſchievous, they will eat the Barks of Trees, and ſpoil tender Plants, great deſtroyers of Gardens and Vineyards.	and miſchievous; many of them while they ſeem to have a great zeal for Religion, ſecretly care not what hurt they do to God's Vineyard, contriving means how they may undo and ruine the Godly in the Land.
III. The Goats are a ſtinking and unclean ſort of Creatures; there is no Creature, ſaith *Geſner*, that ſmelleth ſo ſtrongly as doth a Male Goat, by reaſon of the immoderate Luſt which this Creature is exceedingly prone and addicted to above others. See *Topſel.* out of *Geſner.*	III. So Wicked Men are unclean, filthy, and loathſome in the ſight of God, by reaſon of their abominable and moſt beaſtly Luſts and Uncleanneſſes, being given horribly to Fornication, Adultery, Inceſt, *&c.* From whence cometh the Proverb of thoſe Men, that have a ſtrong ſcent about them, that they ſtink like a Goat. Rom. 1. 26, 27.
IV. A Goat is ſaid to be a very greedy and devouring ſort of Creature; for as Dr. *Franzius* reports, that that Field or Paſture that will feed a thouſand Sheep, will not be enough for a hundred Goats. Pag. 198.	IV. So ſome Wicked Men are of a very covetous and greedy Diſpoſition, not being contented with a ſmall Portion of worldly good things; for tho they have ſome hundreds, nay thouſands by the Year, yet are ſtill craving after more, not being ſatisfied with what they have of their own, but alſo ſtrive to poſſeſs themſelves of that which is their Neighbours; deſiring, like Wicked *Ahab*, *Naboth*'s Vineyard: So that that Portion or Eſtate, which will ſatisfy and comfortably maintain a thouſand Families of good Chriſtians, is too little for one of them; ſuch is their covetous and greedy Appetite.
V. Goats feed and lye down with Sheep, yet ſometimes the Shepherd ſeparates them one from the other.	V. So tho ſome Wicked and Hypocritical Perſons accompany with the Lord's People, and ſeem to feed & lye down with them, yet at laſt the Lord Jeſus will ſeparate the one from the other, as a Shepherd ſeparates the Sheep from the Goats.

Simile.	Diſparity.
GOats are uſeful; ſome poor People are much ſupplyed by them, both for Meat and Milk.	But ſome Wicked Men are not only of no uſe to either poor or rich; nay many of them are not only worſe than Goats, but worſe than Infidels; ſo far from relieving others, as that they provide not for thoſe of their own Houſhold.
II. Goats have been made uſe of in the time of the Law, for Sacrifice, and were alſo uſed, as clearly typifying Jeſus Chriſt. See *Ainſworth* on *Levit.* 16. 5, 8, 15.	II. But Wicked Men are an abomination to the Lord, their very Perſons, as well as their Sacrifices, are deteſtable; no uſe at all made of them in any part of God's Worſhip, but are excluded therefrom, till by hearing the Word they Repent and turn to God, and ſo become the Sheep of Chriſt.

Inferences.

AS this may call aloud to Wicked Men, to conſider the ſad and loathſome Eſtate they are in, ſo in a ſpecial manner it doth reprove all ſuch, that, like Goats, feed and lye down with Chriſt's Flock, and yet are ſtill but Goats, and as they ſo abide, they will be found at the left hand of Chriſt in the day of his appearing to Judgment, when they ſhall be ſeparated, ſo as never to have the Company of the Sheep of Chriſt more; and *then ſhall he ſay unto them on the left Hand, Depart from me, ye curſed, into the everlaſting Fire, prepared for the Devil and his Angels.* Mat. 25. 41

Wicked

Wicked Men compared to Thieves.

Jer. 7. 11. Mat. 21. 13. Isa. 1. 23. Rev. 9. 21.

A Thief κλέπτης, *Fur*, *Mat.* 6. 19, 20. & 24. 43. *Joh.* 10. 8, 10. & 12. 6. he that stealeth cunningly, φὼρ, so a Thief was named of old, or as if it were κλέπτης, of carrying or taking away, λῃστὴς, *Latro*, Mat. 21. 13. & 26. 65. & 27. 38, 44. a Robber.

In what respect Wicked Men may be fitly compared to Thieves, take as followeth.

Parallels.

SOme are Thieves from their Childhood, they begin betimes to steal and rob: So the Ungodly begin betimes to be Wicked, they are said to go astray from the Womb, telling Lies, and are by Nature prone to all manner of Sin and Wickedness; hereby depriving God of that Honour, Fear, and Reverence, that belongs to him.

II. Thieves love not the day, lest they should be discovered, but are busy and active in the Night: So Wicked Men hate the Light, *They love Darkness rather than Light, because their Deeds are Evil.* Joh. 3.19.

III. Thieves run many Hazards and Dangers, venture their Lives to accomplish their Designs: So Wicked Men run great Hazards and Dangers, venture not only the Life of their Bodies, but of their Souls also, to fulfil their Designs and wicked Purposes.

IV. Thieves are a great Terrour to honest Men, they put many in fear: So some Wicked and Ungodly Men are a great Trouble, Grief and Terrour to those who are Godly; how was the Soul of righteous *Lot* vexed with the filthy Conversation of the *Sodomites?* 1 *Pet.* 2.7.

V. Thieves greatly abuse, rob and wrong others, not only such as are of their own Rank and Quality; but sometimes set upon, and rob Persons in Authority; the Judg, nay and Prince himself, hath been sometimes robbed and abused by Thieves: Did not *Tho. Blood* but few Years since, steal the King's Crown? So Wicked Men greatly abuse their Neighbours, they do often take away the good Name of such who truly fear God, and sometimes attempt their Chastity, *&c.* This is not all, they do not only thus endeavour to rob Men, such who are poor Mortals like themselves; but they rob God: and that many ways. (1.) They rob him of his Glory. And (2.) Of their own Strength and Flower of their Age, which belongs to him. (3.) They rob him of their Hearts and Affections, and place it upon the World and their own base Lusts. (4.) They rob him of their precious Time, and squander it away in a foolish and idle manner, upon their Lusts; nay, hath not that Man of Blood (I mean the Pope) robbed *Jesus Christ* of his Crown and Royal Diadem? doth he not assume that Power and Head-ship to himself, that only belongs to the Prince of the Kings of the Earth?

VI. Thieves oft-times Kill as well as Steal, and Kill in Stealing, so that they make themselves guilty of Murder as well as of Theft: So Wicked and Ungodly Men, by their Ungodly and Sinful Lives, makes themselves guilty of the breach of the whole Law of God, by adding Sin to Sin, and multiplying their Wickedness, and so transgress not only in one, but in every Point, and thereby wilfully murder their own Souls, and many times kill and destroy their innocent Neighbours too.

VII. Thieves are sometimes taken in the Fact, or by Pursuit are apprehended, and laid Hands on, that they may answer the Law in that Case made and provided: So Wicked Men are sometimes taken in their Wickedness, by the Hand of God; or if they escape an immediate Stroak in the very Act of Sin, yet they are pursued by God's just Judgment that followeth them, and will overtake them at last.

VIII. Thieves, when taken, would fain make an escape; nay, if they are not held by strong Hand's, they will get loose and run away: So Wicked Men when God's Hand is upon them how fain would they make an escape? when *Adam* fell in with the Tempter to rob God of his Honour, it is said, he hid himself among the Trees of the Garden, Guilt made him fly; and what pitiful Shifts do all old *Adam*'s Children make,

to

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to excuſe their Sins? Or if they cannot make excuſe, then they ſeek out ways to eſcape if poſſible: Some ſay, their Sins are not ſo great as others; others ſay, they were drawn in and inticed; others, that God is merciful, and they doubt not but he will pardon them; others fly to the goodneſs of their Hearts; ſome to ſeeming Repentance, ſaying, *God forgive me, &c.* But what ever way they take, till they are truly converted, they are holden by the Cords of their own Sins, and they ſhall not eſcape, nor can get out of God's Hand, but muſt anſwer for all their Wickedneſs at their utmoſt peril.

IX. Some Thieves are ſo impudent, that they will adventure to rob in the day time, let who will look on, being too ſtrong for the Standers-by: So ſome Wicked Men are ſo impudent, that they will adventure to rob their innocent Neighbours of their Goods in a publick manner in the day-time; as many of the Papiſts have ſerved the poor Proteſtants in former times, in divers Nations, and pretended they had Law for what they did.

X. Some are great Thieves, and therefore called the Captains of the Thieves, under whoſe Conduct and Direction the leſſer Thieves do rob and ſteal: So ſome Wicked Men are ſo notorious in Wickedneſs, that they lead the Van as it were, and are not only examples to others of inventing new coined Oaths, and ſinful Faſhions, and Cuſtoms; but do command or lay ſome kind of force upon ſuch, who are under their Power, to be as Wicked as themſelves, elſe they turn them off as not fit to do them Service: as it is written; *If a Ruler hearken to Lies, all his Servants are wicked,* (that is) he will ſo diſcountenance and diſcourage Truth and honeſt Dealing, that none but Lyers and Wicked Perſons can live with him.

Pro. 29. 12.

XI. Some Thieves are ſo mercileſs, they ſteal and carry all away that People have: So ſome Perſecutors have been ſo void of pity and humanity, that they have took all away, which ſome Godly People had, even their very Beds from under them.

XII. There are ſome ſacrilegious Thieves, ſuch as rob Churches, and ſteal away thoſe things that are ſet a-part for Divine Worſhip: So ſome Wicked Men are Robbers of the Church of God, by taking away his holy Inſtitutions, and ſetting their Inventions in the room thereof; ſuch are the *Romiſh* Crew, *&c.* Chriſt tells us, that ſuch who come not in by the Door, but climb up ſome other way, are Thieves and Robbers: nay if it were poſſible, the Great Thief the Pope, and his Accomplices, would have robbed us of the Bible, and the true Religion, nay of the true Church it ſelf; however they (with all that adhere to them) have robbed many hundreds, nay thouſands, of her true and faithful Members, both of their Goods, Lives and Liberties, for the which they muſt give an account at the great Day.

XIII. Thieves are ſo oppoſite to honeſt Men, that they by all means avoid their Company and Society, if poſſible, when they know them: So Wicked Men, known and diſcovered to be ſo, are not at all fit Company for the Godly; nay the Godly are commanded to avoid them, and to have no fellowſhip with them, ſo far as poſſible they may; however if in Civil Things there be ſome kind of Neceſſity to buy and ſell with them, yet their Sin in that, or any other way, is to be hated and departed from; nay if a Man hath been a Profeſſor of Godlineſs, and turn to be a Wicked Man, with ſuch a one the Godly are to have no intimacy, that he may be aſhamed.

1 Cor. 5.

XIV. Thieves know by-ways, and are acquainted with ſuch Places where they may accompliſh their Deſigns, not only as to Secrecy, but Security: So Wicked Men do acquaint themſelves with by-ways, and therefore called the way of the Wicked, *Let the Wicked forſake his way,* &c. *Bleſſed is the Man that walketh not in the way of the Ungodly,* &c. *Joſeph*'s Miſtreſs made uſe of her Skill in the way of the Wicked, when ſhe attempted to rob him of his Chaſtity: for there was, (1.) Privacy, none ſaw. (2.) Secrecy, none knew, and (3.) Opportunity, which he might now (without fear of Shame) make uſe of; and there is not a Wicked Fornicator in the World, but would have owned it as his way, and have choſen it too as a fit Opportunity: But Bleſſed *Joſeph* walked not in this way, he knew that nothing could be ſo private, nor be kept ſo ſecret, but the All-ſeeing Eye of God can ſee it, and will bring it to Light.

Iſa. 55. 5. Pſal. 1. 1.

XV. Thieves are ſometimes taken and committed to Priſon, there to be kept ſafe till the general Aſſize, or time of Trial, and then are brought forth, tryed, and condemned, many times to die, and ſoon after executed: So Wicked Men are taken by Death, and committed to the Grave, and there they are held faſt till the day of the Reſurrection, and laſt Judgment or great Aſſize, where they ſhall be tryed, and give

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Parallels.

an account of all their Wickedneſs done in the Body, againſt whom Jeſus Chriſt will proceed in a way of Juſtice; and being arraigned, and indicted for all their Wickedneſs, Thefts and Robberies, ſhall be found Guilty, by good Evidence, by the Law of God, Conſcience and Nature, and being ſo found Guilty, ſhall receive the juſt Sentence of Hell Fire, prepared for the Devil and his Angels, with a *Go ye Curſed.* Mat. 25. ult.

Diſparity.

THieves can but rob and ſteal ſuch things as are common to Men: But Wicked Men rob God, and cheat themſelves of their own immortal Souls, as hath been ſhewed.

II. Thieves endeavour to hide themſelves, and are not willing to be known: But Wicked Men commit their Wickedneſs publickly, and matter not who ſeeth them, they declare their Sin as *Sodom*, and hide it not, they are not aſhamed to commit their Wickedneſs in the very Face of the Sun.

III. Thieves oft-times ſpare the Poor, and let them paſs, but ſeize upon ſuch as are Rich: But Wicked Men regard neither Poor nor Rich, if they are Godly; nay the Poor of this World (tho Rich in Faith) are moſtly in their Eye, to be made a ſpoil, robbed and ruined by them.

IV. Some Thieves after they have received the juſt Sentence of Death, from which they cannot eſcape, yet do repent of their Wickedneſs and receive pardon of God, tho they die by the Law of Man: But Wicked Men, living and dying in Sin, after the laſt Judgment, and Sentence of Eternal Death, cannot repent, neither have they any time ſo to do, but muſt be damned without Remedy.

Inferences.

HEnce we may ſee, how eaſily Men may miſtake themſelves, by condemning others, when they are in as bad or a worſe ſtate themſelves; who is it but will readily cry out againſt a Thief, and uſe their utmoſt endeavour to apprehend him, but how few are there (of the ſame kind, *viz.* Thieves, as hath been ſhown) will lay Hands upon, or condemn themſelves; who are, as you have heard, worſe than Thieves?

2. How doth it warn the Godly to look to themſelves: for if the good Man of the Houſe had known at what time the Thief would have come, he would have watched.

Wicked Men naked.

Ezek. 16. 8. —— *And covered thy Nakedneſs*, &c.
Verſe 22. *Thou haſt not remembred the Days of thy Youth, when thou wert naked and bare*, &c.
Rev. 3. 17. —— *Poor, and blind, and naked*, &c.

THere is a twofold Nakedneſs, *viz.* an external, and an internal Nakedneſs; the Nakedneſs of the Soul, as well as of the Body.

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I. NAkedneſs ſince the Fall doth not only import not having of Clothes, but the Want of Clothes. As *Adam* before he fell, had no Clothes, ſo he needed none; his Nakedneſs was an Ornament to him; but no ſooner had he ſinned, but he ſaw the want of a Garment: So all ungodly Men are not only without ſpiritual Clothes, but they exceedingly need them; as they have no Righteouſneſs to cover them, ſo 'tis their Miſery. 'Tis a lamentable thing to be naked, and 'tis a far more grievous thing to be ſpiritually naked, to have no real and divine Cover for the Soul.

II. The Shame, Deformity, and all natural Filthineſs of a naked Perſon doth appear; 'tis viſible, and he is thereby expoſed to Reproach: So the Shame, Deformity, and Vileneſs of wicked Men, who are ſpiritually naked, (having not the Righteouſneſs of Chriſt to cover them) doth appear; and this expoſeth them to Shame and Reproach. *Sin is the Shame of any People.* To ſee a Man naked, that hath a rotten Prov. 10 34

and

and polluted Carcaſe, full of Sores and ſtinking Ulcers, is a loathſom Sight: But ſuch is the State of the Souls of ungodly Men, they are naked, and their inward Filthineſs lies fully open to the Eyes of the great God, nay, and much of it appears to the Sight of Men; ſpiritually there is no Soundneſs in them, from the Crown of their Heads to the Soles of their Feet, *nothing but Wounds, Bruiſes, and putrifying Sores.*

Iſa.1.6.

III. A naked Perſon is expoſed to the Extremity both of Cold and Heat. Clothes keep the Body warm in Winter, and defend from the parching Heat in Summer; and he that is without them, from hence is in a miſerable Condition; every Blaſt pinches him, the Sun ſcorches him, *&c.* So wicked Men lie open to the dreadful Wrath of God, which is ſet forth in Scripture by Things extreme in their Nature, both in reſpect of Heat and Cold. O how unable will theſe naked Souls be to abide the Day of God's Wrath, or to ſtand before him who is a conſuming Fire! The Righteouſneſs of Chriſt will be as a Cover and Screen between the Saints, and the devouring Flames of God's Anger: but wicked Men have no Defence, no Screen nor Cover; they are naked, expoſed not only to the Shame of every Eye, but to the direful Effects of God's dreadful Wrath and Vengeance, *&c.* whilſt they live, and when they die, and for ever.

IV. A naked Man is expoſed to great Danger by his Enemies; every ſmall Blow may wound him, who hath nothing on to defend him from it; every ſmall Prick will make him bleed: But much greater Danger is he in by great Strokes, and Thruſts of Swords and Spears, and by Arrows and Darts that Enemies may let flie againſt him; his Condition is not full of Shame, but alſo full of Danger: So wicked Men, who are ſpiritually naked, are expoſed to great Danger from the Enemies of the Soul. (1.) Sin, nay, every Sin wounds him; the leaſt Sin makes a Wound in his Soul, what Wounds then do great Sins make! (2.) Conſcience wounds him, and laſhes him ſorely. (3.) Satan lets flie his fiery Darts and Arrows againſt him, and wounds him to the very Heart, and, like an hungry Lion, tears his Soul (as it were) to pieces. (4.) Death and Wrath wound him, he having nothing to defend him from any of theſe, *&c.*

V. A naked Perſon is not fit for any Employment; he is not fit to fight, nor fit to labour: So ſuch who are ſpiritually naked, are not fit for any ſpiritual Service; they can neither work for God, nor ſuffer for God, nor reſiſt Sin and Satan; they are not fit for any Society of ſpiritual Men, but are unſpeakably miſerable every way.

Diſparity.

NAked Men deſire Clothes, they will beg hard for ſomething to cover their Nakedneſs: But the Wicked are unſenſible of their Nakedneſs, and therefore ſeek not to be cloathed; nay, like mad Men, refuſe Raiment. We read, *Luke* 8. 27. of a Man poſſeſſed with a Legion of Devils, and the Text ſaith, *he wore no Clothes*; his Madneſs is evidenced by that, he would ſuffer no Clothes to be put upon him. 'Tis a Sign Men are ſpiritually poſſeſſed with a Legion of Devils, that refuſe to put on the Garment of Faith and Holineſs to cover their Nakedneſs. Theſe Garments are held forth every day to be ſold (without Money, and without Price) in the Miniſtry of the Word; but ſo mad are ungodly Men, they had rather go naked, than lay hold on them, and put them on. And is it not juſt, that ſuch Men ſhould be buried in Hell, in their own Rags, that will not embrace Chriſt and Holineſs, that they may be cloathed with eternal Salvation?

Iſa.55.1,2 Rev.3.

Wicked Men compared to Vipers.

Mat. 3. 7. *O Generation of Vipers*, &c.

JOhn *Baptiſt* calls the Scribes and Phariſees, and other wicked Men of the Jews, *Vipers*; not only Vipers, but a *Seed and Generation of Vipers.* Some think, he alludes to the Devil, that old Serpent, whoſe Off-ſpring they were: *Ye are of your Father the Devil*, &c. But others rather think, he compares them to the Serpent called the Viper, upon conſideration of divers Properties, wherein there is a fit reſemblance between it and them, *&c.*

John 8.

Parallels.

Parallels.

THE Viper is a moſt poyſonous Creature: when the *Barbarians* ſaw the Viper ſtick on *Paul*'s hand, they looked upon him as a dead Man; their Biting is accounted mortal: So the Wicked are a very deſtructive and murderous Generation of Men; their bitter Words, and cruel Slanders, are like deadly Venom; *The Poyſon of Aſps is under their Tongues*. *David* complains of the Ungodly upon this account, *Whoſe Tongue* (ſaith he) *is as a ſharp Sword*. Sin is compared to Poiſon: *Their Poiſon is like the Poiſon of a Serpent*, &c. *The Tongue* (ſaith *James*) *is full of deadly Poiſon*. And if this be the Nature of their Words, what are their Works! If Poiſon be in their Words, what Poiſon is in their Blows, and curſed Bitings! *Their Teeth are Spears and Arrows*. *Act.* 28. 5. Jam. 3. 8. Pſal. 57. 4.

II. The Viper devours Scorpions, and thereby the Poiſon becomes ſtronger: So the Phariſees and Sadduces, taking in the poiſonous Opinions of their corrupt *Rabbins*, by adding their own, encreaſed the Poiſon of their vile Errors. *Blackwood*.

III. The Viper hath a beautiful Skin, tho inwardly very venemous: So thoſe Phariſees, like other painted Hypocrites, made a fair Shew in the Fleſh, appeared devout, and glorious to Men, but were inwardly full of the Poyſon of Luſt, and abominable Error.

IV. Young Vipers (as *Ariſtotle*, *Pliny*, *Rhodogin*, and others affirm) eat their way into the World through their Mothers Belly, (tho ſome ſeem to doubt of the Truth of this generally received Opinion): So the Scribes and Phariſees cried out, *We are* Abraham's *Children*, &c. and from thence concluded, they were meet Subjects for Baptiſm, and ſhould be ſaved: They, like Vipers, as one obſerves, would needs find a way to Heaven through the Bowels of their Anceſtors, or by the Faith of their Parents: but what ſaid the Baptiſt? *O Generation of Vipers*, &c. *Think not to ſay within your ſelves*, *We have* Abraham *to our Father*, &c. Or as another worthy Writer obſerves upon the place: As the Viper eats (ſaith he) through the Bowels of his Dam, that they may come to Life; ſo you Scribes and Phariſees kill your Mother, the Synagogue, your Fathers, the Prophets, and faithful Teachers, that you may live in your Pride and Covetouſneſs. —— *Ariſtot.* Hiſt of Anim. *lib.* 8. *ch.* 19. *Plin.* lib. 10. p. 62. *Rhod* lib. 3. *cap* 37. Mat. 3. 7, 9.

V. *Geſner*, and divers others, affirm, that the Female Viper is the worſt, and her Biting more deadly than the Males; after the biting of the Male there are but two Holes, but after the biting of the Female there are four. See the Verſes of *Nicander*. *Hierom.*

But of the Vipers Brood, the Female is the worſt,
Which, as it were, with greater Wrath doth burn;
And therefore when ſhe bites, makes Bodies more accurſt,
Inflicting hurtful Wounds, to Vehemency turn'd;
Rolling her Bulk and Tail more oft about,
Whereby a ſpeedier Death doth Life let out.

This may aptly be applied to many curſed Women, who, of all the viperous Generations of curſed Monſters, have, in divers Ages of the World, appeared in their venemous Rage and Malice againſt the Innocent, worſe than Men. I might give you a Catalogue of them, if needful. As ſome Women who are gracious, ſeem to excell Men in Zeal and Love, and other divine Vertues: So ſome Women, when very wicked, and left to themſelves, exceed moſt Men in horrid Abomination, &c.

Wicked Men poor.

Rev. 3. 17. *Poor, and blind, and naked.*

A Chriſtleſs Soul is poor: It is true, a godly Man, one that hath much Grace, is poor in his own Eyes: *I know thy Poverty, but thou art rich*; But a wicked Man is really a poor Man, as will appear by the following Parallel.

Parallels.

HE is a poor Man, that hath nothing that is really or truly good, that hath no Clothes to cover him, but is naked as ever he was born; that hath never a Bit of Bread, nor any thing that is good, to eat, but lives upon Husks, Chaff, and Aſhes, *&c.* Now wicked Men are ſo poor and miſerable, that they have nothing that is truly good: they are naked, as we have ſhewed, their Souls are naked; they have nothing to eat but Husks and Aſhes; for ſuch are thoſe empty and periſhing Things of the World compared to in the Scripture, on which they feed: *He feedeth on Aſhes*, &c. The Prodigal would fain have filled his Belly with the Husks which the Swine did eat. *Ephraim* (ſaith God) *feedeth on the Wind*, &c. Therefore wicked Men are poor and miſerable.

Iſa.45.20. Luk.15.16 Hoſ.12.1.

II. He is a poor Man, that as he hath nothing, ſo he can do nothing, whereby to help or relieve himſelf in his Neceſſity: Wicked Men, as they have nothing, ſo they can do nothing, to relieve their own Souls: They have no Clothes, and none can they, by any ways of their own, obtain, or help themſelves unto; they have no Food, nor can they procure any: *They labour for that which is not Bread, and ſpend their Strength for that which ſatisfies not*: Therefore poor and miſerable.

Iſa.55.1,2 Pſal. 49.7.

III. He is a poor Man, that as he hath nothing, and can do nothing, ſo he hath no Body, neither Friend nor Brother, that can do any thing for him: But thus in a ſpiritual Sence 'tis with wicked Men, and therefore poor and miſerable.

IV. He is a poor Man, who as he hath nothing, can do nothing, nor hath any Body to do for him, and yet is many thouſand Pounds in debt: Such is the State of wicked Men, they have nothing, can do nothing, have no Friend or Brother to do any thing for them, yet do owe ten thouſand Talents to God's Juſtice, which is a great, a very great Sum, and therefore poor and miſerable.

Mat.18.24

V. He is a poor Man, that as he hath nothing, can do nothing, hath none to do any thing for him, and is many thouſand Pounds in debt; and beſides, is a ſorry Soul, he has no worth in him, being a vile, baſe, ſordid, and ill-natured Wretch, worthy of no regard or pity, one that no Body will caſt an Eye of Compaſſion upon: But ſuch is the Condition of every ungodly Perſon, they have no Worth nor Excellency at all in them, they are not worth regard nor pity, there is nothing in them that can move God to reſpect them, nor his Angels to regard them, therefore very poor and miſerable.

Ezek.16.

VI. He is a poor Man that is in the Condition we have mentioned, and that which aggravates his Poverty is this, He is not like ever to be in a Condition to help himſelf, nor to find a Friend or Brother to help him: a Man may be to day miſerable, helpleſs, and friendleſs, but in a little time poſſibly it may be better with him, and he may ſupply his own Neceſſities, or get ſome to relieve him. Now ungodly Men are in the State you have heard, and are never like to be in a better Condition, by any means of their own, or by any Friend of theirs, and therefore poor and miſerable.

VII. He is a poor Man that is in the Condition above-mentioned, and not only ſo, but is ſick, wounded, and in Priſon, *&c.* Such ſpiritually is the State of all wicked Men, *viz.* ſick, wounded, blind, naked, and in Priſon, under the Power of Sin and Satan, and therefore poor and miſerable.

Iſa.1.5.

VIII. Some Mens great and miſerable Poverty has come upon them, partly by the Pride, abominable Luſt, and Extravagancy of their Parents, and partly by their own Idleneſs, Luſt, and Prodigality: Even ſo the ſpiritual Want and Poverty of Men was in part brought upon them by the Sins of our firſt Parents, and partly by their own actual Sins. This is the State of unregenerate Perſons, they are all even thus

poor

poor and miſerable: And happy are they who ſee this to be their Condition; *Bleſſed are the Poor in Spirit, for theirs is the Kingdom of Heaven.* Thoſe who ſee their own Wants, Poverty, and Miſery, ſhall out of the Fulneſs of Jeſus Chriſt be ſupplied with whatſoever they need: for tho Man naturally be ſo poor, that he hath nothing, can do nothing, and hath no earthly Friend or Brother that can do any thing for him; and beſides, he owes ten thouſand Talents, and is worth no regard nor pity; yet the eternal God hath found out a Way, for the manifeſtation of his own glorious Grace and Bounty, to enrich him, and make him happy for ever. *He that was rich became poor, that we through his Poverty might be made rich.* Mat. 5. 3. 2 Cor. 8. 9.

Diſparity.

POor Men are full of Complaints, they commonly bewail their Poverty, and would gladly have all their Wants ſupplied, and be made rich, if they knew but which way it might be done: But wicked Men, tho they are poor, ſo poor and miſerable as hath been ſhewn, yet they are contented, being wofully blinded by the Devil, *&c.* So that tho they are daily told how they may be made rich, yet they ſlight all Advice and Counſel, and ſtubbornly refuſe the Riches of Grace and Glory.

The Heart of a Wicked Man compared to a Rock.

Jer. 23. 29. —— *And like a Hammer that breaks the Rock in pieces.*
Ezek. 11. 19. *And I will take away the ſtony Heart,* &c.
Luke 8. 6. *And ſome fell upon a Rock,* &c.
Zech. 7. 12. — *They made their Hearts as an Adamant-Stone.*

NOte, The Hearts of Sinners are like Rocks; or, wicked Men have ſtony and rocky Hearts.

Parallels.

A Rock is a barren and fruitleſs Place; what will grow upon a Rock? So the Hearts of wicked Men are barren and unfruitful to God; they bring forth no ſpiritual Fruit to him.

II. Rain cannot enter nor ſoak into a Rock, but as it falls, ſo it glides off, and runs away: So the ſpiritual Rain of Heaven, *viz.* God's Word, tho it falls never ſo powerfully upon ungodly Men, it will not enter into their Hearts: *My Word hath no place in you,* ſaith Chriſt, &c. Good Doctrine, and heavenly Counſel glides off of theſe ſpiritual Rocks, like Rain from a Rock, or high Mountain.

III. Rocks and Stones are naturally rough, and unfit for uſe, until they are hewed and ſquared, *&c.* So the Hearts of wicked Men are naturally rough, and unfit for any ſpiritual uſe, until they are hewed by the Ax and Hammer of the Word: *I have hewed them by the Prophets.* Hoſ. 6. 5.

IV. A little thing will not break a hard Stone, or a flinty Rock, *&c.* So a little Matter will not break a ſtony or rocky-hearted Sinner; God ſtrikes often, and ſtrikes hard, gives many a Blow upon their Hearts, by his Word, and by his Spirit, and ſometimes by Afflictions, before their Hearts will yield, or break in pieces.

V. He that will break a Rock in pieces, or hew Stones to make them fit for uſe, muſt have a meet and convenient Inſtrument: So God makes uſe of a right and fit Inſtrument to break in pieces the hard and rocky Hearts of ungodly Men, *viz.* his bleſſed Word, in the hand of the Spirit: *Is not my Word like a Hammer, that breaks the Rock in pieces?* Jer. 23. 29.

VI. A Man many times employs Workmen to break a Rock, and hew Stones: So God employs his Miniſters, as Work-men in his hand, to break theſe ſpiritual Rocks, and hew theſe rough and ragged Stones, to make them fit to lay in his ſpiritual Building: *I have hewed them by the Prophets.* Hoſ. 6. 5.

VII. Seed that falls upon a Rock, or ſtony Place, tho it doth ſpring up, it ſoon withereth away, (if the Fowls of Heaven do not pick it up): So the Word of God, if it be ſown upon ſtony and rocky-hearted Sinners, tho it may ſeem to ſpring up, yet it ſoon withers for want of Root. *They believe for a while, but in time of Temptation fall away.* Luk. 8. 13.

Inferences.

NO marvel Miniſters Work is ſo hard and laborious, they are God's Stone-cutters, or Rock-hewers; nay, and it fares worſe with them than with other Work-men, that work in Stone-Pits, or hew Stones, they labour all Day, and go home at Night, and come again in the Morning, and find their Work as they left it: But God's Workmen hew, and take pains, and leave their People, and come again, and find them worſe than before, their Hearts many times growing more hard and obdurate, *&c.*

II. Let not Miniſters notwithſtanding all this be diſcouraged, for they know not but at laſt God may ſet a Word home that may do the Buſineſs, and make the hard-hearted Sinner tremble, and cry out, as they did, *Acts* 2. 36. *Men and Brethren, what ſhall we do?*

Queſt. But ſome may ſay, *From whence doth it ariſe, or what is the Cauſe of this ſpiritual Hardneſs that is in the Hearts of Men.*

Anſw. 1. Naturally the Sinner's Heart is hard, and like a Rock; we all brought a flinty and churliſh Nature into the World with us; ſuch is the Effect of original Sin.

2. There is alſo an acquired Hardneſs. *Pharaoh* hardned his own Heart; and the
Zech.7.12 Prophet ſaith, *They have made their Hearts as an Adamant-Stone.*

3. There is a judiciary Hardneſs of Heart, which is inflicted by God as a Judg. Men harden their own Hearts againſt God, and God at length reſolves they ſhall be hard indeed; and therefore he withdraws the common Influences of his Grace from them, and deprives them of all gracious means of ſoftning. And when all theſe three
Iſa.48.4. meet together in a Man, he is irrecoverably hard and ſinful, *His Neck is an Iron Sinew, and his Brow braſs.*

4. A Man is hardned in his Sin gradually; and as he grows harder and harder, ſo nearer and nearer to eternal Ruine. (1.) He takes leave to meditate on Sin, he rolls it up and down in his Thoughts as it were; a hard Heart lets vain Thoughts dwell in it. (2.) He takes ſome Taſtes of the Pleaſure and Delight of Sin, it ſeems to him as a ſweet Morſel under his Tongue; and this is a Sign of a further degree of Hardneſs. (3.) The third Step is, Cuſtom in ſinning; it argues great Boldneſs to venture often. (4.) And then in the next place, he defends and maintains his Sin, he has got ſome Plea or Argument for it, he is an Advocate for Sin. (5.) He is angry with them, and ſecretly hates them in his Heart, that reprove him for his Sin, or adviſe him againſt ſuch and ſuch wicked Ways. (6.) He grows ſoon after this Conſcience-proof, and Sermon-proof, nay, and Judgment-proof too; he neither fears Rod nor Sword; a Stone will yield as ſoon as he. (7.) He after this ſits down in the Seat of the Scorner, derides and reproaches the Law, and mocks at approaching Judgments, like the *Sodomites*. (8.) And at laſt becomes a Perſecutor of them that are godly, like curſed *Pharaoh*, &c.

Queſt. *What are the Signs of a hard Heart?*

Anſw. 1. When many Blows will not break it, nor make the Heart yield. Notwithſtanding God lays on hard and heavy Strokes by his Word, by Conſcience, and by Judgments, yet nothing works remorſe.

2. When that Word or Sermon which wrought powerfully upon another Perſon, works not at all upon thee.

3. When the divine Rain of the Word glides off of thy Heart, and will not remain or abide with thee, 'tis a Sign thy Heart is hard.

4. When thou art neither troubled for thy own Sins, nor troubled for the Sins of others.

5. When thine own Miſeries, the Miſeries of the Saints, and the Diſtreſſes of *Sion*, do not melt thee, nor work Compaſſion in thy Soul: Tho God is diſhonoured, his Right and Sovereignty invaded, and Ruine ſeems to be at the Door, yet thou art not troubled at any of theſe things.

Wicked Men compared to Eagles.

Hoſ. 8. 1. *He ſhall come as an Eagle againſt the Houſe of the Lord.* (Some underſtand this Eagle ſignified *Nebuchadnezzar*; others, the *Aſſyrian*, &c.)

Lam. 4. 19. *Our Perſecutors are ſwifter than the Eagles of Heaven*, &c.

Tyrants and cruel Perſecutors are compared to Eagles.

Parallels.

EAgles are very ſwift in their Flight, and that eſpecially when they purſue their Prey: So cruel Perſecutors are ſwift to ſhed Blood: *They haſte like Eagles to the Prey.* Iſa. 5. 25.

II. Eagles are quarrelſom Creatures, preying, devouring, envious, proud, lofty, the Plague and Tormenters of all other Birds or Fowls of Heaven, (as Naturaliſts obſerve.) *Geſner* reports, that in a certain Eagle's Neſt were found three hundred Ducks, one hundred and ſixty Geeſe, forty Hares, and many Fiſhes, &c. In theſe reſpects wicked Men, or bloody Perſecutors, may fitly be compared to them: They are very quarrelſom, always ſeeking occaſion againſt the Innocent; envious, proud, and lofty, as appeared in *Pharaoh*, and others. They are the very Plague and Torment of all their Neighbours. How many hath the Roman Eagle deſtroyed! how many Thouſands, nay, Hundred Thouſands of the Sheep and Lambs of Jeſus Chriſt have been found in her Neſt! (as I may ſo ſay.) *In her was found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth.* Rev. 18. 24

III. The Eagle is a ſubtil and crafty Creature: She will fill her Wings with Duſt, and get upon a Stag's Horns, and by beating the Duſt and Sand into his Eyes ſhe blinds him, and then ſoon conquers him. She alſo carries Shell-Fiſhes on high, letting them fall upon a Rock to break them; which ſets forth her great Subtilty, &c. How crafty have many Perſecutors been to deſtroy the Godly! *Come*, ſaith *Pharaoh*, *let us deal wiſely with them.* Their common Practice is, to put the Saints into Wolves Skins, and then ſet the Dogs upon them, to worry them. Chriſt was accuſed for being an *Enemy to Cæſar*, and the Apoſtles, as *Movers of Sedition.* Thus the cruel Papiſts dealt with the good Lord *Cobham*, and many other Chriſtians, *viz.* accuſed them with Treaſon and Rebellion, that ſo they might with the better colour take away their Lives. Acts 24. 5.

IV. An Eagle is an unclean Creature, and therefore God would not have it to be offered up in Sacrifice; tho ſhe be accounted the King of Birds, yet God rather choſe the Dove upon this account, and refuſed the Eagle: So wicked Men are unclean, and their Prayers and Sacrifices, yea, their beſt Performances, are an Abomination in the ſight of the Lord. Prov. 15. 8, 9.

V. An Eagle is no comely Bird, ſhe hath no ſweet Voice, nor is ſhe good for Food: So wicked Men are not comely, but contrary-wiſe, very fulſom and ill-favoured in God's ſight, neither is their Voice ſweet in his Ears. Chriſt takes great delight to ſee his People, and in hearing their Voice. *Let me ſee thy Countenance, let me hear thy Voice; for ſweet is thy Voice, and thy Countenance is comely.* But thus he ſpeaks not of the Ungodly: their Perſons and Prayers are no ways delightful to the Almighty. *God had reſpect to* Abel, *and his Offering; but unto* Cain, *and his Offering, he had not reſpect.* Cant. 2. 14. Gen 4. 4, 5

Diſparity.

AN Eagle hath many and excellent Properties, wherein there is a great Diſparity between her and ungodly Men; and upon this account the Lord Jeſus is compared to an Eagle, and his Saints to Eagles. [*See* Chriſt an Eagle *in the Firſt Volume.*]

Wicked

Wicked Men compared to the Devil.

John 6. 10. *Have not I choſen you twelve? and one of you is a Devil.*
Rev. 2. 10. *The Devil ſhall caſt ſome of you into Priſon*, &c.

VIle and ungodly Men may in many reſpects be compared unto the Devil himſelf.

Parallels.

THe Devil at firſt was formed or created by the Almighty; I do not ſay, he was created a Devil, Sin made him a Devil, but God at firſt made him; he was created an Angel of Light: So God created wicked Men; they are God's Creatures: Tho God at firſt made no Man wicked: *The Lord created Man upright, but he hath ſought out many Inventions.* 'Tis Sin that hath made Man ſo vile.

Eccleſ. 7. 29.

II. The Devil then is grievouſly degenerated from what he once was; ſo are wicked Men from what they were in *Adam.*

III. The Devil is an Enemy to God; he was God's firſt Enemy: So are wicked Men curſed Enemies of God, and early Enemies too: 'Tis thought Man became God's Enemy not many days after Satan fell; he is almoſt as old an Enemy as the Devil is.

IV. The Devil conſpired like a vile Traitor againſt his lawful Sovereign: So have all the ungodly ever done, and ſtill daily do: They would not have God reign, nor his Laws be obeyed, *&c.* but would magnify themſelves, and their curſed Edicts, above the righteous Laws and Statutes of Heaven.

V. The Devil ſins freely, naturally, with full purpoſe, and cannot but ſin: So wicked Men ſin freely, 'tis ſweet and pleaſant to them, 'tis like ſweet Wine, *&c.* They delight in Sin; their Hearts (as *Solomon* ſays) are fully ſet in them to do wickedly: *They drink in Iniquity, as the Fiſh drinks Water. Can the* Æthiopian *change his Skin? then may they who are accuſtomed to do Evil, learn to do well.* Hence ſaith the Apoſtle, *Having their Eyes full of Adultery, and that cannot ceaſe from Sin.*

Eccleſ 8 1.
Job 15.16.
Jer. 13.23.
2 Pet. 2.14

VI. The Devil hates thoſe that are truly godly, and ſeeks to beguile and deceive them: So wicked and ungodly Men hate the Saints, and ſtrive to entice and draw away their Hearts from God and his Ways. Hence, as Satan is called a Deceiver, and a Serpent, ſo are ſome of his Children.

VII. The Devil's great deſign is to encourage Vice and all Prophaneneſs, and by one means or another to ſuppreſs real Godlineſs: So this is the great Deſign and Endeavour of ſome wicked Men.

VIII. The Devil is ſo vile, that God ſeeth it neceſſary to lay a reſtraint upon him, and put him into Chains, or elſe the World would not have a Moment's time of Peace and Quiet: So ungodly Men are ſo much like the Devil in this, that God alſo ſees the like need to reſtrain them: for as the Devil is boundleſs in his Wrath, Rage, and Malice againſt Mankind; ſo are his curſed Emiſſaries againſt their Fellow-Creatures: Hence God puts a Hook into their Jaws, and ſets Bars to theſe ſwelling Seas.

IX. The Devil trembles at the thoughts of God's Wrath, and dreads the Day that is coming: So do wicked Men fear him, not becauſe they love him, but becauſe they are his Enemies, and as ſuch, they fear he will one day reckon with them.

X. The Devil tempts to Sin; he is not contented to be vile himſelf, but he would fain have others be vile and ungodly as well as he: So wicked Men tempt, entice, and draw others to Sin; they are not content to be ungodly themſelves, but ſtrive to defile and corrupt others alſo.

XI. The Devil is a Murtherer, a great Murtherer, and takes delight in ſhedding of Blood, and making Deſolation in the Earth, hence called a Lion, and a Dragon: So wicked Perſecutors are in this the very Picture of the Devil, *viz.* great Murtherers; their Feet run ſwift to ſhed Blood. How many thouſands of innocent Souls have the bloody Roman Devils deſtroyed within theſe twelve hundred Years! They delight in ſpoiling, and making deſolate the Inhabitants of the Earth, who oppoſe their Pride, or ſtand in the way of their Exaltation; and thence they are called Lions and Dragons likewiſe.

1 Per. 5. 8.
Pſal. 17. 4.
Pſal 44. 19

XII. The

XII. The Devil would fain make thoſe who fear God miſerable in this World, he envies their Happineſs, and if he was but let looſe upon them, he would utterly deprive them of their Goods, of their Children, of their Health, *&c.* and bring them into a forlorn and miſerable Condition, as he dealt with holy *Job:* So ſome wicked Men in this are like the Devil, they envy the Peace and Proſperity of God's People, and if God did not reſtrain them, (were it in their Power) they would rob them of all their Goods, (as ſome have attempted of late,) nay, and deſtroy their Off-ſpring. How many innocent Babes did the Papiſts deſtroy in the Maſſacre in *Ireland*, crying out, *Spare them not, Nits will become Lice!* They grutch them their Liberty; and therefore (ſaith God) *The Devil ſhall caſt ſome of you into Priſon*, &c. Is the Devil come to be a Purſevant, or an Officer, or to give Warrants to caſt into Priſon? No, but it is ſpoken of wicked Perſecutors, that the Devil ſets on work. Rev. 2 10.

XIII. The Devil is an Accuſer, one that vilifies and reproaches all ſincere Chriſtians; he is called the *Accuſer of the Brethren:* Wicked Men are in this alſo like the Devil, they love to accuſe and vilify the Godly in the Land; as *Tertullus* ſerved *Paul*, *We have found this Man a peſtilent Fellow, a Mover of Sedition*, &c. They continually labour to render them odious, that ſo they might be hated, and expoſed to the Severity of the Law, and mercileſs Rage of the rude Rabble. Acts 24. 3,5.

XIV. The Devil is utterly caſt off and forſaken of God, and ſhall have his Portion in the Lake; there is no hope left him for an Eſcape; he knows it will for ever be his Portion: So ſome wicked Men are utterly rejected of God, and given up to a reprobate Mind, and there is no Hope left for them of eſcaping the Damnation of Hell; they ſhall as ſurely be damned and tormented for ever and ever, as 'tis certain the Devils ſhall. So that in theſe, and many other things that I ſhall paſs by, it appears, wicked Men bear a reſemblance of the Devil, they are like unto him, they have the Image of the Devil upon them; Sin turns a Man into a Devil. *Have not I choſen you twelve? and one of you is a Devil.* Joh. 6. 70.

Diſparity.

THe Devil is a Spirit, a created Spirit; wicked Men are Fleſh as well as Spirit. Now the Nature of a Spirit in very many things differs from an humane Body, ſo that in divers reſpects, there is a great Difference between the Devil and the Ungodly.

Inferences.

NO marvel wicked Men and the Saints agree no better.

II. O what a fearful thing is it to be left and forſaken of God!

III. No marvel wicked Men ſtrive ſo much to ſet up and eſtabliſh the Devil's Kingdom, ſeeing they are acted by like Principles, and are alike Enemies of God.

IV. The Godly may wonder they are not long ago deſtroyed, conſidering the curſed and devilliſh Diſpoſition of wicked Men, amongſt whom they live; 'tis God only that hath reſtrained them.

THE

THE Ninth HEAD OF Metaphors, Allegories, and Similes, WITH Other Borrowed TERMS,

That reſpect

I. The true Miniſters of the Goſpel.
II. Falſe Miniſters.
III. Falſe Churches.

Miniſters compared to Angels.

Rev. 1. 2. *The ſeven Stars are the Angels of the ſeven Churches*, &c.
Rev. 2. 1. *Unto the Angel of the Church of Epheſus*, &c.

MIniſters are called Angels.

Angels.

ANgels are endued with moſt eminent Power and Dignity, they excel in Strength.

II. Angels are God's Meſſengers, and are often ſent to bring good News to Men; the Angels brought the firſt tidings of Chriſt's Nativity.

III. An-

Parallel.

SO hath God endued his Miniſters with great Power and Dignity, they are his Subſtitutes on Earth, they repreſent Chriſt himſelf; and *Paul* ſaith, *He could do all things through Chriſt that ſtrengthned him.* Phil. 4. 13.

II. So the Miniſters of the Goſpel are Chriſt's Meſſengers, they are called the Meſſengers of the Churches, and the Glory of Chriſt, they bring the glad Tidings of Peace and Salvation, by Chriſt. 2 Cor. 8. 23.

III. Mi-

Angels.	Parallel.	
III. Angels are very wise; *David* was said to be wise, according to the Wisdom of an Angel of God.	III. Ministers of Christ are, or ought to be, wise Men, they understand the Misteries of Christ, and open them to others. The Secrets of the Lord are with them, the Angels themselves understand the manifold Wisdom of God by his Saints, and Ministers of the Gospel.	2 Sam. 14. 22. Eph. 3 10.
IV. Angels desire to pry into the Mysteries of Grace and Mercy, by Jesus Christ.	IV. Christ's true Ministers, make it their great Business to study Christ, to dig and dive into the hidden Mysteries; *I determined to know nothing among you but Christ, and him crucified.*	1 Pet. 1. 12. 1 Cor. 2. 1, 2.
V. Angels are lively, beautiful, and shining. When Angels appeared to divers Persons, of whom we reade, their Brightness and Glory was very great.	V. Christ's true Ministers are lively, and very beautiful; when the Spirit of the Lord is eminently upon them, they shine gloriously in Grace, and Holiness: *Stephen* (who was a glorious Preacher) was said to shine like the Face of an Angel.	Act. 6. 15.
VI. Angels are very obedient to God, they do his Commands, and wait for his Word.	VI. The faithful Preachers of the Gospel are very ready to obey God's Commands, tho they are thereby exposed to great Danger, if God bid them go, they go.	Rom. 1. 15.
VII. Angels are swift in executing their Business; hence said to have Wings.	VII. The Ministers of the Gospel are swift in their Spiritual Motion, they are said to fly in the midst of Heaven, having the everlasting Gospel to preach, *&c.*	Rev. 14. 6.
VIII. Angels have made known much of the Mind of God to the Sons of Men.	VIII. Christ's true Ministers daily make known the Mind and Will of God, 'tis one great part of their Work and Business.	
IX. Angels admire, reverence, and adore the glorious Majesty of God, and therefore vail their Faces before him, and give Glory to him; Yea, as Mr. *Venning* observes, 'tis their very Business to sing Hallelujahs to God; Angels Worship is, singing and praising of God, they seek not themselves in serving God.	IX. The Ministers of Christ, and all true Christians admire and adore God, and his glorious Majesty, and with self abhorrency vail their Faces, as it were, ascribing all Glory and Honour unto God: *Not unto us, O Lord, not unto us, but to thy Name do we give Glory*; the Servants of God desire only to rejoice in God, they know no other Name to Glory in, but in the Name of the Lord; and hence they sing his praise, tho in Prison, in all which they seek not themselves, in any Service they do for God, but the Honour and Glory of his Name only.	Psal. 115. 1 Act. 16.
X. Angels do their Service to the Lord with joyfulness; the Morning Stars, 'tis said, sang together, and all the Sons of God shouted for Joy.	X. So Christ's true and faithful Ministers and People, take much delight in their Service, their Minds run exceedingly upon their Work, to do for God; to spend, and be spent for God and his People, is the desire and delight of their Souls.	
XI. Angels are without weariſomness in their Work and Service, they are as strong and as lively at the end, as they are at the beginning.	XI. So Christ's faithful Ministers and People, by the help of God's Spirit, labour and faint not, *For which cause we faint not*, &c. They shall run and not be weary; *Caleb* was as strong and as able to do Service for God at fourscore, as he was at forty Years old.	2 Cor. 4 16. Josh. 14. 7, 8, 9, 10, 11.

Angels.

XII. Angels ſerve the Saints, and watch over them, and daily adminiſter to them; and, tho glorious Creatures, do not think it below them ſo to do.

XIII. Angels are often ſent to comfort the Saints when caſt down, as they miniſtred to Chriſt in his Bloody Agony.

Parallel.

XII. So the true and faithful Preachers of God's Word ſerve the Churches, Members, and Saints of God, and daily watch over them, and miniſter unto them; and tho poſſibly ſome of them may far excell in Parts and Wiſdom, yet they think not his Service below them.

XIII. So are Goſpel-Preachers ſent, and commanded to comfort the Feeble-minded, and ſupport the Weak; they know how to comfort others with the ſame Comfort whereby they themſelves are comforted of God. 2 Cor. 1. 4

Inferences.

THis may inform us, what Glory and Dignity God hath conferred upon his Servants, who labour in the Miniſtry; they have a glorious Name, and are greatly honoured by the Lord, and therefore ſhould be received with all due reſpect, and eſteemed very highly for their Works ſake.

II. It ſhews us who are true Miniſters of the Goſpel.

III. It ſhews Chriſt's faithful Miniſters, how they ſhould do their Work, and behave themſelves before the Lord.

Miniſters compared to Stars.

Rev. 1. 20. *The Myſtery of the ſeven Stars, which thou ſaweſt in my Right-hand, and the ſeven Golden Candleſticks: The ſeven Stars are the ſeven Angels of the ſeven Churches; and the ſeven Candleſticks are the ſeven Churches.*

BY *Stars* in this place, it appears the Miniſters of God's Word are meant.

Metaphor.

NAturaliſts ſay, the Sun communicates his Light to the Stars.

II. The Stars are placed by the Lord in the Heavens.

III. The Stars are a great Ornament, and ſhine glorioufly in the Heavens.

IV. Stars differ one from another in Glory.

V. Stars ſometimes are obſcured by Clouds, and ſhine not.

VI. Stars are a Guide unto Mariners.

VII. A Star led the wiſe Men to Chriſt.

VIII. Stars

Parallel.

SO Chriſt imparts of his Spirit, and ſaving Light and Knowledg, to his faithful Miniſters.

II. So the Miniſters of the Goſpel are placed by the Lord in the Church.

III. So faithful Miniſters are a great Ornament to the Church, in which they ſhine forth glorioufly in Doctrine and Converſation.

IV. So there are Diverſities of Gifts of the Spirit in the Miniſters of the Goſpel; ſome ſhine more than others in Parts and Piety.

V. So Miniſters ſometimes, through Temptations, are beclouded, and ſhine not as at other times.

VI. So the Miniſters of the Goſpel are Guides to ſpiritual Mariners.

VII. A true Miniſter's deſign in Preaching, is to lead Men to Chriſt.

VIII. So

Metaphor.	Parallel.
VIII. Stars give light to Men, only in the Night.	VIII. So Chriſt's Miniſters ſhine forth, and give light to Sinners, and others, whilſt the Night of this World doth laſt.
IX. The Stars ſend down ſweet Influences on the Earth: *Canſt thou bind the ſweet Influences of Pleiades, (or, the ſeven Stars?)* Job 38.31.	IX. So the faithful Miniſters of the Goſpel, in a bleſſed manner influence, by their heavenly Doctrine and Life, the Souls of Men to whom they preach, and daily converſe with.

Inferences.

O What a Bleſſing are faithful Teachers to a People or Nation where they live! Is it not a lovely thing to ſee the Goſpel-Stars? Pray that the Heavens may be clear, and that theſe Stars may not diſappear, nor withdraw their ſhining.

Miniſters compared to Labourers.

Luke 10. 7. *The Labourer is worthy of his Meat.*

THe Lord Chriſt compares his faithful Servants, that preach his Word, to Labourers, to ſuch as externally work and labour with their hands.

Labourers.	Parallel.
LAbourers uſually are hired, and then ſet to work. We read of one that went to hire Labourers, Mat.20. *&c.*	SO Chriſt ſpiritually is ſaid to hire Labourers, and ſend them into his Vineyard; he aſſures them of a glorious Reward, when they have done their Work.
II. Some Men labour in the Field, they are Harveſt-Men.	II. Such Labourers are the Preachers of the Goſpel: *The Harveſt is great, and the Labourers are few*, &c. They labour to make ready, and gather in Chriſt's Wheat. Mat.9.37.
III. Some labour ſo hard, that they wear out their frail Bodies, and bring themſelves quickly to the Grave.	III. So ſome of Chriſt's faithful and laborious Servants labour ſo hard in their Studies, in Watching, Praying, and Preaching, that they ſpend themſelves, or bring utter Weakneſs upon their frail Tabernacles: *I am willing* (ſaith *Paul*) *to ſpend, and be ſpent*, &c. 2 Cor.12, 15.
IV. Labourers are often hindred and obſtructed in their Work, like as the Jews were in building the Temple.	IV. So Chriſt's ſpiritual Labourers are often hindred in their Work: Satan ſtrives to hinder them, and falſe Teachers ſtrive to hinder them, and wicked Perſecutors endeavour to hinder them, and many times forbid them to preach any more in the Name of Chriſt.
V. Labourers obſerve the fitteſt Time to do Buſineſs in; they work hard by Day, and whilſt they have good Weather.	V. So Chriſt's Labourers obſerve the fitteſt Time to do their Work; like as Chriſt ſaith, *I muſt do the Work of him that ſent me whilſt it is Day; the Night comes, when no Man can work.* John 9.4.
VI. A Labourer is worthy of his Meat, and ought not to be denied it.	VI. So the Miniſters of Chriſt ought to have all things neceſſary provided for them, and their Families: *Thou ſhalt not muzzle the Ox that treadeth out the Corn. So God hath ordained, that they that preach the Goſpel, ſhould live of the Goſpel.* 1 Cor.9.9

And (ſince this Duty is much neglected among ſome Chriſtian Churches,) I ſhall here tranſcribe a Page or two, being part of a Sermon preached by Mr. *N. C.* at the Ordination of an Elder in the City of *London*, 1681.

'Theſe Words call not only for a Maintenance of Miniſters, but for ſuch a plenti-
'ful Contribution, as may make them Partakers with you in all good things. If God
'bleſs the Congregation with a plentiful Portion of this World's Goods, it is their
'Duty to make their Miniſter a Party with them in their flouriſhing Condition. And,
'conſidering the Place and Employment he is in, and the Service he attends, it would
'be extremely unworthy to think you have done enough, if his preſſing Neceſſities be
'anſwered, while you abound in Superfluities. If the Congregation be poor, their
'Miniſter muſt be content to be poor with them, yea, rejoyce to approve himſelf a
'Miniſter of Chriſt, by Hunger and Nakedneſs, if the Providence of God call him
'thereto: But whilſt it is in the power of your Hand to provide better for him, God
'expects it from you; and, *be not deceived, God is not mocked*, neither will he ſuffer his
'Commands to be ſlighted and evaded, without rendring a juſt Rebuke to the Offen-
'der: *For whatſoever a Man ſoweth, that ſhall he alſo reap.*

'Now that you may the better underſtand how far you are concerned in this Duty,
'before I proceed to the further preſſing of it, let me put you in remembrance:

'1. That a Miniſter is bound to attend wholly and only upon his Calling in the Mi-
'niſtry, and not to entangle himſelf in the Affairs of this Life, that he may pleaſe him
'by whom he is called to this ſpiritual Warfare; and nothing but real Neceſſity may
'diſpenſe with the contrary. His whole Time and Strength is little enough to be
'employed in the Work and Service he is called to. He muſt give himſelf to the Mi-
'niſtry of the Word, and Prayer; and continue in Reading, Meditation, *&c.* as a
'Man wholly devoted unto Goſpel-Service; and is therefore by his Call to the Mini-
'ſtry, ſecluded from thoſe ways and means of providing for his own Subſiſtence, as the
'Trades and ſecular Employments of others furniſh them with, that his Mind, by the
'Cares of worldly Buſineſs, may not be diverted from that Study of God's Word, and
'Care of Souls, which the Duty of his Station engageth him to. And if he may not
'expoſe himſelf to the careful Thoughts that accompany worldly Buſineſs, tho tending
'to his Profit; certainly it is no way meet, that he ſhould be left to conflict with the
'thorny Cares of a neceſſitous Condition, whilſt thoſe he miniſters to, have means
'to prevent it.

'2. It is no leſs the Duty of a Miniſter, than of other Men, to provide for his Fa-
1 Tim. 5. 8. 'mily, and (what lies in him) to take care of his Wife and Children, that they may
'not be expoſed to a thouſand Miſeries and Temptations, when he is gone. I confeſs,
'of all Men in the World, a covetous, raking Temper worſt becomes a Miniſter: But
'we greatly miſtake, if we think he muſt deveſt himſelf of the due Affection of an
'Husband towards his Wife, or of a Father towards his Children; or, that thoſe Fruits
'thereof, which are juſtly eſteemed commendable in others, ſhould be a Fault in him.

'3. An Elder or Biſhop is under a ſpecial Charge to uſe Hoſpitality, and to ſet in
'himſelf a Pattern of Charity, and compaſſionate Bounty to poor Souls; and if it be
'his Duty to be hoſpitable and charitable in an eminent degree, then without contro-
'verſy the People are concerned to endeavour that he may be capable of giving proof
'of this Grace in him, by the Exerciſe of it as there is occaſion.

'Theſe things being premiſed, I ſhall ſhew you, that you lie under the ſtrongeſt
'Obligation imaginable to this Duty:

'1. By the Law of Nature.
'2. By the expreſs Command and Appointment of Chriſt.
'3. On the account of the great and manifeſt Evil and Inconvenience, that
'follows the Neglect thereof.

'Firſt; The Law and Light of Nature obligeth you to it, as to the matter of Equity
'and Juſtice. And from hence our Apoſtle takes his firſt Plea, in 1 *Cor.* 9. 7, &c. *Who*
'*goeth a Warfare any time at his own Charges? Who planteth a Vineyard, and eateth not of*
'*the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock?* The
'Miniſtry is a Warfare, undertaken at the Command of Chriſt, for the Service of your
'Souls; and it is as reaſonable that the Miniſter ſhould receive a Supply of outward
'Things from you, as that a faithful Souldier ſhould receive his Pay from his Captain,
'at the Charge of the Commonwealth, for whoſe Good he militates. Shall a Man feed
'a Flock, (as a Paſtor does) and be denied to eat of the Milk of that Flock, which it is
'his Work to keep and feed? Or, is it conſiſtent with common Juſtice, to deprive a
'Man of the Fruit of that Vineyard, which is planted and manured by his own Labour?
'Such is the Caſe, in reſpect of Maintenance, between a Miniſter and the People. It is
'not

'not your Charity that I ask for him, but Justice and Debt that I plead for: He is em-
'ployed in your Service, and of Right should live upon your Charge; Nay, you have
'called him off from other Business, and therefore his Maintenance is due from you, as
'is the Wages of your Servant; tho I fear some give more to the meanest Servant in
'their House, than they are willing to do to their Minister. Certainly, if you chuse as
'you ought, your Ministers are not of the lowest of the People, but may be allowed
'to have a Share of Parts, common Prudence, and Ability for Business, with other
'Men; and could manage Trades, or fall into other Employments, and get Estates as
'well as you, if they were not *devoted to a better Service*: And must they needs be de-
'voted to Necessities and Misery, in the same hour that they enter upon the Ministry?
'My Brethren, this ought not to be. Let your Ministers have as good a Treatment at
'least, as the Law provided for the *Ox that treads out the Corn*, who might not be *muzled*.
'Neither was this written for the sake of Oxen; for, *doth God take care of Oxen?* or
'were there no higher End of this Law, than that the brute Creature should not be
'abused? Certainly there was; *And for our sakes no doubt was this written, that he that*
'*ploweth, should plow in Hope; and that he that thresheth in Hope, should be Partaker of his*
'*Hope: For if we have sown unto you spiritual Things, is it a great thing if we shall*
'*reap your carnal Things?* 1 Cor. 9. 8,9,10,11.

'Secondly; The Lord hath not left us to argue this only from general Principles of
'Reason, and common Equity; but, to put the Matter beyond dispute, hath super-
'added his *express Command*. Thus he provided for his Ministers in the Time of the
'Law, which the Apostle urgeth in the next place, 1 *Cor.* 9. 13. *Do ye not know, that*
'*they which minister about holy Things, live of the Things of the Temple? and they which wait*
'*at the Altar, are Partakers with the Altar?* God did no sooner separate the *Levites* to the
'Service of the Sanctuary, but he by Law provided for their Subsistence; and tho they
'were but one Tribe in twelve, yet the Tenth of the Increase of the whole Land was
'given to them, besides the First-fruits and Offerings, and divers other Advantages;
'so that their Lot might equal, yea, exceed that of their Brethren. This Law indeed
'is now abrogated, and we pretend to no Right of tithing your Estates; but the
'moral Equity of it can never cease: Neither hath Christ left Gospel-Ministers to the
'wide World, but hath made Provision for them also, so far as the Interest of his Com-
'mand will go with them that profess his Name; for so it follows, *v.* 14. *Even so*
'*hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.* The
'*Labourer* is still *worthy* of his *Hire*, and not the *less worthy*, because he *labours in the*
'*Gospel*. Tho indeed (if Men did fully come up to their Duty, yet still) the
'Charge of Gospel-Worship will appear very inconsiderable, when compared with
'that of the Law; for, were that my Business, I think I could demonstrate, that the
'fifth part of their Estates was yearly to be spent in things relating to the Temple-
'Service. And if we are sensible of the great Privilege and Blessing of the Gospel, on
'higher accounts than meerly the Ease of those Burthens, we shall never think much to
'defray the moderate Charge of a Gospel-Ministry, in such a manner as may give Re-
'putation to our Profession.

'Thirdly; That you may prevent the *Evil* and *Inconvenience* that follows the Neglect
'of this Duty, it concerns you cheerfully to practise it: I might have said, *Evils* and
'*Inconveniences*, as of many, for many there are, and those of easy observation to an
'unprejudiced Eye; but it is the *Discouragement of Study*, which at present I chiefly
'aim at. That Study must needs be discouraged, (I intend the Study of Theology)
'by the Peoples Neglect to make a comfortable Provision for their Ministers, is too evi-
'dent to require a Proof. Who will apply himself to gather and lay up those Stores
'of solid Learning, which are needful to a Minister, when he can expect to purchase
'nothing to himself but Poverty and Distress thereby? Or, how shall a Minister be ca-
'pable to furnish himself with *universal Knowledg* of Things relating to his Work,
'that hath no means for providing for his own Information, or no Time free from
'Cares and worldly Business? And the Disadvantage of this will at last fall to the
'Share of the People that he ministers unto. He that considers, that the holy Scrip-
'tures were originally written in Hebrew and Greek, must have an hard Forehead, if
'he deny the Usefulness of Learning to a Minister; besides, many other things there
'are that call for it, in reference to the opening of the Scriptures, which I cannot now
'insist upon. And it is not without diligent and continued Study, that the deep
'Things of God can be searched out, and so proposed to you, as to enrich your Minds
'with the clear and solid Knowledg of them. I confess, a little Learning, and less
'Study, may furnish a Man with such a Discourse, as may please some weak Persons,

'that

'that judg of a Sermon by the Loudneſs of the Voice, and affectionate Sentences, or 'can fancy themſelves to be fed with the Aſhes of jingling Words, and Cadency of 'Terms in a Diſcourſe. But alas! the ſeeming Warmth of Affection that is ſtirred by 'ſuch Means, is as ſhort-liv'd, as a Land-flood that hath no Spring to feed it. He 'that will do the Souls of his People good, and approve himſelf a Paſtor after God's 'own Heart, muſt feed them with Knowledg and Underſtanding, and endeavour to 'maintain a conſtant Zeal and Affection in them, by well informing their Judgments, 'and ſuch an opening of the Mind of God from the Scriptures, as may command 'their Conſciences: And this is not to be expected, but from him that labours in 'his Study, as well as in the Pulpit. Miſtake me not; I know the Succeſs and Fruit 'of all the Studies and Labours of Men that preach in the Goſpel, is from the Grace 'and Power of the Holy-Ghoſt; but the *Aſſiſtance of the Spirit* is to be expected by 'us in the *way of our Duty*. Theſe things might be yet applied more home to my 'preſent purpoſe; but perhaps ſome will think there is too much ſaid already, (tho 'I heartily wiſh more were not needful) and my Time calls me to put a Period to this 'Exerciſe; and therefore I will only add a Word for the enforcement of this and the 'other Duties which I have laid before you, by accommodating the ſame Things to 'you, which were before touched, for the encouragement and quickning of your Pa-'ſtor in his Duty.

'Firſt; Remember, your Paſtor is the Miniſter of Chriſt, one that diſpenſeth the 'Myſteries of God to you in his Name; and therefore (he acting in his Place, accor-'ding to his Duty) the Lord Jeſus will account that done to himſelf, that is done to
Mat 10.40, with Luke 10.16. 'his Miniſter: *He that receiveth you*, (ſaith he) *receiveth me; and he that deſpiſeth you*, '*deſpiſeth me*, &c. If the Name and Authority of Chriſt will beget an Awe in you, 'or his matchleſs and unſpeakable Love influence you, there is no want of Motives to 'thoſe Duties that have been preſs'd upon you. If you acknowledg a religious Re-'ſpect and Reverence due to the Son of God, exerciſe it in humble Obedience to his 'Word; and if you love him, and value his Goſpel, treat not his Miniſters in an un-'worthy manner; and forget not, that He, who gave his Life a Ranſom for you, well 'deſerves a Return of the greateſt Love from you, and to be honoured by you, not
Prov.3.9. 'only with good Words, but *with your Subſtance, and the Firſt-Fruits of all your* '*Increaſe*.

'Secondly, 'Tis the Buſineſs of your Salvation, and the Concern of your precious 'and immortal Souls, that a Miniſter is employed in; and therefore it is much more 'your own Intereſt than his, that you ſhould make Conſcience of your Duty. With 'this Argument the Apoſtle enforces his Exhortation, *Heb.* 13. 17. *For they watch for* '*your Souls, as they that muſt give an Account, that they do it with Joy, and not with* '*Grief, for that is unprofitable for you.* The Miniſtry can never be effectual to the ſaving 'of your Souls, if you be not ſincere in Obedience under it. And will you be leſs 'careful for your Souls, and their eternal Welfare, than you are for your Bodies, and 'the Comforts of a temporal Life? Can you be content to lay out your Strength 'and Subſtance to provide for theſe, and neglect the other? It is ſad to conſider, 'how many there are among Profeſſors, that live in the World, as if there were no 'Truth in the Report of that which is to come, and have the meaneſt eſteem of the 'moſt neceſſary Means of Salvation, *viz.* the Word, and Ordinances of Chriſt, and 'a Goſpel-Miniſtry! Can expend perhaps an hundred Pound *per annum*, more or leſs, 'for the Convenience, Ornament, or Delight of a frail Carcaſe, but will grudg half 'ſo much for the Poor, or the ſupport of Goſpel-Worſhip.

Wicked

Miniſters compared to Watchmen.

Iſa. 62. 6. *I have ſet Watchmen upon thy Walls, O* Jeruſalem.
Ezek. 3. 17. *I have made thee a Watchman,* &c.
Heb. 13. 17. *They watch for your Souls.*

Miniſters are called *Watchmen.*

Watchmen.

WAtchmen have a Charge committed to them, and they ought to take heed they do not betray their Truſt.

Parallel.

MIniſters have a great Charge committed to them, which they ought to ſee to, and ſo to behave themſelves, that they may have their Accounts to give up with Joy: For,

1. They are entruſted with the Word, the faithful Word and Doctrine of God is committed to them; they muſt ſee they preach nothing for Doctrine, but what is the direct and undeniable Truth and Mind of God; they muſt not corrupt the Word, nor intermix it with the Traditions of Men. *I give thee charge in the ſight of God, who quickneth all things, and before Chriſt, who before* Pontius Pilate *witneſſed a good Confeſſion, that thou keep this Commandment without ſpot, unrebukable, until the appearing of our Lord Jeſus Chriſt.* 1 Tim. 6. 13.

2. They have received the Charge of preaching God's Word; they muſt preach, whoever forbid them. *I charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judg the Quick and the Dead at his appearing, and his Kingdom; preach the Word, be inſtant in ſeaſon and out of ſeaſon, reprove, exhort, with all Long-ſuffering and Doctrine.* 2 Tim. 4. 1, 2.

3. They have the Charge of God's Ordinances, or the holy Sacraments of Baptiſm, and the Lord's Supper. *Go therefore, teach all Nations,* (*i. e.* make Diſciples) *baptizing them in the Name of the Father, and of the Son, and of the Holy-Ghoſt,* &c. Mat. 28. 19, 20. *For I received from the Lord that which alſo I delivered unto you,* (I had it in charge, as if he ſhould ſay, from Chriſt himſelf) *that the ſame Night in which he was betrayed, he took Bread, and bleſſed it, and ſaid, Take, eat, this is my Body which is broken for you; this do in remembrance of me: After the ſame manner he took the Cup,* &c. 1 Cor. 11. 23, 24. They muſt not corrupt the Ordinances, nor adminiſter them otherwiſe than the plain Rule, left in the Word of God, directeth.

4. They have the Charge of the Church and Flock of God: *Take heed therefore unto your ſelves, and unto the Flock over which the Holy-Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed with his own Blood,* &c. Acts 20. 27

5. They muſt know the State of the Flock, be Examples to the Flock: *Feed the Flock of God which is amongſt you, not by conſtraint, but willingly; not for filthy Lucre, but of a ready Mind; neither being Lords over God's Heritage, but being Examples to the Flock.* 1 Pet. 5. 2, 3

6. Laſtly; They have the Charge of Mens Souls: *Watch for your Souls, as ſuch that muſt give an account.* Heb. 13. 17 Theſe things are part of theſe Watchmen's Charge.

II. Watchmen are not to ſleep, nor give way to ſlumber; they muſt be awake when others ſleep, to ſee what Dangers are near, *&c.*

II. So the Miniſters of the Goſpel muſt not be ſleepy and ſlothful; they are to be upon the Watch-Tower, to ſee what Danger approacheth, or is coming upon the Church and People of God.

III. Watchmen are to give warning, if they ſee Evil coming; hence they ought to have a good Eye-ſight; a blind Man is not fit to be a Watchman.

III. So Miniſters, or Chriſt's ſpiritual Watchmen, muſt give warning, when they ſee Danger approaching, and therefore had need be Men of Knowledg: They are called *Seers*; if they have no Eyes, they cannot be called Seers. Miniſters had need be like *Argus*, (whom Poets ſay had an hundred Eyes); they ſhould be full of Eyes, like the living Creatures about the Throne, to ſee before them, and behind them, that ſo they may perceive clearly every thing that is evil or hurtful to the Souls

Watchmen.	Parallel.
Souls of Men, or Church of God, and give warning of it; and not like thoſe fooliſh Watchmen the Prophet ſpeaks of, *His Watchmen are blind, ſleeping, lying down, loving to ſlumber. If the Watchman ſeeth the Sword coming, and blow not the Trumpet, and the People be not warned; if the Sword come and take away any Perſon from among them, he is taken away in his Iniquity, but his Blood will I require at the Watchman's hand.*	Iſa. 56 10. Ezek. 33. 6, 7.
They are to give warning to Sinners, that they repent, and be converted, for Wrath is gone out againſt them from the Lord; if they live in one Sin, they muſt periſh: They are to warn them of the Danger of Unbelief, to warn them of the Danger of the Hardneſs of their Hearts, to warn them of the Danger of Pride, Covetouſneſs, and all other Sins; to give warning of the Danger of Idolatry, and all falſe Worſhip and Hereſy; of the Danger of Apoſtacy, the Danger of the inordinate Love of the World, or of any thing ſhort of Jeſus Chriſt, *&c.*	
IV. Watchmen are made and conſtituted ſuch by others, and called forth to ſtand upon the Watch.	IV. So Miniſters are made or conſtituted Watchmen by the Lord: *Son of Man, ſee, I have made thee a Watchman to the Houſe of Iſrael.* 'Tis Chriſt's Prerogative to appoint Watchmen, *&c.* Ezek. 33. 7
V. Watchmen are not for themſelves, but for the Flock, for the whole Flock, Town, Pariſh, or Army, where they are ſet as Watchmen.	V. So a Miniſter is appointed to watch not only himſelf, but God's Flock, the whole Flock that is committed to his Charge; yea, every Member of the Church: he is to look after the pooreſt, as well as the richeſt; and not ſeek theirs, but them. 2 Cor. 11. 28. & 12. 14.
VI. Watchmen are to give an account of the time of the Night. Men go to the Watchman to enquire; he ſays, 'tis ſuch or ſuch an Hour: *Watchman, what of the Night?* &c. *The Morning cometh, and alſo the Night.* Iſa. 21. 12.	VI. So Chriſt's faithful Miniſters are to give an account of the Night; they ought to be well-skill'd in the Times, to ſhew what *Iſrael* ought to do. O that our Watchmen had more Knowledg upon this account! that they could but tell how long! *Paul* told the *Romans*, the Night was far ſpent, and the Day was at hand. Our Watchmen begin to ſpeak after the ſame manner: *The Morning cometh*, the Morning of that longed-for Day of Chriſt's Kingdom; *and the Night*, that eternal Night of *Babylon*'s Ruine. Rom. 13. 10, 11.
VII. Watchmen are expoſed to Danger, and much Hardſhip; they are oftentimes ſet upon, and baſely abuſed in the Night, whilſt they are upon their Duties, by evil, quarrelſom, and miſchievous Perſons, and endure many cold Blaſts.	VII. So the Miniſters of the Goſpel are often ſet upon whilſt they are upon the Watch. See how it befell *Peter* and *John*, *Acts* 4. and *Stephen*, *chap.* 7. and the great Miniſter of the Gentiles, St. *Paul* himſelf, *Acts* 16. whilſt he was preaching Chriſt: *The Magiſtrates rent off their Clothes, and commanded them to be beaten; and when they had laid many Stripes upon them, they caſt them into Priſon*, &c.
VIII. Watchmen many times, through their Care and Diligence, by diſcovering approaching Evils, prevent much Danger and Miſery from falling upon Men. Some by this means have been delivered from being burnt in their Beds, when a violent Fire hath broken out ſuddenly in the Night; they cry out, Fire, Fire, to awaken People when they are aſleep.	VIII. So Chriſt's Miniſters, by opening the State and miſerable Condition of poor Sinners to them, and of the Neceſſity of ſpeedy Repentance, in turning to the Lord, and cloſing with Jeſus Chriſt, have prevented great Danger that was near them, (I mean, as Inſtruments in the hand of God.) By this means many poor Souls have been delivered from eternal Burnings in Hell. Miniſters cry out, Fire, Fire, Hell is exceeding hot, to rouſe ſecure Sinners.

Inferences.

Inferences.

WE may infer from hence, That God takes great Care, and ſhews much Pity to the Sons of Men, in that he hath provided his faithful Miniſters to watch over them.

II. It alſo ſhews, that all true Miniſters are Miniſters of God's making: *Son of Man, I have made thee a Watchman*, &c. There are many that God never made Miniſters, nor doth he approve of them. Ezek. 3. 17

III. It ſhews what the Work and Office of a Miniſter is; alſo that their Work is hard: A Watchman's Work is an hard and difficult Work. Many endeavour to avoid coming upon the Watch, ſhifting it off to others, and rather chuſe to pay their Money, than ſerve in their own Perſons; Watchmen are upon Duty, when others are aſleep in their Beds. *Thou ſhalt give them warning from me.* Miniſters muſt not come in their own Names, but in Chriſt's Name. As they come with God's Word, they come in his Name, in his Authority, to reprove, admoniſh, comfort, *&c.* Miniſters muſt learn as well as teach: *What I received from Chriſt, I delivered to you*, &c. *Thou ſhalt hear the Word at my Mouth.* They muſt not come with Man's Word, or warn People to be ſubject to the Traditions, Inventions, and Doctrines of Men: *I will ſtand upon my Watch, and ſet me upon the Tower, and will watch to ſee what he will ſay unto me.* Ezek. 3. 17. *Greenhill on Ezek.* 3. 17. Hab. 2. 1.

Miniſters compared to Trumpeters.

Iſa. 58. 1. *Cry aloud, ſpare not, lift up thy Voice like a Trumpet.*
Joel 2. 1. *Blow ye the Trumpet in* Zion.
1 Cor. 4. 8. *If the Trumpet give an uncertain Sound, who ſhall prepare himſelf for the Battel?*

MIniſters may fitly be compared to Trumpeters, as divers worthy Men have obſerved, from theſe and ſome other Texts of Scripture: They were the Prieſts of the Lord in the time of the Law, that blew the Trumpets, *&c.*

Simile.

A Trumpeter ought to have Skill, and be well inſtructed to blow a Trumpet, before he take upon him that Employ.

II. A Trumpeter ought to be one that is ſtrong to blow, for that weak and defective Men cannot ſound a Trumpet.

III. A Trumpeter is called to that Place and Office by the Captain, or chief Commander of the Troop. A Man is not to force himſelf upon a Troop, and ſay, I will be your Trumpeter; but muſt be tried, liſted, and orderly entred into that Troop.

Parallel.

SO a Man ought to have much Wiſdom, and be well-inſtructed in the Myſteries of the Goſpel, and alſo with the Work, Care, and Office of a Miniſter, before he take upon him that great Employ. Miniſters ought to be experienced Men.

II. So Miniſters ought to be ſtrong in the Lord, and in the Power of his Might, endued with much of the Spirit, that they may lift up their Voices like a Trumpet.

III. So every true Miniſter muſt have a Call to that Place and Function by Jeſus Chriſt; that is to ſay, ought to be a Perſon well-gifted and qualified for the Work, and that in the Judgment of the Church, and there to be choſen and called forth by them: *How ſhall they preach, except they be ſent?* A Man, or Member of a Congregation, muſt not force himſelf upon a Church or People, and ſay, I will be your Preacher, I have a Gift, and can ſerve you; but muſt be tried by the Church, who is the competent Judg of his Fitneſs for that Work, and ſo be orderly admitted. Rom. 10.

Metaphor.	Parallel.
IV. One or two Trumpeters uſually belong to every Troop of Souldiers.	IV. Every particular Church hath one or more Miniſters, or Goſpel-Preachers, belonging to it.
V. A Trumpeter is to ſound to prepare Men to Battel.	V. So the Goſpel is to be preached, to prepare and fit Souls to fight the ſpiritual Battel, againſt Sin, Satan, the Fleſh, and the World.
VI. A Trumpeter ought to know all the diſtinct Notes or Sounds he is to ſound; ſometimes to ſound a Call, ſometimes an Alarm, ſometimes a March, ſometimes a Battel, *&c.* There are many certain and diſtinct Sounds, and every Souldier (as we have elſewhere ſhewed) ought to be well acquainted with it, and to know them all. *If the Trumpet give an uncertain Sound, who ſhall prepare himſelf to the Battel?*	VI. So a Miniſter is ſometimes commanded to ſound an Alarm: *Blow the Trumpet in* Zion, *ſound an Alarm in my holy Mountain.* They are to pronounce Wrath and Judgment, to thunder as it were from Mount *Sinai*, to rouze up the ſlothful and ſecure Sinner, or drouzy Profeſſor; and ſometimes a Call to Duty, to aſſemble the People to faſt, and cry mightily unto the Lord: *Blow the Trumpet in* Zion, *ſanctify a Faſt, call the ſolemn Aſſembly, gather the People, ſanctify the Congregation, aſſemble the Elders, gather the Children, and thoſe that ſuck the Breaſt*, &c. Joel 2. 1. Joel 2. 15, 16.
VII. A Trumpeter, by blowing his Trumpet in the Day of Battel, is of great uſe to an Army; the ſounding of the Trumpet greatly encourages and animates the Hearts of Souldiers.	VII. So a true Miniſter, by preaching the Goſpel, is exceeding uſeful to God's Church, in the Day of Trial, *&c.* How doth a lively and an awakening Sermon put Spirit and Courage into the Hearts of Chriſtians, and make them fearleſs, and valiant for the Truth!
VIII. A Trumpeter uſually goes before the Troop or Army, ſounding his Trumpet; he is often expoſed to Danger.	VIII. So the Miniſters of the Goſpel ſhould be as He-Goats before the Flock, they are the Leaders of the People: Miniſters are often greatly expoſed.
IX. A Trumpeter is to keep ſounding all the while an Army is engaged; nay, not only to ſound his Trumpet, but to ſound it loud alſo.	IX. So a Miniſter muſt preach always, in ſeaſon, and out of ſeaſon, whilſt the Saints and Church of God are militant. *Neceſſity is laid upon me, and wo is me, if I preach not the Goſpel.* Yea, and it muſt be preached publickly. 1 Cor. 9. 16.
X. Some Trumpeters have Silver Trumpets; nay, God commanded *Moſes* to make two Silver Trumpets, to call the Aſſembly; and theſe were for *Eleazar* and *Ithamar*, the two Sons of *Aaron*.	X. So the Tongue of the Righteous is as choice Silver. *Ainſworth*, ſpeaking of two Silver Trumpets, that were to be made of beaten Work, *Numb.* 10. ſaith, it ſignifies the Labour of the Miniſters, of giving themſelves to Prayer, and to the Miniſtry of the Word; *The Words of the Lord are pure Words, as Silver*, &c. Prov 10. 20. Pſal. 12. 7.
XI. A Trumpeter makes ſometimes ſweet Muſick with his Trumpet. Many love no Muſick, like the rare ſounding of a Trumpet.	XI. So a Miniſter makes ſweet Muſick ſometimes, in preaching of the Goſpel in the Ears of Men. *And lo, thou art unto them as a very lovely Song, of one that hath a lovely Voice, and can play well on an Inſtrument.* Ezek. 33. 32.

Inferences.

Inferences.

MIniſters muſt cry aloud, and ſpare not, they muſt lift up their Voice like a Trumpet: They muſt be endued with Courage, not fearing the Face of Men, ſparing none, but reprove and warn great and rich Men, as well as the Poor.

II. They muſt be Men of Wiſdom, that know how to ſound diſtinctly, *rightly dividing the Word of Truth*, leſt by their uncertain Sound great Detriment befall Chriſt's ſpiritual Souldiers.

III. Hence let all the Saints magnify God, for that they have, and do yet hear the joyful Sound, by which they have been called to engage in the ſpiritual Warfare, and thereby animated to a Perſeverance in the ſame to the end.

IV. Alſo hence may be inferred, That as the Saints are ſpiritual Souldiers, ſo it is their great Concern to obſerve the ſounding of theſe ſpiritual Trumpeters with the Silver Trumpets, that they may be always ready to make good their Ground in an evil Day: *And having done all, to ſtand. Stand therefore*, &c. Eph. 6.

Miniſters compared to Spokeſmen.

2 Cor. 11. 2. *For I have eſpouſed you to one Husband, that I may preſent you as a chaſt Virgin to Chriſt.*

I Have (as if the Apoſtle ſhould ſay) acted the part of a Spokeſman, I have endeavoured to engage your Affections to Chriſt. Every Miniſter ſtrives to eſpouſe Souls to the Lord Jeſus; as *Abraham*'s Servant was employed to obtain *Rebeka* for *Iſaac*. 'Tis the main Work of a Miniſter to win Souls, and bring them over to Chriſt.

Note. Miniſters may fitly be compared to Spokeſmen.

Simile

A Spokeſman is a Friend to the Lover, one that knows his Secrets, and is judged faithful, a Perſon that he confides in, and is therefore truſted with his great and moſt weighty Concernments. *Abraham* had great confidence in his Servant, and therefore choſe him for that Work, *viz.* to go and take a Wife for *Iſaac*.

II. A faithful Spokeſman is very intent and diligent in his Buſineſs. *Abraham*'s Servant would not eat nor drink, until he had delivered his Meſſage, or told his Errand.

III. A Spokeſman uſes many Arguments to engage the Affections of the Perſon to whom he is ſent; he doth ſet forth the Merits, Riches, and Worthineſs of the Perſon who is the principal Suiter.

Parallel.

MIniſters are the Friends of Chriſt: *I have called you Friends.* They know the Mind of Chriſt: *The Secrets of the Lord are with them. All things* (ſaith Chriſt) *that I have heard of my Father, I have made known unto you. You have not choſen me, but I have choſen you.* Chriſt chuſes none to this Work, but ſuch as are faithful: *And I thank Chriſt Jeſus our Lord, who hath accounted me faithful, putting me into the Miniſtry.* Joh. 15. 14, 15. 1 Tim. 1. 12.

II. So a faithful Miniſter is very diligent about his Maſter's Work. *Peter* and *John* forſook all, and followed Chriſt. He gives himſelf wholly up to the Work of the Goſpel. They eſteem (with holy *Job*) the Words of his Mouth more than their neceſſary Food. Job. 23. 12.

III. So Miniſters uſe many weighty Arguments to perſuade Sinners to fall in love with, and eſpouſe themſelves to the Lord Jeſus, to accept of the Offers of his Grace and Divine Favour, being not willing to take any Denial, if poſſible. They pray, woo, and beſeech in Chriſt's Name; and ſome of the Arguments they uſe are theſe, *viz.* 1. They ſet forth the Greatneſs of their Lord and Maſter: He is *the King of Kings, and Lord of Lords*, ſaith *Paul*; the *Lord of Life and Glory*, ſaith *Peter*. 2. They ſet forth his great Riches: *Unto me, who am leſs than the leaſt of all* Eph. 3.

Simile.	Parallel.

Saints, is this Grace given, that I ſhould preach among the Gentiles the unſearchable Riches of Chriſt. See how *Abraham*'s Servant pleaded, when he came to court the Damſel: *The Lord hath bleſſed my Maſter greatly, and he is become great; and He hath given him Flocks and Herds*, &c. *Silver and Gold, and Man-Servants, and Maid-Servants, and Camels, and Aſſes.* Verſe 35. *And* Sarah *my Maſter's Wife bare a Son to my Maſter, when ſhe was old, and unto him he hath given all that he hath.* O how rich and great (ſaith a Miniſter) is God! The Cattel of a thouſand Hills are his: *The Earth is the Lord's, and the Fulneſs thereof.* And Chriſt (ſaith he) is appointed Heir of all Things. *All Things that the Father hath, are mine.* He knew, that the Father had given all Things into his Hands. 3. They ſet forth not only the Greatneſs and Riches of Chriſt, but alſo his admirable Beauty: *He is fairer than the Children of Men.* 4. They ſet forth the Greatneſs of his Love, ſo far as they can conceive of it, or make it known; for the Breadth, Length, Depth, and Heighth of it is wonderful, (as *Paul* ſhews) and paſſeth Knowledg. 5. They ſet forth his Power and Sovereignty: He has all Power in Heaven and Earth; He is the Prince of the Kings of the Earth; nothing is too hard for him to do; Men and Devils, Wind and Seas are at his Command. 6. They ſet forth his great Wiſdom: *He is the Power of God, and the Wiſdom of God*, ſaith the Apoſtle. *In him are hid all the Treaſures of Wiſdom and Knowledg.* 7. They ſet forth his great and glorious End in coming into the World, which was, that we might have Life, and to betroth us to himſelf for ever. 8. They ſet forth the Greatneſs of his Sufferings, his wonderful Abaſement, the Nature of his bloody Agony and Anguiſh he ſuffered upon the Tree. What! doth not this Jeſus (ſaith the Servant of God) that comes to you through a Sea of Blood, deſerve your Affection? *&c.* 9. They uſe Arguments of another nature, ſuch as are taken from the Conſideration of the Sinners dead, curſed, and miſerable State without him; the Bleſſedneſs of ſuch as do embrace him, and eſpouſe themſelves to him; and divers others, too many here for me to reckon up.

Gen. 24. 35, 36.

Joh. 16. 15

Joh. 13. 3.

Pſal. 45.

Eph. 3 18, 19.

Mat. 28.

1 Cor. 1. 24

Col. 2. 3.

IV. A faithful Spokeſman is not ſatisfied, to ſee the Perſon to whom he is in the behalf of his Maſter a Suiter, to be only ready to hear, and ſeem to approve of the Motion he makes, unleſs ſhe at laſt be brought to a ready and willing Compliance, and ſay with *Rebekah*; *I will go along with this Man*; that is, I am reſolved to become *Iſaac*'s Wife.

Gen. 24. 58.

IV. So Chriſt's faithful Miniſters are not ſatisfied to ſee Sinners hearken to the Word, and ſeem pleaſed with the Doctrine of the Goſpel, which they daily preach, unleſs they leave their Sins, and become new Creatures, and cloſe in in good earneſt with Chriſt, giving themſelves to him. 'Tis ſaid of the Saints, *They gave themſelves to the Lord.* If a Man be a Suiter to a Damſel, and ſhe ſeem to like him, and be pleaſed with the Motion he makes, and yet never conſent to become his Wife; will this pleaſe him? ſurely no: Neither doth it pleaſe Chriſt, nor his Miniſters, to ſee Sinners go from place to place to hear Sermons, and write Sermons, and commend this and that Preacher, if they do not make a real Contract, and become eſpouſed to the Lord Jeſus. 'Tis nothing leſs than a thorow Work of Grace, Regeneration, or a true Converſion, that will ſatisfy one of Chriſt's faithful Spokeſmen.

V. It grieves a faithful Spokeſman, when he finds his Maſter is ſlighted, and his dear and noble Lord that ſent him, rejected, and a baſe and poor Fellow entertained, and delighted in, inſtead of him who is ſo worthy.

V. So it grieves a faithful Miniſter, when Sinners ſlight the Meſſage and Tenders of Grace in the Goſpel; when Chriſt is not embraced, nor cloſed in with; when they only take him into their Lips, but keep him out of their Hearts. O this wounds their Souls! Shall Sin, ſaith the Servant of God, that baſe and filthy Enemy of my Maſter, be entertained and delighted in? Shall the Devil have the Rule and Preheminence in you? and the Love of the World be ſo ſweet, which is Enmity to God? And ſhall Chriſt, who died for you on the Croſs, he who is ſo excellent, who is able to make you happy for ever, be ſlighted and rejected by you? What! will you prefer your baſe Luſts above all that unconceivable Good there is in God the Father, in Chriſt his only begotten Son, in the holy Spirit, and in the Way of Holineſs?

Simile.	Parallel.
VI. A Spokeſman, when he ſees he cannot prevail, returns, and gives his Maſter or Friend that ſent him, an account how Matters go.	VI. So Chriſt's faithful Miniſters in the Day of Judgment, ſhall doubtleſs be brought in as Witneſſes againſt ſtubborn and impenitent Sinners, to whom they preached the Goſpel. *And now* (ſaid *Abraham*'s Servant) *if you will deal kindly and truly with my Maſter, tell me; if not, tell me; that I may turn to the right hand, or to the left:* That is, that I may give my Maſter an account of my Errand; what ſhall I ſay to him that ſent me? So ſaith Chriſt's Servant, If you will deal kindly and truly with my Maſter, tell me; if not, tell me, that I may turn, *&c.* I muſt declare to the Lord Jeſus, in the great and dreadful Day, how you have ſlighted or not regarded the Meſſage I am ſent about; how you are reſolved to keep to your other Lovers, and remain in your Sins, being carnal, looſe, ungodly; and that Chriſt is not precious in your Eye, nor will you be perſuaded to forſake all, and follow him, nor be made ſenſible of that Glory and Beauty that is in Holineſs. And what a ſad thing will this be, when a Miniſter muſt appear againſt this Man, and that Man, and ſay, Lord, I ſpoke to them again and again, I preach'd an hundred Sermons to them, to engage their Hearts to thee, but none of them would take place, as thou ſeeſt, upon their Hearts, *&c.* Gen. 24. 49.

Miniſters compared to Clouds.

Deut. 32. 2. *My Doctrine ſhall drop as the Rain*, &c.
Iſa. 5. 6. *I alſo will command the Clouds, that they rain no more Rain upon it.*

CLouds have divers Metaphorical Notations in the holy Scriptures:

1. For Calamities, or great Afflictions: *How hath God covered the Daughters of* Zion *with a Cloud!* Lam. 2. 1.

2. Becauſe of the Number and Multitude of Clouds, (for in tempeſtuous Weather a great Plenty of thick Clouds appear) ſo an innumerous Company of Witneſſes are compared to Clouds, *Heb.* 12. 1.

3. They are alſo uſed in Compariſon: *Behold, he ſhall come as Clouds*: that is, his Army will I make a vaſt Appearance, the *Targum* ſays, as a Cloud which comes up and covers the Earth. *Ezek.* 38. 9.

4. For Vanity and Inconſtancy, or Emptineſs; hence falſe Teachers are compared to Clouds without Rain.

5. And upon divers accounts true Miniſters of the Goſpel may be compared to Clouds; for as falſe Teachers are like Clouds without Rain; ſo true Miniſters are as Clouds full or filled with Rain, *&c.*

How fitly Chriſt's Miniſters may be compared to Clouds, will appear by what follows.

Miniſters.	Parallel.
CLouds are fit Receptacles for the Water, they receive their Water, as it is drawn up out of the Fountain of the great Deep: For God hath made the Clouds as uſeful as ſo many Buckets, to draw up Water out of the Sea; and the Wind is made uſe of as an Hand, to carry theſe Buckets or Clouds whitherſoever the great Creator pleaſeth, to diſtill it down upon the Earth, that the Earth might be repleniſhed, and made fruitful by it.	SO Miniſters receive all their ſpiritual Rain out of the great Fountain of all Fulneſs: *Of his Fulneſs have we all received*, &c. and that by the Spirit; that ſo their Doctrine might drop as the Rain upon the tender Herbs, and as Showers upon the Graſs. 'Tis according to the Gifts and Operations of the Spirit, be it more or leſs, that theſe ſpiritual Clouds are filled; and as God is pleaſed to diſtil and bleſs the Word, it becomes profitable, and makes this or that Man fruitful in Grace and Holineſs. What abundance of Fruit have the Saints brought forth under the dropping of theſe Clouds! Deut. 32.

II. Clouds

II. Miniſters

Miniſters.

II. Clouds are prepared by the wiſe God, as fit Mediums to let Rain down, that ſo it might fall gradually, as the Earth is able to take it in, to the benefit of all things that grow thereon, and not to its detriment, as poſſibly it would, were it not that God made uſe of the Clouds.

III. Clouds let down their Water more freely at one Time than at another; now and then it falls down wonderfully.

IV. Clouds let down their Water at God's Command, and they obey his Voice.

V. 'Tis a great Judgment upon a People, when God commands or reſtrains the Clouds from raining upon the Earth, or upon this or that particular Nation, Field, or Vineyard.

VI. Clouds are of great profit to thoſe who have weak Eye-ſight, in that they are as a Vail between the bright ſhining of the Sun, and them; for the Light muſt be proportionable to the Sight, or elſe the Eyes are confounded.

Parallel.

II. Miniſters are appointed by the Lord as Inſtruments, to communicate of his Grace and Divine Goodneſs to the Children of Men. If he ſhould make uſe of other *Mediums*, it might be to our hurt; ſhould he ſpeak to us himſelf, we could not ('tis poſſible) be able to bear the hearing of his Words. The poor *Iſraelites* deſired *Moſes* to ſpeak to them, would not that God ſhould ſpeak to them any more, leſt they died.

III. So the ſpiritual Clouds ſometimes pour down, or rather out, the Divine Rain in a plentiful manner; at other times they ſeem much ſtraitned in their own Spirits.

IV. So Miniſters preach at God's Command; 'tis He that openeth their Mouths; 'tis as the Spirit gives them utterance.

V. So 'tis a ſevere and ſore Judgment upon a People or Congregation, when God ſuffers his Miniſters to preach no more unto them, or makes their Miniſtry of no advantage or profit to them. *I will command the Clouds, that they rain no Rain upon it*, &c. Iſa. 5. 6.

VI. So the Miniſters of the Word of God are of infinite uſe and advantage to poor Mortals: For we have all but weak ſpiritual Sight, and cannot behold the Glory of God, nor take in Divine Myſteries, without theſe bleſſed *Mediums* God is pleaſed to make uſe of, in his gracious Condeſcenſion to us; and therefore God ſpeaks to us by Men like our ſelves, and opens heavenly Things by earthly Similitudes, *&c.*

Inferences.

LEt us pray, that theſe ſpiritual Clouds may be full of Divine Rain.

2. It ſhews us the great Wiſdom and Condeſcenſion of God to Mankind, and what great Profit we receive by the Preachers of the Goſpel.

3. It ſhews the great Folly of all thoſe that go about to ſtop theſe Clouds from raining, when God hath given them a Command. Will they attempt to hinder the Light from ſhining, or the Clouds from raining, at their pleaſure? Even thus they attempt ſpiritually, when they ſtrive to hinder Chriſt's Miniſters from preaching the Word, or obſtruct the Showers of Goſpel-Grace from falling upon the Souls of Men.

Miniſters compared to Fathers.

1 Cor. 4. 15. *For tho you have ten thouſand Inſtructors in Chriſt, yet have ye not many Fathers; for in Chriſt Jeſus I have begotten you through the Goſpel.*

MIniſters are Fathers, ſpiritual Fathers to Believers.

Metaphor.

FAther is a Name of Dignity, Headſhip, and Authority; hence the Rulers of *Iſrael* were called Fathers.

II. Some are called Fathers, becauſe they beget Children; this is the common Appellation and Notion of the Word.

III. Fathers train up and nouriſh their Children, ſhewing much Tenderneſs and Compaſſion towards them; they are ſaid to pity their Children.

IV. Fathers have Power to command their Children: *I know him,* (that is, *Abraham*) *that he will command his Children*, &c.

V. Fathers ought to be reverenced and honoured by their Children, (*Honour thy Father and thy Mother*, &c.) and their juſt Commands to be obſerved and obeyed.

VI. A Father ought not to be rebuked by his Children, (it becomes them not ſo to do, tho he may be in a Fault, and blame-worthy) but entreated.

VII. 'Tis the Honour of a Father to rule and govern his Children, and whole Family, with Wiſdom and Diſcretion.

Parallel.

MIniſters are Men of Name, Power, and Dignity; they are Chriſt's Subſtitutes; hence called Rulers.

II. Miniſters, by the preaching of the Goſpel, in a ſpiritual way, beget Chriſtians to Jeſus Chriſt: *I have begotten you through the Goſpel.* 1 Cor. 4. 15.

III. Faithful Miniſters alſo train up thoſe Chriſtians they have begotten to Chriſt, in the further Knowledg of the Truth, being very tender of them. *As you know how we exhorted, and comforted, and charged every one of you, as a Father doth his Children.* 1 Theſſ. 2. 11.

IV. So Miniſters of Chriſt have Power in his Name, to command thoſe Chriſtians, who are under their ſpecial Care and Charge, to do their reſpective Duties: *Theſe things teach and command. Now we command you, Brethren, in the Name of our Lord Jeſus Chriſt, that you withdraw from every Brother that walketh diſorderly*, &c. 1 Tim. 4. 11. 2 Theſſ. 4. 6.

V. So faithful and worthy Miniſters ought to be highly eſteemed and honoured by the Saints. *Let the Elders that rule well, be accounted worthy of double Honour, eſpecially they who labour in the Word and Doctrine.* Mal. 1. 16. 1 Tim. 5. 17.

VI. So the Miniſter of Chriſt ought not to be rebuked by any particular Members of the Church to whom he belongs, tho in ſome things he may be blameworthy: *Rebuke not an Elder, but entreat him as a Father.* Tho I doubt not, but that the Church, after a due and orderly Proceeding with an Elder, if he be under Evil, and obſtinate, may be rebuked, nay, not only ſo, but further proceeded againſt alſo. 1 Tim. 5.

VII. So 'tis a great Honour to a Miniſter, or Paſtor of a Church, to rule and govern the Congregation where he is placed, wiſely behaving himſelf in all things; not to be ſoon angry, peeviſh, nor ſelf-conceited, but to ſtudy the Rule, and impartially to carry it with an equal Severity and Mildneſs to all, ſtudying the Nature and Diſpoſition of every Member.

VIII. Fathers

Metaphor.	Parallel.
VIII. Fathers ought to walk wiſely before their Children, in all Holineſs and Sobriety, ſetting themſelves as Patterns (to all that are in the Family) of Grace and Vertue.	VIII. So 'tis the Duty of Paſtors and Miniſters of Churches, to lead an holy and godly Life, and be as Examples of true Vertue and Piety to all they converſe with. *Be thou an Example of the Believers, in Word, in Converſation, in Charity, in Spirit, in Faith, in Purity.* 1 Tim. 4. 12.
IX. It is a great Sorrow and Grief to a good and godly Father, to ſee his Children froward, and fall out one with another, violating the Bonds of Nature.	IX. So 'tis an Heart-breaking Sorrow to a godly and faithful Miniſter, to ſee the Saints and Members of the Church walk looſely, and live in Strife and Vain-Glory, wronging and abuſing each other, and thereby violate the ſacred Bonds of brotherly Love, Tenderneſs, and Forbearance: *For many walk, of whom I have told you often, and now tell you even weeping, that they are Enemies of the Croſs of Chriſt.* Phil. 3 18.
X. It is the Property of a godly Father to pray for his Children, and alſo for the whole Family committed to his Charge.	X. So Chriſt's faithful Miniſters do not ceaſe to pray for thoſe whom they have been inſtrumental to beget (by the Word of Truth) unto Chriſt; nay, not only for them, but for all committed to their Charge; nay, for all the Children of God, *That Chriſt might dwell in their Hearts by Faith, and that they may be rooted and grounded in Love*, &c. Eph. 3. 17.

Inferences.

WE may infer from hence, that the Office of a Miniſter is an honourable Employment.

2. It may in many things teach Paſtors their Duties to their Members, and Members their reſpective Duties towards their Paſtors.

3. It alſo ſerves to inform us, who are faithful, wiſe, and diſcreet Miniſters of Chriſt.

4. We may further learn, what a great Concern it is for a Church to chuſe wiſe and ſober Perſons to be their Paſtors.

Miniſters compared to Stewards.

Luke 12. 42. *Who is a faithful Steward*, &c.

1 Cor. 4. 1. *Let Men ſo account of us as the Miniſters of Chriſt, and Stewards of the Myſteries of God.*

Verſe 2. *Moreover, it is required in Stewards, that a Man be found faithful.*

Liegh's *Crit. Sacr.*

STeward, *Stewardſhip*, the Original, οἰκονομία, rendred in 1 *Cor.* 9. 17. *Diſpenſation*, properly ſignifieth the Adminiſtration of Houſhold-Buſineſs, whereof one taketh ſuch and ſuch Care, and doth ſo diſpoſe thereof, as that he appointeth every one what they are to do.

Note. True Goſpel-Miniſters are Stewards, ſpiritual Stewards, Stewards of God.

Metaphor.	Parallel.
A Steward is an Officer that principally belongs to great Men; few, beſides rich and noble Perſons, have Stewards of their Houſes.	SO true Goſpel-Miniſters or Paſtors, are Officers that belong to Chriſt's Houſe, who is a great Prince, nay, King of Heaven and Earth.

Metaphor.	Parallel.
II. A Steward is a Perſon that hath a great Truſt and Charge repoſed in him; many rich and excellent Things are committed to his Care and Overſight, ſometimes all the Goods of the Houſe, and Charge of the Family.	II. So faithful Miniſters have a mighty Truſt repoſed in them; the Lord Jeſus hath committed to their Care and Charge Things of very great worth and value, even all the Goods of his Houſe. 1. They are entruſted with the Truth, and every Branch and Part of it, called the *Myſteries of God*, which is of ineſtimable Value. 2. The whole Church; they have the Care and Charge of the whole Family or Houſhold of God. 3. They have the Care and Charge of Mens Souls committed to them. *See Watchmen.*
III. It behoveth a Steward to be faithful in all things, ſeeking the Honour of his Lord: They ought to be much in their Buſineſs, not leaving it to others, that are not experienced in it, nor careful to look after it; nor leave their Maſter's Buſineſs, to mind and look after their own.	III. So ought every Miniſter of Chriſt to be faithful in all things, wholly ſtudying the Profit, Honour, and Intereſt of the Lord Jeſus. They ought continually to be about his Affairs, not leave the Management of the Church, and Concerns of the Miniſtry, (like ſome ſelf-ſeeking Prieſts of our Days) to others, who are unexperienced, negligent, and worſe; to follow their own Concerns, and living in Eaſe and Pleaſure, purſuing after the Riches and Vanities of the World, mattering not whether Chriſt be honoured or no, or whether his Intereſt ſink or ſwim, ſo that things go well with them, and they thrive in the World. There are too many ſuch in this Day, ſo that we may well ſay with the Apoſtle, *All ſeek their own, and none the Things that are Jeſus Chriſt's.*
IV. Stewards give direction to all inferior Officers. and others in the Family, about their reſpective Work and Buſineſs.	IV. So Miniſters give directions to the Deacons, and other Members of Chriſt's Church, how to diſcharge their Duties in their reſpective places, &c.
V. Stewards muſt expect to be called to an account, and if unfaithful, are frequently put out of their Stewardſhip: *Give an account of thy Stewardſhip, for thou mayeſt be no longer Steward.* Luk. 16. 2.	V. So all the Miniſters of Chriſt muſt expect to be called to an Account: The Time is coming, when Chriſt will reckon with them; and happy will they be, that have their Accounts to give up with Joy, to whom the Lord Jeſus will ſay, *Well done, good and faithful Servant*, &c.

Miniſters compared to Planters.

1 Cor. 3. 6. *I have planted, and* Apollo *watered*, &c.
Verſe 8. *Now he that planteth, and he that watereth, are one.*

GOD is the chief ſpiritual Planter, *Iſa.* 5. 7. *&* 60. 21. *&* 61. 3. *Mat.* 15. 13. None but he can implant a Principle of Grace in the Sinner's Heart; 'tis his proper Work to take us out of the old Stock and Root, and plant us into the new. But foraſmuch as theſe Things are aſſerted by the Preaching of the Word, Miniſters are called Planters: *I have planted*, &c. They are but under or ſubordinate Planters and Waterers, to τὸν αὐξάνοντα, him that gives the Increaſe, *viz. Jehovah.* 1 Cor. 3. 6

Metaphor.	Parallel.
A Skilful Planter is a curious Artiſt, one that knows the Nature of Trees, Plants, and Seeds. He is skilled in Setting, Ingrafting, Inocu-	So an experienced and able Miniſter of the Goſpel is a very skilful Perſon, one that hath knowledg of great Myſteries, both of Nature and Grace: He knows the State of Man in the firſt *Adam*,

Simile.	Parallel.
Innoculation, or Grafting with the Scucheon, as they call it, *&c.*	that old Stock; and alſo the Nature of Planting, or Grafting into Jeſus Chriſt, how and which way it is, and muſt be done.
II. A Planter hath fit Tools or Inſtruments to do his Work withal, *viz.* a Spade, a Knife, *&c.* without which he can do nothing.	II. So Miniſters of Chriſt have fit Inſtruments to work with, *viz.* the Goſpel, which is called the engrafted Word, *i. e.* an Inſtrument or Means by which Souls are planted, or grafted into Chriſt, by the help of the Holy-Ghoſt, without which they can do nothing.
III. A Planter knows, that until the Ground he is to plant, be dug up, and well prepared, 'tis not meet to be ſowed or planted.	III. So Miniſters know, unleſs the Hearts of Sinners are dug by the powerful Convictions of the Word and Spirit of God, they are not fit to receive the Seed of Grace, nor to be planted in God's Vineyard.
IV. Planters, as Naturaliſts obſerve, find by experience, that a wild ungrafted Tree never bears good Fruit, nor can, till it be removed out of its natural Soil, into a good Soil, and grafted with a better Kind. The Root that bears this wild Fruit is a degenerate Root, and that is the Cauſe the Fruit is ſo unpleaſant, ſowre, and naught.	IV. So Miniſters alſo know, that unregenerate Men, who grow upon the natural Root of old *Adam*, unleſs they are removed, and planted into Jeſus Chriſt, cannot bring forth acceptable Fruit to God; until removed by the Power of the Word and Spirit, and tranſplanted into Jeſus Chriſt by a lively Faith. Mankind naturally are the Off-ſpring of a corrupt and degenerate Root, *viz.* the firſt *Adam*; for as is the Root and Tree, ſuch are the Branches, and the Fruit thereof: *A corrupt Tree cannot bring good Fruit.* Mat. 7. 18.
V. A Planter, who hath Skill in Grafting, knows the Stock muſt be cut off, before the Sienes (as ſome call them, or after *Pliny*, Sions) be grafted in.	V. So a Miniſter knows, that until the new Stock, *viz.* Jeſus Chriſt, was cut off, that is to ſay, crucified, no Men, as ſpiritual Syenes, can be grafted into him by a lively Faith: Tho there is in this a great Diſparity (as applied to Miniſters) for Planters cut off or cleave the Stock themſelves, before they graft the Siene; but Chriſt was cut off by another hand.
VI. A Planter knows, a Twig that is to be grafted, or a Bud inoculated, muſt firſt be cut off with a Knife that is keen or ſharp, or an Inſtrument, from the Tree on which it naturally grew: And when the Grafts are cut off, in order to this Work, 'tis a critical Seaſon with them (ſaith worthy Mr. *Flavel*) if they lie too long before they are engrafted, or take not with the Stock, they die, and are never more recovered; they may ſtand in the Stock a while, but are no part of the Tree.	VI. So a Miniſter knows, before a Soul can be grafted into Chriſt, he muſt be cut off of the old Stock, *viz.* old *Adam*, and taken off of his own Righteouſneſs. The firſt Work upon a Chriſtian is cutting Work: They were cut or pricked in their Hearts, while *Peter* preached to them. *The Word of God is ſharper than a two-edged Sword.* 'As no Siene 'is engrafted without cutting; ſo no Soul 'is united to Chriſt, without a true and 'cutting Senſe of Sin, and of its own 'Miſery. And when Souls are under a Work 'of Converſion, 'tis a critical Time with 'them; many have miſcarried then, and 'never recovered again: They have in-'deed for a time remained like dead 'Grafts in the Stock, by an external, 'lifeleſs Profeſſion, but never come to any thing; for ſuch dead Grafts in a little 'time fall off from the Stock, Chriſt, and periſh. But this I muſt needs ſay, it is principally for want of being quite cut off, or becauſe they were never throughly cut Acts 2. 37. Heb. 4. Joh. 16. 8, 9.

Metaphor. Parallel.

or wounded at Heart; Convictions upon their Hearts were never deep enough, or not kind Convictions, rather Legal than Evangelical; they were not cut by a fit Inſtrument; *&c.*

VII. A Planter, when Grafts are cut off, and prepared to be engrafted, makes all convenient ſpeed he can to cloſe them with the new Stock; the ſooner (ſaith one) that is done, the better. The Graft is intimately united, and cloſely conjoined with the Stock; the Conjunction is ſo cloſe, that they become one Tree.

VII. So a Miniſter, when he ſees poor Sinners are fitted, and every way prepared by powerful Convictions, ought to make what ſpeed he can to apply the Plaiſter, and direct them to a Cloſure with Chriſt, that is to ſay, to believe on the Lord Jeſus. And when this is done, there is an intimate Union betwixt Chriſt and the Souls that believe in him: *He that is joined to the Lord, is one Spirit.* 'Tis the neareſt, cloſeſt, and ſtricteſt Union; they are ſo glewed one to the other, ſo that look as the Graft is really in the Stock, and the Sap of the Stock is really in the Graft: So a Believer is really, tho myſtically, in Chriſt, and the Spirit of Chriſt is communicated to a Believer: *He that dwelleth in Love, dwelleth in God.* And as the Graft is bound to the Stock ſo ſteadily, that the Wind cannot loſe it; ſo the believing Soul is faſtened to Chriſt by ſuch Bonds, as will ſecure it from all danger of being looſed from him any more. Act. 16. 30, 31. 1 Joh. 4 16 *Flavel.*

This doth the Soul's Union with Jeſus ſhow,
And where and how theſe heavenly Plants do grow.

VIII. A Planter ſometimes plants a whole Vineyard, with the help and aſſiſtance he hath from others.

VIII. So a painful Miniſter may, nay, and has planted a whole Church by the help and aſſiſtance of the Spirit of God, yea, ſeveral Churches, as St. *Paul*, and others we read of, *&c.*

IX. A Planter's Work (like other Labourers) is very hard; they oft-times ſweat at it, ſpend and waſte themſelves; they find ſome Ground very rocky, and difficult to dig up, and to manure.

IX. So is the Miniſter's Work a very hard and laborious Work; no Digger nor Planter works harder, or takes more pains, than ſome faithful Planters, or Preachers of the Goſpel; they frequently ſweat at their Work (as we have elſewhere ſhewed) and by their Study and great Labour, waſte their frail Bodies. Some Sinners have rocky Hearts.

X. A Planter doth not only plant, but alſo water his Plants, that they may grow and thrive the better.

X. So godly Miniſters do not only preach, whereby Souls are planted by the heavenly Doctrine; but alſo pray for Encreaſe, whereby their Plants are watered: *I have planted, and* Apollo *watered.* What *Paul* plants, *Apollo* comes after and waters with his Doctrine, that dropp'd like Dew. *Neither is he that planteth, any thing, nor he that watereth, but God that giveth the Encreaſe.*

XI. He that plants a Vineyard with his own Labour, ought to be allowed to eat of the Fruit thereof; and it would be accounted a ſtrange thing, ſhould he be denied it.

XI. So a faithful Miniſter, or ſpiritual Planter, ought to eat of the Fruit of that Church or Vineyard he hath planted, or doth keep, prune, and manure; that is to ſay, to be fed and comfortably maintained by them. *Who goeth a Warfare at his own Charge at any time? Who planteth a Vineyard, and eateth not of the Fruit thereof? Or who feedeth a Flock, and eateth not of the Milk of the Flock? Say I theſe things as a Man, or ſaith the Law the ſame alſo?* &c. *If we have ſowed unto you ſpiritual Things, is it a great thing we ſhould reap your carnal Things?* [Read *Labourer.*] 1 Cor. 9. 7

Metaphor.	Parallel.
XII. Planters greatly rejoyce to ſee their Plants thrive and grow, and their Labour proſper.	XII. So Miniſters rejoyce to ſee Saints or ſpiritual Plants grow and thrive in Grace, and true Holineſs: *I have no greater Joy, than to ſee my Father's Children walk in the Truth.*
XIII. Planters do not only take delight in planting, in the Spring, and other fit Seaſons; but do alſo take care of the Plants at ſuch times when it is Winter, leſt the Froſt and Cold ſhould ſpoil their Growth.	XIII. So ſpiritual Planters, Chriſt's faithful Miniſters, do not only take delight to labour in Chriſt's Vineyard, to plant and graft when the Sun or Spring-Seaſon of Providence ſhines upon them, but endure the ſharpeſt Storms of Perſecution, in the taking care of thoſe tender Plants, who by reaſon of the ſharpeſt Winter, may be in greateſt Danger.
XIV. Planters have been, and are greatly inſtrumental for the Benefit and Advantage of the Place or Country where they dwell, by the Vineyards, Orchards, and Gardens they have planted.	XIV. So Miniſters have been, and are great Inſtruments of much Good and Benefit to the Place or Country where God hath bleſt their Labours, by planting Churches, who have ſent forth ſuch Fruit, that many thereby have been made fruitful in Grace and Holineſs. What ſpiritual Profit have theſe after-Ages reaped by the Labours of thoſe that were at firſt, and thoſe that followed after, as Planters in God's Vineyard! of which the holy Scripture, and other Hiſtories give a full Account. So that Word is fulfilled, *Others have laboured, and you are entred into their Labours*; *i. e.* We reap the Benefit of thoſe that were Planters before us, as others may reap the Benefit of the Labours of ſuch as are now entered into the ſame Work, that the Generation that is to come may praiſe the Lord.

Inferences.

WHat Grace and Glory is this, O Saint, that God hath conferred on thee, in taking thee out of that wild, dead, and barren Stock, and planting thee into that precious, living, and fruitful One, Chriſt Jeſus! Canſt thou enough admire and prize this Grace and Favour!

II. It ſhews what wonderful Union, and bleſſed Nearneſs there is between Chriſt and every ſincere Chriſtian!

III. It ſhews us, that all our good Fruit is from Jeſus Chriſt, and by means of that bleſſed, myſterious, and glorious Union with him.

IV. Miniſters ought to be Men of Wiſdom, ſuch as are faithful, able, and willing to labour, Men that are not idle.

V. It reproves not only ſuch Saints, that take up with the Name of Plants in God's Vineyard, and bring not forth Fruit; but alſo Churches, that ſee not, or will not ſee, nor learn their Duty to their painful and faithful Miniſters.

VI. It ſhews the Folly and Madneſs of all thoſe that go about to hinder or ſpoil the Work of thoſe ſpiritual Planters, God's Miniſters: For what would Men think of ſuch, that ſhould ſuffer none to plant, nor any Plant or Tree to grow, nay, deſtroy (in as much as in them lieth) all the Vineyards, Orchards, and Gardens in the Place or Country where they dwell? Such like Work do all thoſe that perſecute God's faithful Miniſters and People.

Miniſters compared to Builders.

1 Cor. 3, 10. *According to the Grace of God which is given me, as a wiſe Maſter-Builder, I have laid the Foundation*, &c.

A *Builder* is a Metaphor taken from Carpenters and Maſons, *&c.* that build Houſes; the Hebrew Word by which Building is expreſſed, is derived from the Root, בנה to build or rear an Houſe or City. God in Chriſt is the chief Maſter-Builder: *He that built all Things, is God*; and he is the great Builder of his Temple: *Upon this Rock will I build my Church*, &c. And yet Miniſters under him are likewiſe Maſter-Builders, *&c.* 1 King. 10. 4.

Metaphor.

A Wiſe Maſter-Builder gives direction to others, how the Houſe, *&c.* muſt be built; and to this purpoſe ſhews the Figure or true Form of it, that ſo other Under-Builders may know how to go on with their Work.

II. A Maſter-Builder takes ſpecial care rightly to lay the Foundation, upon which the whole Fabrick or Structure is to be built, *&c.*

III. A Builder hath ſometimes much Rubbiſh to remove, before he can go on with his Work; as the poor Jews had, who built the Temple, *&c.*

IV. A Builder oftentimes meets with hard Work, in hewing and ſquaring his Timber and Stones, ſome being very rugged and knotty, *&c.*

V. A wiſe Builder takes care to prepare and make all his Materials ready, before he raiſes the Structure, or builds his Houſe.

Parallel.

SO St. *Paul*, and other great and wiſe Maſter-Builders, (the Apoſtles) have given plain Directions to us, and all inferior Builders, how the Houſe of God muſt be built, and with what Materials; and they have left in the holy Goſpel a plain Scheme or Figure of it, that ſo all ſpiritual Builders may know how to proceed in their Work.

II. So the Apoſtles have, as Inſtruments in God's hand, laid the Foundation of the true Religion, the Foundation of Faith and Salvation, the Foundation of the true Church, *&c.* *Another Foundation can no Man lay, than that which is laid, which is Jeſus Chriſt.* 1 Cor. 3. 11

III. So have Miniſters much Rubbiſh to remove out of their own and Sinners Way, before they can proceed in their bleſſed Work. There is the Rubbiſh of Falſe-Doctrine about Juſtification; this was in the Apoſtle's way, as well as 'tis in ours: The Jews were hardly taken off from their own Righteouſneſs, and legal Ceremonies; they would needs build upon a Legal Foundation: *They ſtumbled at the Stumbling Stone*, &c. We have much Popiſh Rubbiſh to remove, the Rubbiſh of Mens Inventions, and ſuperſtitious Ceremonies, *&c.* beſides the Rubbiſh of other Hereticks and Deceivers.

IV. So Miniſters find ſome Sinners are very ſtubborn and obſtinate, like knotty Timber, ſcragged and rugged Stones, which, without much Labour and Pains, are not hewed and fitted for the Building.

V. So ſhould a Miniſter of the Goſpel ſee that all the ſpiritual Stones and Timber be well ſquared, fitted, and prepared by a through Work of Repentance and Faith, before they are placed or laid into the Building or Church of God. *Prepare thy Work without, and make it fit for thy ſelf in the Field, and then build thy Houſe.* They muſt not lay Stones into the Building, as they come out of the Quarry from whence they are digged, ſuch Perſons as were never converted, nor capable Subjects of it; and then afterwards, when they are put into God's Houſe, go about to hew them by the Word, *i. e.* endeavour to convert them. Miniſters are Hewers, and the Ax is the Word of God: *I have hewed them by the Prophets*; But they muſt proceed orderly, *i. e.* not baptize, and then teach; but firſt teach, or make Diſciples, and then baptize them. Prov 24. 27. Mat. 28. 19, 20.

VI. A

Metaphor.

VI. A Builder can tell how many principal Pillars or Poſts belong unto the Houſe or Building, and ſees to fit all the Materials thereof in their proper place, and will be ſure to ſee that he wants never a principal Pillar.

Parallel.

VI. So Miniſters can tell how many fundamental Principles there are of the Chriſtian Religion, I mean, Principles neceſſary to Salvation; and alſo the Number of the Foundations of Church-Conſtitution and Fellowſhip; and will ſee that every thing they do be done orderly, every thing fitted according to the Directions of God's Word; and that they want not any one of the Foundation-Principles of the Chriſtian Religion. 'Tis dangerous, you know, if a Houſe be to be built upon ſix main Pillars, if it want one. Read *Heb.* 6. 1, 2.

VII. A Builder has his Rule, by which he doth all his Work: He does not work by Gueſs, nor by the Sight of his own Eye only, but by a certain and unerring Rule.

VII. So a wiſe Miniſter hath his Rule, *viz.* the Word of God; he doth not do what he thinks is right in his own Eyes, until he hath tried it by the Rule; nor will he follow the Humor and Fancy of others, who may ſay, this is right, and that is right: but according as he finds Things to agree or diſagree with the holy Scriptures, and Spirit of God, that unerring Rule, by which he receives, or rejects, takes, or leaves: He, with *Moſes*, will do all things according to the Pattern ſhewed in the Mount: *As many as walk according to this Rule, Peace be on them, and Mercy, and upon the whole Iſrael of God.* The Word of God ſhould be our Guide in all Things. Gal. 6.

VIII. A wiſe Builder takes care that all the Building be fitly framed together, and well faſtened to the Foundation.

VIII. So a wiſe Miniſter, or ſpiritual Builder, endeavours to ſee that all the Saints be united, fitly framed, or joined together in Love, and well faſtened by Faith, and Love to Jeſus Chriſt. See what the Apoſtle ſaith, Eph. 2. *And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner-Stone; in whom all the Building being fitly framed together, groweth to an holy Temple in the Lord, in whom ye are builded together for an Habitation of God, through the Spirit.* Eph. 2. 20, 21, 22.

IX. A Builder takes great care to give directions about the Door, or Way into the Houſe he is building, and makes it plain, that all People who have a mind, or ought to enter in, may readily find the way, and not ſtumble at the Threſhold.

IX. So a wiſe and faithful Miniſter takes ſpecial care to give directions about the Door into God's Houſe, that all whom Chriſt would have enter in, may not be at a loſs about it, nor ſtumble as it were at the Threſhold. 'Tis abſolutely neceſſary, that they are acquainted with, and able to ſhew to others, what are thoſe initiating Ordinances into the Houſe or Church of God. And ſad it is to ſee ſo many worthy Miniſters among us at ſo great a Loſs in this reſpect; as is demonſtrated in a ſmall Treatiſe, written by Mr. *W. K.* entitled, *A ſober Diſcourſe of Right to Church-Communion.* It hath always been aſſerted by Chriſtians of all Perſuaſions, (till of late) that Baptiſm in Water, that holy *Sacrament* Chriſt ordained and left in his Church, is abſolutely neceſſary to Church-Fellowſhip and Communion; though touching the Subject and Manner of the Adminiſtration of that Ordinance, there hath been much Controverſy: but ſure I am, the Word of God is very full and plain in this Caſe.

1. The Lord Jeſus hath poſitively enjoined Repentance, Faith, and Baptiſm, to be taught as the firſt Principles of his ſacred Doctrine, and as Fundamentals of Church-Communion and Fellowſhip. See *Mat.* 28. 19, 20. *Heb.* 6. 1, 2.

2. This alſo was the Door the holy Apoſtles (thoſe wiſe Maſter-Builders) directed Perſons to, and opened for entrance in the Primitive Time: *Repent, and be baptized, every one of you, &c. Then they that gladly received the Word, were baptized; and the ſame Day there was added unto them about three thouſand Souls.* Acts 2. 40, 41. Compare this with *Acts* 8. 48. & 16. 33. *Gal.* 3. 27. And hence 'tis ſaid, *By one Spirit are we*

Metaphor. Parallel.

we all baptized into one Body, or to be of one Body. Moreover, as it is in the above-cited Treatise proved, upon an Examination of the Records of the next Age after the Apostles, 'tis evident, the same Order was retained and kept up, as appears by *Justin Martyr*, in his Apology to *Antoninus Pius*, the Roman Emperor. 'This Food '(said he) we call the Eucharist, to which no Man is admitted, but only he that 'believeth in the Truth of the Doctrine, being washed in the Laver of Regeneration, '(so he called Baptism) for the Remission of Sins, and that so liveth as Christ hath 'taught. *Tertullian* and *Cyprian* positively affirm the same, and divers others of the ancient Fathers; as *Basil*, *Nazianzen*, *Optatus*, *Athanatus*, *Epiphanius*, *Hilarius*, *Ambrose*, *Jerome*, *Sozomen*, *Athanasius*, *Augustin*, &c. as is largely shewed by the Divines of *Magdeburg*, in their History of the Church, printed at *Basil*, 1624. Also all our modern Divines fully agree with the Ancients in this great Point, *viz.* That Baptism is absolutely an initiating Ordinance, and that no unbaptized Person ought to be admitted into the Church, nor to the Lord's Supper; tho 'tis confess'd, that some do not say, that Baptism alone is the Door into the Church, but Baptism, and Imposition of Hands. 'There are two Doors to be passed through, (as saith a learned Writer) 'before we can come, *aditus, & intima Ecclesiæ penetralia*, viz. Baptism, and 'Laying on of Hands; whereof the latter properly and immediately gives admit-'tance. Mr. *Hanmors* cites some ancient Christians speaking thus, *Confirmatio (sive manuum impositio) protinus dat jus communicandi in Sacramento corporis ac sanguinis Christi:* That is, 'Confirmation (or Imposition of Hands) forthwith giveth full 'Authority and Right of Communion in the Body and Blood of Christ. And in another place saith the same Person, 'He that was not confirmed, was not admitted to 'the Eucharist.

X. A Master-Builder goes on with his Work, when the Foundation is laid; the Scaffolds are not taken down, till the Building be finished, but rather raised higher and higher, as the Fabrick goes up; he resolves every Day's Work shall add some further Beauty to it, in order to the final perfecting of it.

X. So a true faithful Minister, when he sees the Work of God's House going on, every one labouring diligently every day to be more and more holy, and pressing on towards Perfection: *Not laying again the Foundation*, &c. *let us go on to Perfection, and so grow up unto him in all things, who is the Head.* Gospel-Builders are for the *perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come into the Unity of the Faith, and Knowledg of the Son of God, unto a perfect Man*, &c. Heb. 6. 1, 2. Eph. 4. 3.

Metaphor.

EArthly Builders build with ordinary Wood, Stones, Brick, *&c.* lifeless and dead Materials: Also they build Houses for Men, or mortal Creatures only, which may be soon destroyed by an Enemy.

Disparity.

But the spiritual Builders build the House of God with precious Stones, not earthly but heavenly, not dead but living: *Ye also, as lively Stones, are built up a spiritual House, and not for Man, but an House or Habitation for God, through the Spirit*; a House that the Gates of Hell shall never prevail against.

Divers Disparities are also here omitted, and left to be enlarged by the studious Reader.

Inferences.

THis may inform all that look upon themselves to be spiritual Builders, to take heed they do not refuse the chief Corner-Stone, as the Jewish Builders did: Remember the Foundation is laid, which is the Lord Jesus Christ.

II. It may caution them to take heed they build with fit Materials, not with Wood, Hay, and Stubble, but Gold, Silver, and precious Stones.

III. It

III. It may caution them to take heed they build according to the Rule. Let them not miſtake the Rule, the Pope or Church of *Rome* is not the Rule, as we have ſhewn in the Firſt Volume, *Book* 3. *pag.* 1,2,3. General Councils are not the Rule; the Light within is not the Rule; the Word of God is the only Rule, by which theſe Builders of God's Houſe muſt do all their Work.

IV. It may caution them to take heed they do not make any other Doors into the Church, than what Jeſus Chriſt hath made. The Door that let into the natural Church of the Jews, is ſhut up by him that hath the Keys of *David*; Birth-Privileges will not give a Right to Church-Membership under the Goſpel. *Think not to ſay within your ſelves, We have* Abraham *to our Father*, &c.

V. It may caution them to take heed they do not leave out of the Building any principal Pillar, leſt their Building prove defective, and ſtand not long. 'Tis a fearful thing to alter, add to, or diminiſh from the Word of God. *Rev.* 2. 2.

Miniſters compared to Pillars.

Gal. 2. 9. *And when* James, Cephas, *and* John, *who ſeemed Pillars*, &c.

MIniſters are like Pillars in the Houſe of God.

Simile.

A Pillar helps to ſupport and bear up the Building.

II. Pillars are a great Ornament to a Building; they ſerve not only for Uſe, but for Beauty. The two Brazen Pillars in *Solomon*'s Temple were curiouſly adorned with Nets of Chequer-Work, Lilly-Work, and Rows of Pomegranats, *&c.*

III. Theſe Pillars ſtood in the Porch of the Temple.

Parallel.

SO Miniſters help to ſupport and bear up the Church and Houſe of God.

II. So godly Miniſters are a great Ornament to the Church, being glorioufly adorned (many of them) with the Gifts aud Graces of the bleſſed Spirit, which ſome think was figured forth by the Pillars of the Temple, in reſpect of the Chequer and Lilly-Work; and by the Pomegranats, the Fruitfulneſs of their Converſation, *&c.*

III. So the Apoſtles, thoſe chief Pillars of the Goſpel-Church, lived in the beginning of the Church, ſaith Mr. *Lee*, or entrance of the Goſpel-Miniſtration. Mr. *Sam. Lee*, fol. 228.

Miniſters compared to Shepherds.

Ezek. 34. 9. *O ye Shepherds, hear the Word of the Lord.*

MIniſters, in divers places of the holy Scriptures of the New Teſtament, are compared to Shepherds.

Metaphor.

A Shepherd is choſen and appointed to take care of the Flock, being a Man skilful in that Work.

II. A Shepherd feeds his Flock, leading them into good green Paſtures.

III. A

Parallel.

SO a Miniſter is choſen and appointed to take care of the Flock and Church of God, and of the Souls of Men committed to his Charge.

III. So Miniſters feed the Flock of Chriſt: Simon, *Son of* Jonas, *loveſt thou me? Feed my Sheep, Feed my Lambs*, &c. Feed them with good Doctrine, feed them with a good Example.

III. So

Metaphor.	Parallel.
III. A Shepherd endeavours to keep the Flock together, leſt any ſhould ſtray from the Fold.	III. So a faithful Miniſter ſtrives to keep all the Members of the Church, under his Care, together, and will not (if he can help it) ſuffer any of them to go aſtray.
IV. A Shepherd watches over his Flock in the Night, leſt any Danger (by Dogs, Wolves, or Foxes) ſhould befall them. *And there were in the ſame Country Shepherds abiding in the Field, keeping Watch over their Flocks by Night*, &c. Luke 2.8.	IV. So Miniſters muſt abide with their Flock; they muſt not be at a diſtance from them, leſt Evil ſhould befall them from the Enemy, there being many Dogs, Wolves, and cunning Foxes abroad, ſeeking to deſtroy and ſpoil the Sheep and Lambs of Jeſus Chriſt, I mean, ſubtil Deceivers and Perſecutors.
V. Shepherds are very tender of their Flocks, and drive them as they can go, ſhewing much Compaſſion to the Weak and Feeble, and endeavouring to heal and ſtrengthen the Diſeaſed.	V. So Miniſters ſhould be very tender of the Saints, or ſpiritual Flock, and not impoſe upon them ſuch things as they are not convinced of to be their Duty; they muſt not drive them out of their Pace, and the Weak and Feeble among them they ought to take compaſſion upon, and ſtrive to heal the Diſeaſed. The Shepherds of *Iſrael* failing herein, greatly provoked the Owner of the Sheep againſt them: *The Diſeaſed* (ſaith he) *ye have not ſtrengthned, neither have ye healed that which was ſick*, &c. *Strengthen ye the weak Hands, and confirm the feeble Knees.* Ezek. 34.4
VI. Shepherds ſometimes keep Sheep that are none of their own.	VI. So Miniſters keep Chriſt's Sheep: *Feed My Sheep.* They are Chriſt's by Choice, by Gift, by Purchaſe, by Conqueſt, &c.
VII. Shepherds ought to feed of the Milk of that Flock they feed.	VII. So Miniſters ought to be fed by the Flock or Church they feed: *Who feedeth a Flock, and eateth not of the Milk of the Flock?* &c. 1 Cor. 9.7
VIII. 'Tis a Shame to a Shepherd to regard the Fleece more than the Flock; it may be ſaid of ſome Shepherds, if they are fed, and have the Fleece, let what will befall the Sheep, they matter not.	VIII. 'Tis a Shame and great Reproach to a Miniſter, and a Sign he is none of Chriſt's Servant, who chiefly regards his own, baſe, and carnal Ends; if he has but the Fleece, and be well fed, let what will become of the Church, or Souls of thoſe under his Charge; he ſeeks not them, but theirs.

Inferences.

HEnce Miniſters may be greatly encouraged to a faithful and careful Diſcharge of their Truſt; for that they ſerve the Lord Jeſus, whoſe the Sheep are they feed, who will reward them in due Time.

II. It may alſo caution them to be very careful, that they feed Chriſt's Flock with no other Food than what is of Chriſt's providing.

III. It may inform all the Flocks and Sheep of Chriſt, over whom the Holy-Ghoſt hath appointed Shepherds or Overſeers, (1.) To prize their faithful Miniſters, obſerve their Doctrine, and eye their holy and heavenly Converſation. (2.) To walk as Sheep. (3.) To keep cloſe to their Fold.

Miniſters compared to Ambaſſadors.

2 Cor. 5. 20. *We are Ambaſſadors for Chriſt*, &c.
Eph. 6. 20. *For which I am an Ambaſſador in Bonds*, &c.

THe Words, *Ambaſſador*, *Legate*, or *Meſſenger*, are ſynonimous Terms, properly ſuch as are commiſſionated or deputed betwixt diſtant Parties, to tranſact Affairs of Moment. The Term is applied to the Miniſters of the Goſpel; and it ſets forth, 1. The Dignity, 2. The Duty of Miniſters.

Note. Faithful Miniſters are Chriſt's Ambaſſadors, *&c.*

Ambaſſador.

AMbaſſadors are authorized and ſent abroad by Princes, about the great Affairs of their Kingdoms.

II. Ambaſſadors uſually are Perſons of Eminency; 'tis an Office that a Prince will not confer upon any of his Subjects, but on ſuch as are of great Eſteem in his Court, ſuch as are fitly qualified for that great Truſt confided in them; in a word, great Honour and Dignity is conferred upon them.

III. The Dignity of Ambaſſadors appears in the Greatneſs of their Prince from whom they come; they have uſually reſpect according to the Rank and Quality of their Maſter.

IV. An Ambaſſador appears according to the Dignity of the Perſon whom he repreſents, and whoſe place he ſupplies.

V. The Excellency of the Meſſage Ambaſſadors are ſent about, ſhews further the Dignity of the Officers. Now there are three ſorts of Ambaſſies in the World:

Journal.

1. Ambaſſies of Peace.
2. Ambaſſies of Marriage.
3. State-Ambaſſies, which reſpect Trade and Commerce, *&c.*

1. An Ambaſſador is welcom, when he comes from a Prince about Peace; and that eſpecially,

(1.) When

Parallel.

MIniſters are authorized, empowered, and ſent by the Lord Jeſus, the Prince of the Kings of the Earth, on the great Affairs of his Glory, and Man's Good.

II. Faithful Miniſters of Chriſt, ſuch as are Miniſters indeed, are eminent Perſons, ſuch as are great Favourites to the Court of Heaven. What higher Dignity doth Chriſt confer upon any of his Saints here below! They alſo are Men fitly qualified for this great Employment; and what their Qualifications are, and muſt be, you may ſee in 1 *Tim.* 3. *Tit.* 1. viz. *Blameleſs as the Stewards of God, not ſelf-willed, not ſoon angry, not given to Wine,* 1 Tim. 3. 1 to 7. Tit. 1. 7, 8, 9. *no Striker, not given to filthy Lucre, a Lover of Hoſpitality, a Lover of good Men, ſober, juſt, holy, temperate, holding forth the faithful Word, able by ſound Doctrine to ſtop the Mouths of Gainſayers*, &c. *not a Brawler, not Covetous, one that rules well his own Houſe.*

III. Now true faithful Miniſters are ſent as Ambaſſadors from the great God, who is King of Heaven and Earth: *By whom Kings reign, and Princes decree Judgment. With him is terrible Majeſty, he rules and reigns over all, and who can ſay unto them, What doeſt thou?*

IV. True and faithful Miniſters repreſent the Perſon of Jeſus Chriſt; O! and what Honour is this! They are employed in his ſtead, they are his Deputies: He is the chief Ambaſſador, called therefore the *Meſſenger of the Covenant*; from him Mal. 3. 1. they receive their Authority.

V. Miniſters come with a threefold Ambaſſy;

1. Of Peace.
2. Of Marriage.
3. Of heavenly Commerce and Trade, *&c.*

1. Chriſt's Miniſters are welcom when they come with an Ambaſſy of Peace; and needs they muſt be ſo, if we conſider theſe Things following.

(1.) Theſe

Metaphor.

(1.) When he comes from one that is formidable, mighty in Power, and whoſe Armies are irreſiſtible; now to a poor, weak, and naked People, how welcom is his Approach!

Parallel.

(1.) Theſe Ambaſſadors come from that great God that is dreadful in Power, that if he ſpeak but in his Wrath, the Earth trembles, whoſe Armies are alſo ready; who offers not Peace, becauſe he cannot make War, or ſtands in need of our Friendſhip, but meerly from his great Love wherewith he hath loved us, *&c.* What can Sinners do to withſtand his Power? Doth he fear their Hoſtility? Can they ſhoot their Arrows as high as Heaven? If they ſtrike at him, he makes their Swords turn into their own Bowels. O how gladly ſhould theſe Ambaſſadors be received! Who would not tremble to think of this God!

(2.) An Ambaſſador is welcom, when he is ſent to a People that have felt already the Impreſſion of his Power, and are pining under the bleeding Miſeries of his Anger.

(2.) So a Miniſter of Chriſt is welcom to poor Sinners, who find the Arrows of divine Vengeance ſticking in their very Hearts, and the Curſe of God cleaveth to every Faculty of their Souls, who lie bleeding under his heavy Anger.

(3.) An Ambaſſador is welcom, when the Terms he offers are honourable and eaſy; not like the Peace that *Nahaſh* offered to the Men of *Jabeſh-Gilead, viz.* That they ſhould have every one his right Eye thruſt out, and lay it as a Reproach to *Iſrael.*

(3.) Now the Miniſters of the Goſpel offer honourable and eaſy Terms: God might require the perfect keeping of the whole Law, he might demand Satisfaction for all the Wrongs and Injuries we have done to his Juſtice; but they offer Terms of Peace and Pardon, upon the Acknowledgment of Sin, and laying down our Arms, and to hold no League or ſecret Friendſhip with Sin or Satan any longer, to take hold of Chriſt, and plead the Atonement of his Blood: *Believe on the Lord Jeſus, and thou ſhalt be ſaved.*

(4.) An Ambaſſador is welcom, when he offers Peace from a Prince that is real to his Word, and gives good ſecurity for the performance of what he promiſes.

(4.) Now God doth by his faithful Miniſters give the greateſt aſſurance imaginable of the performance of whatſoever he offers to poor Sinners; He hath paſt his Word, nay, more, 'tis upon Oath, *Heb. 6.*

2. Ambaſſadors ſometimes offer an Alliance, by Marriage, between one State and another.

2. And this is one great part of a Miniſter's Ambaſſy, he is ſent to let Sinners know what good Will the God of Heaven and Earth bears to them, and that he is deſirous to beſtow his own dear Son, the Heir of all Things, in Marriage upon them; what Favour and Grace is this! Can Sinners be ſo ſottiſh, fooliſh, and ungrateful, as not readily to receive and embrace this Offer?

3. Sometimes (as we minded before) Ambaſſadors come with an Ambaſſy for Trade, that there may be an open Trade and Commerce between ſuch and ſuch Princes and States, *&c.*

3. The Miniſters of the Goſpel come with Ambaſſies for Commerce; God is willing, in Chriſt's Name, to trade with Man again: For no ſooner had *Adam* ſinned, but a War was commenced, and all Trade forbidden: but now through Chriſt there is a free Trade opened again to Heaven; Convinced and repenting Sinners may be ſtored with all Things they need, as Pardon, Peace, Union and Communion with God, and eternal Life, even all the Riches of Grace and Glory: *Ho every one that will, —— Come, buy; —— and you that have no Money, come, buy, and eat; yea, come, buy Wine and Milk without Money, and without Price.* Iſa. 55. 1.

Metaphor.	Parallel.
VI. Thoſe that honour an Ambaſſador, honour the Prince that ſent him; but thoſe that abaſe, ſlight or deſpiſe him, do alſo deſpiſe the Prince or State that ſent him. We cannot deſpiſe this Meſſenger, and yet honour his Maſter, (ſaith Mr. *Gurnal.*)	VI. So thoſe who receive and ſhew all due reſpects to Chriſt's faithful Miniſters, honour Chriſt, whoſe Deputies they are, and whoſe Perſon they repreſent. 'Few 'are ſo bold, as to ſay with that proud 'King, *Who is the Lord, that I ſhould obey* Exod. 5. 2. '*him?* Yet many dare ſay, Who is the 'Miniſter, that I ſhould obey his Meſſage, 'or repent at his Summons, or tremble 'at the Words he ſpeaks? What's he? Do I not know him? What's he better than us? Shall I mind what he ſays? A Ruſh for his Doctrine, *&c.* But let ſuch read that Word, *He that heareth you, heareth me;* Luk. 10. 16 *and he that deſpiſeth you, deſpiſeth me; and he that deſpiſeth me, deſpiſeth him that ſent me.*
VII. An Ambaſſador ſhould take heed he caſt no Indignity upon his Office, by any baſe or unworthy Practice; he ſhould behave himſelf with all Wiſdom and Gravity, and avoid all dirty and unſeemly Actions; for in ſo doing, he would bring much Honour and Renown not only to himſelf, but to his Maſter alſo that ſent him.	VII. So Miniſters muſt be holy Men, that they bring not themſelves, and the Dignity of their Function, into Contempt. A wiſe, grave, and gracious Behavior exceedingly becomes a Miniſter. *Paul* ſaith, he *magnified his Office:* O then let others take heed they do not vilify and debaſe it. That which another Man may do without much Reproach, you cannot do, but it will be to your great Blemiſh and Diſhonour, nay, and to the Diſhonour of Chriſt, and of his Truth alſo.
VIII. An Ambaſſador is to do his uttermoſt endeavour to negotiate and accompliſh ſuch Matters he is ſent about; he muſt ſee to his Charge: For if the Treaty of Peace, or Marriage, or Ambaſſy for Commerce and Trade, ſucceed not, the Ambaſſador is ſure to be called to an account, how he hath diſcharged his Place, *&c.*	VIII. So Miniſters muſt ſee the Work of their Place and Function. 'They are (ſaith *Gurnal*) 'called Ambaſſadors, in 'regard of their Duty, as well as Dignity; where there is *Honor*, there is *Onus*, 'Places of Honour are Places of Truſt. 'Many like well enough to hear the Mi-'niſters Dignity; with *Diotrephes*, they 'love Preheminence, yet would willingly be excuſed the Work that attends 'it. None have a greater Truſt repoſed 'in their Hands, than Miniſters; 'tis '*tremendum Onus*, a Weight that made the Apoſtle tremble under it: *I was among you,* 'ſaith *Paul*, *with much fear and trembling.* They have the Charge of Souls committed to them, one of which is more worth than all the World, no leſs than the Price of Blood, the precious Blood of Jeſus Chriſt. To them is committed the Word of Reconciliation: Hence they pray and beſeech, and uſe all Means imaginable to bring the Souls of Men to Terms of Peace and Reconciliation with God, through Chriſt; they knowing the ſad and dreadful Effects, if they ſpeed not in their Ambaſſy: *Knowing the Terror of the Lord, we perſuade Men.* And in another place, ſaith *Paul*, *We pray you in Chriſt's ſtead, be you reconciled to God.* For if the Treaty of Peace between God and Sinners doth not ſucceed, the Miniſter is ſure to be called to an account, how he diſcharged his Truſt in the Buſineſs, *&c.*
IX. An Ambaſſador is to keep cloſe to his Inſtructions; he is in nothing to act contrary to, or derogate from his Commiſſion.	IX. So Miniſters muſt ſee they keep cloſe to the Word of God; they had need to take their Errand well before they come into the Pulpit, or Aſſembly of God's People: *I have received of the Lord, what I delivered unto you.* They muſt ſpeak nothing, require nothing, preach nothing, but what is according to the Authority of God's Word, which is above the Church, Senates, General Councils, or any Authority whatſoever. Theſe Ambaſſadors muſt act and do exactly according to their Commiſſion, *&c.*

X. An

Metaphor.

X. An Ambaſſador muſt not only act according to his Commiſſion, as to Matter, but muſt deliver his Meſſage alſo with much Zeal, and with all due reſpect had to his Maſter or Prince that ſent him: He muſt not proſecute his Buſineſs coldly; or after he hath had Audience, give himſelf to the Pleaſures of the Court where he is reſident, and mind his Affairs no more, or not regard how his Maſter's Buſineſs ſucceeds. What Anſwer will he be able to return? Surely, if he ſhould do thus, he could not ſay, he had done the Work of a faithful Ambaſſador, *&c.*

XI. It behoveth an Ambaſſador to be faithful in all things to his Maſter's Intereſt, and not to become a Penſioner to a Foreign Prince; for ſuch an one is utterly unworthy of ſuch an honourable Employment.

XII. An Ambaſſador ought to ſeek the Intereſt of his Fellow-Subjects, and ſhew much Love, Care, and Tenderneſs to them, ſo far as the Intereſt of his Prince will bear; and not to do any thing to the ſpoiling of their Trade, *&c.*

XIII. When a Prince finds his Ambaſſadors cannot ſucceed in their Buſineſs, but that all Terms of Peace are rejected, he calls them home, and then bloody Wars commonly follow.

Parallel.

X. So Miniſters muſt be fitted with Zeal, and act diligently in their Places, or proſecute their Buſineſs vigorouſly; their Hearts muſt be deeply engaged in their ſpiritual Ambaſſy. They are to preach with all fervency, as having the Senſe of Chriſt's Honour, and the Worth of immortal Souls upon their Hearts; and not only ſay, *Thus and thus ſaith the Lord*, and be ſatisfied to ſee People willing to give them the hearing: Tho they may thank them for that Civility, yet they muſt not quit them, unleſs they ſee they accept of the Terms of Peace and Reconciliation, offered to them in Chriſt's Name, through the Goſpel. They muſt ſhew them the Profit that will accrue to them, if they do comply; and the Danger, on the other hand, if they do refuſe; and that it will be more tolerable for *Sodom* and *Gomorrah* in the Day of Judgment, than for them.

XI. So Miniſters muſt not comply with Chriſt's Enemies, or ſeek for Reward from them, ſuch as would betray his Intereſt, whatever is proffered them. *But as we are allowed of God to be put in Truſt with the Goſpel, even ſo we ſpeak, not as pleaſing Men, but God, which trieth our Hearts: For neither at any time uſed we flattering Words, as ye know, nor a Cloak of Covetouſneſs, God is Witneſs.* 1 Theſſ. 2. 4,5.

XII. So Miniſters ought to ſeek the Good and Welfare of all the Saints and Church of God, and help them by their Counſel and Prayers at all times; and not to weaken, but ſtrengthen their Hands, and protect them from the Scorn, Reproach, and Oppreſſion of the Enemy, as much as lieth in them, *&c.*

XIII. So when God ſees, that the Meſſenger, and Meſſage he ſends by his faithful Miniſters, is ſlighted, and that Sinners remain obſtinate, after long patience, he calls home his Miniſters, perhaps takes them away by Death, and reſolves to treat with that People or State no more, but contrary-wiſe, to let out his Wrath upon them. And thus it fared with *Iſrael* of old: *The Lord God of their Fathers ſent to them by his Meſſengers, riſing early, and ſending them*, &c. *But they mocked the Meſſengers of God, and deſpiſed his Word, and miſuſed his Prophets, until the Wrath of the Lord aroſe againſt his People, till there was no Remedy.* 2 Chron. 36. 15,16.

Inferences.

Inferences.

THis ſhews what great Dignity God hath conferred upon his faithful Miniſters; and this Title ſhould procure an honourable Eſteem of them in the Hearts of all Perſons to whom they are ſent. And this is more neceſſary to the good Succeſs of their Meſſage, than is generally thought; tho 'tis evident, what Miniſters ſpeak upon this Subject is miſconſtrued, as if they herein rather ſought themſelves, than to befriend the Goſpel, or advance the Honour of their Maſter. Men are ready to interpret it as a Fruit of their Pride, and an Affectation they have of ſome outward Grandure, and worldly Pomp, which they deſign to gain by ſuch a magnificent Title. The Apoſtle himſelf was ſenſible of this, and yet would not deſiſt to
1 Cor. 4. 5 magnify his Office; and therefore ſaith he, *Let Men ſo account of us, as Miniſters of Chriſt, and Stewards of the Myſteries of God, and that they ſhould judg nothing before the Time.*

Object. But ſome may ſay, *If God will uſe Ambaſſadors to treat with Sinners, why doth he not uſe Angels?* &c.

2 Cor. 4. 7. *Anſw.* 1. The Apoſtle anſwers this: *We have this Treaſure in earthen Veſſels, that the Excellency of the Power may be of God, and not of us.*

2. Miniſters being Men, have the Advantage many ways above Angels for this Work. (1.) They are more concerned themſelves in the Meſſage they bring, than Angels are: What greater Argument for a Man's Care, than his own Intereſt! (2.) They have a more deep Senſe ariſing in their Hearts, upon the account of the Temptations they are ſubject to, &c. (3.) The Sufferings which Miniſters meet with for the Goſpel's ſake, are of great advantage to their Brethren; had Angels been the Ambaſſadors, they could not have ſealed to the Truth of their Doctrine with their Blood, they cannot die, *&c.* (4.) Beſides, the Preſence of Angels might terrify and affrighten us, their Glory is ſo great, *&c.*

II. This ſhews, that Miniſters have a ſpecial Commiſſion: *How ſhall they preach,*
Rom. 10. *except they are ſent?* They muſt have a lawful Call to this Office, as Ambaſſadors have.

III. Let poor Sinners from hence be perſuaded to hearken to them, and carefully receive the Meſſage Miniſters bring from the great God, and accept of Terms of Peace, and cloſe in with Jeſus Chriſt.

IV. It ſhews the wonderful Love of God, and the great Care he hath of Men's Souls.

V. It ſhews what an intolerable Affront is offered to the Majeſty of Heaven, by thoſe that abuſe or deride the Miniſters of the Goſpel; and much greater, by them that perſecute and impriſon them for delivering their Meſſage. *Paul* was an Ambaſſador in Bonds, *&c.*

VI. It ſhews the Weight and Importance of the Preachers Meſſage; it is not a
Deut. 30. 15. ſlight or ſleeveleſs Errand they come about: *I ſet before you this day Life and Death.*
Joh. 3. 36. Mark 16. 15, 16. *—— Hear, and your Souls ſhall live. He that believeth not, the Wrath of God abideth on him. Go into all the World, and preach the Goſpel to every Creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned.*

Miniſters compared to Rulers.

Heb. 13. 7. *Remember them which have the Rule over you, who have ſpoken unto you the Word of God*, &c.

MIniſters of the Goſpel are Rulers or Governors, &c.

Rulers.

RUlers are Men in high Place, endued with Power and Authority over others; 'tis a Name of Dignity.

II. Rulers or Governors have a Law, by which they ought to rule and govern in all things.

III. 'Tis an evil thing, and juſtly reprovable in Rulers, to exceed the Limits and Bounds of the Law by which they are to rule and govern, or to carry things according to their own Wills and Luſts, not regarding the fundamental Laws of the Land where they live.

IV. Rulers (in ſome places) are choſen by the People whom they govern; 'tis the People's Privilege to chuſe their Magiſtrates.

V. Rulers ought to be wiſe Men, Men fearing God. See *Jethro*'s Counſel to *Moſes*, *Thou ſhalt provide out of all the People, able Men, ſuch as fear God, Men of Truth, hating Covetouſneſs*, &c. *The God of* Iſrael *ſaid, the Rock of* Iſrael *ſpake unto me, He that ruleth over Men muſt be juſt, ruling in the Fear of God.* What a ſore Rebuke doth God give covetous Rulers by the Prophet! *Her Princes in the midſt thereof are like Wolves ravening the Prey, to ſhed Blood, and to deſtroy, to get diſhoneſt Gain.*

Exod. 18. 21.

2 Sam. 23. 4.

Ezek. 22. 27.

Parallel.

SO Miniſters are the chief of God's People, ſuch as have great Power committed to them, as the Deputies and Ambaſſadors of Chriſt.

II. So Miniſters are to rule the Houſe and Church of God by the Rule of God's Word.

III. So 'tis an abominable Evil in Miniſters, to rule according to their own Wills, violating the Law of God. Miniſters may exceed their due Bounds, and be arbitrary, and tyrannize over the People in things ſpiritual, as well as Civil Rulers or Magiſtrates in things temporal.

IV. So Miniſters ought to be choſen by the Church; 'tis the Privilege of the People to chuſe their own Paſtors, and other Officers, according to the Qualifications laid down by the Spirit of God. *Wherefore, Brethren, look ye out among your ſelves*, &c.

1 Tim. 3. 1, 2, 3. Acts 6. 3.

V. So Miniſters ought to be Men wiſe, holy, and of a blameleſs Converſation, ſuch as are given to Hoſpitality, and not greedy of filthy Lucre. 'Tis an odious thing to ſee a Miniſter covetous, who is required to open the Nature of, and preach againſt that Sin, as well as all others, and ought to live accordingly. How can he preach againſt that Sin he is guilty of himſelf? or, if he doth, what good effect can he think it will have upon other Mens Hearts, when the Word reflects back upon himſelf, (as it were) *Phyſician, heal thy ſelf.* *Paul* could ſay in the truth of his Heart to the Saints, *It is not yours, but you, I ſeek.* This was the beaſtly Sin which God ſo loathed in the Prophets and Rulers of *Iſrael*: *You are greedy Dogs, which can never have enough, that cannot underſtand; they all look to their own Way, every one for his Gain from his Quarter*: Compared with that of *Micah* 3. 11. *The Heads thereof* (ſpeaking of *Zion*) *judg for Reward, and the Prieſts teach for Hire, and the Prophets divine for Money; yet will they lean upon the Lord, and ſay, Is not the Lord amongſt us?*

1 Tim 3. 2, 3.

VI. Faith-

Rulers.	Parallel.
VI. Faithful Rulers are a great Bleſſing to a People, and ought to be cheerfully obeyed, reverenced, and ſubmitted to. 'Tis a great Sin to ſpeak evil of Dignities, or deſpiſe Dominions: *Let every Soul be ſubject to the higher Powers*, &c. *Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether it be to the King* (βασιλεῖ of βάσις, a Foundation, and λαὸς, the People, the Foundation of a People) *as Supreme, or unto Governors*, &c.	VI. So Miniſters, faithful and able Miniſters, are no ſmall Bleſſing, and Sign of God's Favour to a People; yea, great Benefit we receive by them in many reſpects, as might be ſhewn: They feed, guide, counſel, and pray for us, as well as rule and govern us; and therefore they ought to be with all readineſs obeyed: *Obey them that have the Rule over you, and ſubmit your ſelves; for they watch for your Souls, as they that muſt give an Account*, &c. And to ſpeak evil of Miniſters, is to deſpiſe their high and holy Function; 'tis a God-provoking Evil. There were ſome in the Apoſtle's Times, who were crept into the Church, who (like *Corah*) ſpake againſt the Dignity and Power of the Apoſtles and Miniſters of Chriſt, (who in a ſence are ſaid to be the Foundation of God's People) whom the Apoſtle characterized, and ſhews what their End is like to be: *Who were preſumptuous, ſelf-willed, and were not afraid to ſpeak evil of Dignities.* Their Hearts roſe againſt the Servants of God, for exerciſing Authority in Chriſt's Name, which is given to them. What ſaid *Korah? All the Lord's People are holy*, &c. as if he ſhould have ſaid, Is this *Moſes* more than others? But we ſee what became of him, *Numb.* 16.
Rom. 13 1. 1 Pet 2.13, 14.	Heb. 13.17
VII. Some Rulers, or chief Magiſtrates, do not, cannot paſs any Act or Law, (ſuch is the Nature and Conſtitution of the Government where they live) without the People: No Law can be made, but with the Aſſent and Conſent of the People, in their Repreſentatives in Parliament, as it is here in the Engliſh Nation.	VII. So Chriſt's Miniſters, or Paſtors of Churches, cannot, by virtue of any Authority given by the Lord Jeſus, paſs any Act, either for the receiving in, or caſting out of Members, *&c.* without their Brethren, *&c.* They muſt have the Aſſent and Conſent of the Church. Many Reaſons might be given for it, which I ſhall omit. *If he neglect to hear the Church, let him be unto thee as an Heathen Man, or Publican.*
	Mat. 18.17
VIII. Rulers ſhould rule their People in Love, ſhewing all Tenderneſs and Bowels to the Diſobedient, like tender-hearted Fathers, unleſs it be towards thoſe that are notorious Criminals.	VIII. So ſhould Miniſters labour to act in their places towards the Saints in Love, and to ſhew all Tenderneſs and Meekneſs, with Compaſſion, to ſuch who through weakneſs tranſgreſs; [See *Fathers*] and not to be ſevere to any, unleſs obſtinate and capital Offenders; on ſuch Juſtice ought to be executed.
IX. Rulers, that rule well, are worthy of double Honour.	IX. So faithful and laborious Miniſters, that rule God's Houſe well, ought to be greatly reſpected: *Let the Elders that rule well, be counted worthy of double Honour.*
	1 Tim. 5. 17.
X. Rulers are very needful; there is a great Neceſſity in all Societies and Communities of Men, of Government, and Rulers. What is a Nation, City, or Family, without Rule, Rulers, or Government, but Diſorder and Confuſion?	X. The Need there is of Rulers in God's Church is very great, God being a God of Order, and not of Confuſion, in all the Churches of the Saints. The Neceſſity of them appears, by conſidering the Nature of divers of the Metaphors we have opened concerning them. What would become of a Flock of Sheep, if they had no Shepherd? *&c.*

Rulers.

RUlers, or earthly Governors, are commonly Noble-men, Men of great Name, cloathed with outward Glory and Grandure.

II. Many earthly Rulers are Lords, and lord it over their Brethren.

Diſparity.

CHriſt's true Miniſters are of little or no eſteem in the eyes of the Men of the World; they are commonly accounted baſe, low, and contemptible, *&c.* *Ye ſee your Calling, Brethren, how that not many wiſe Men after the Fleſh, not many mighty, not many noble are called: But God hath choſen the fooliſh Things of the World, to confound the wiſe; and God hath choſen the weak Things of the World, to confound the Things that are mighty; and baſe Things of the World, and Things which are deſpiſed, hath God choſen, yea, and Things that are not, to bring to nought Things that are; that no Fleſh ſhould glory in his Preſence.* 1 Cor. 1. 26, 27, 28, 29.

II. But Chriſt's Miniſters are contented to be Servants. Even as their Lord and Maſter came not to be miniſtred unto, but to miniſter, and was on Earth as him that ſerved: So his Miniſters muſt not aſſume the Title of Lords, nor muſt they lord it over God's People: *Neither as being Lords over God's Heritage, but being Enſamples to the Flock.* 1 Tit. 5 3.

Inferences.

AND now to conclude with this Head, from the Whole we may infer theſe Particulars following:

1. That a true Miniſter of Chriſt, is one that is truly converted, a gracious, holy, and ſincere Perſon, one that hath the experience of the real Work of God upon his own Heart.

2. A Member of a true conſtituted Church, *i.e.* a Community of godly Chriſtians, that have given up themſelves in a ſolemn Covenant, in the Fear of God, to walk in Fellowſhip and Communion together, according to the Rule of the Goſpel; amongſt whom the Word of God is truly preached, and the Ordinances duly and in a right manner adminiſtred.

3. That he ought to be choſen by the Church, according to the Direction left by the Apoſtle, 1 *Tim.* 3. 1, to 6. *Tit.* 1. 5, to 9.

4. That he ought to be a diſcreet Perſon, endued with conſiderable Gifts and Abilities by the Holy-Ghoſt.

5. If called to be a Paſtor or Elder, he ought to be ordained by the laying on of hands of the Presbytery, or Elderſhip. 1 *Tim.* 4. 14. 1 Tim. 4. 14.

6. That he ought to be very laborious, and give himſelf wholly to the Work of the Miniſtry, making the Word of God in all things his Rule.

7. That he ought to have a comfortable Maintenance allowed him by the Church, to which he belongs, if they are able to do it: That this is their Due by Divine Right, tho not a forced Maintenance, otherwiſe than Love to God, his Truth, and People, whoſe Duty forceth them to allow their Miniſters a Competency.

Secondly; We may infer, That the Work of a Miniſter of Chriſt is no eaſy, but contrariwiſe a very hard and difficult Work: *Who is ſufficient for theſe things?* So hard, that many of Chriſt's Servants of old undertook it with much trembling, which made them cry out, *Send by whom thou wilt ſend*, &c. So hard, that a Saint with all his natural Parts is not ſufficient for it; nay, a Saint with all his acquired Parts is not ſufficient for it; nay, I may ſay, a Saint with all his ſpiritual Gifts, Graces, and Endowments, without freſh Supplies of new Strength, is not ſufficient for it. 2 Cor. 2. 16. Exod. 4. 13. Jer. 20. 9.

Thirdly; It informs us wherein the Difficulty of the Miniſters Work doth lie; and that,

1. In reſpect of themſelves, who are employed in it. (1.) They are but Men: *Son of Man, I have made thee a Watchman*; and they commonly none of the wiſeſt and moſt learned in the eſteem of the World neither. (2.) Man at the beſt is a dark-ſighted Creature: *We know but in part.* (3.) Man at beſt is attended with Weakneſſes, and carries a Body of Sin and Death about with him. (4.) Man at beſt hath but ſmall Skill, and ſhort Experience. (5.) Man at beſt is ſubject to great Diſcouragements, and liable to Temptations. 1 Cor. 1. 27. 1 Cor. 13. 9. Rom. 7.

2. In reſpect to the Work it ſelf, a Miniſter's Employment is very hard and difficult. (1.) 'Tis a myſterious Work; what Myſteries are greater than thoſe a Miniſter

1 Tim. 3. 16. is to ſtudy and dive into? *Without Controverſy, great is the Myſtery of Godlineſs*, &c. (2.) 'Tis difficult, in that it calls for the greateſt Care and Exactneſs imaginable: *Add not to his Word*, &c. (3.) In that it calls for the Strength of his whole Soul. (4.) In that it is a Work that conſiſteth in divers Parts; there are many Things in which a Miniſter ought to be well inſtructed, as appears by what hath been ſaid. (5.) In that it is a Work which calls for much Diligence; a ſlothful or idle Perſon is not fit to be a Miniſter. 'Tis a Work that muſt be followed continually: *Preach the Word, be inſtant in ſeaſon, out of ſeaſon, reprove, exhort, with all Long-ſuffering and Doctrine.*

3. Tis a difficult Work, in reſpect of the Oppoſition that is made againſt them, or from thoſe grand Obſtructions they meet with, 1. From their own Hearts; 2. From Sin; 3. From Satan; 4. From the World, (1.) By Reproaches and Contradictions of the Ungodly; (2.) By Hereticks, and Falſe-Teachers; (3.) From Perſecutors, *&c.*

Fourthly; We may infer from what hath been ſaid in opening theſe Metaphors, That Goſpel-Miniſtration is of abſolute Neceſſity.

Rom. 10. 17. 1. Becauſe God ha th ordained Preaching as the ordinary Means for the Converſion of Sinners: *Faith cometh by Hearing, and Hearing by the Word of God.*

2. God hath gifted, and graciouſly endowed ſome Men, on purpoſe for this Work.

3. He hath given plain Directions to his People, how and whom to chuſe and ordain, *&c.*

4. The Neceſſity further appears, by conſidering the Nature of the Similes and Metaphors we have opened: Sinners are in Arms againſt God; and theſe are his Ambaſſadors, by whom he treats, and offers Terms of Peace to them. Chriſt deſigns to eſpouſe Sinners to himſelf, and theſe are his Spokeſ-men, by whom he effects this glorious Enterprize.

Fifthly; It ſhews alſo, That the Miniſters Function is a moſt noble and honourable Employment; and that all due Reſpect, Eſteem, and Obedience ought to be given to them.

Sixthly; We may infer, That many who pretend themſelves to be Chriſt's true Miniſters, are none of his Miniſters, but rather a Shame and Reproach to that venerable Name, Work, and Office.

Seventhly; Let us learn from hence to bleſs God, that we have ſo many able and worthy Miniſters of Chriſt in our Land. O let us pray for them, and deſire God to ſend more of theſe Labourers into his Harveſt. *Pray ye the Lord of the Harveſt*, &c.

Eighthly; It ſharply reproves many Churches and Profeſſors, for the great Neglect of their Duties towards their Miniſters: What a Day do we live in! How is Chriſt's Intereſt, Miniſters, and poor Saints, forgot, ſlighted, and neglected! O that God would raiſe up ſome to *cry aloud, and ſpare not, but lift up their Voice like a Trumpet, to ſhew God's People their Tranſgreſſions, and the Houſe of* Jacob *their Sins!*

Metaphors,

Metaphors, Similes,

AND

Other borrowed Terms, &c.

CONCERNING

FALSE TEACHERS.

False Teachers compared to Wolves.

Acts 20. 29. *I know, that after my departure ſhall grievous Wolves enter in among you, not ſparing the Flock*, &c.

A Wolf is in Hebrew *Zeeb*, *Gen.* 49. in Chaldee, *Deeba*, and *Deba*; the Arabians call him *Zebab*; the Greeks, *Lycos*, and *Lagos*, and *Lycania*; and *Lycos*, among ſome of the Arabian Writers, is borrowed from them, as *Munſter* hath noted in his *Lexicon* of three Languages: The Italians call it *Lupo*; in French, *Loup*; in *Spain*, *Lobo*; in *Germany*, *Valff*; in Engliſh, *Wolf*.

The common Epithets of this Beaſt, amongſt ſeveral Authors, are theſe, *Sowre*, *wild*, *fierce*, *bold*, *greedy*, *wary*, *ſwift*, *bloody*, *hard*, *degenerate*, *gluttonous*, *hungry*, *fleſh-eater*, *famiſhing*, *harmful*, *cruel*, *furious*, *inſatiable*, *treacherous*, *martial*, *ravenous*, *nightly*, &c. *Elianus. Geſner. Topſell.*

There are five ſorts of Wolves: The firſt is called *Toxenter*, a ſwift Wolf; the ſecond Kind are called *Harpages*; and theſe, ſaith my Author, are the greateſt Raveners, to which (ſaith *Topſall*) our Saviour alludes, *Mat.* 7. 15. The third Sort are called *Lupus Aureus*, a Golden Wolf, by reaſon of his Colour; the fourth, *Acmone*; the fifth, *Ictinus*. *I know, that after my departure ſhall grievous Wolves*, &c. Not *Wolves* only, but *grievous Wolves*, ſuch as are called by ſome ἁρπαγὶς, Snatchers, or ravening Wolves.

Note. Some False-Teachers may fitly be compared to Wolves, to ravening Wolves.

Metaphor.

A Wolf is a cruel and devouring Beaſt; he is not contented to kill to fill his Belly, but will ſpoil and deſtroy a whole Flock, *&c.* *Topſall*, p. 577, 578.

II. Wolves are not only cruel, but ſubtil and very crafty alſo, watching the fitteſt Time to ſeize upon their Prey. They will ſilently approach the Sheep-Fold, to ſee whether the Dogs be aſleep, or the

Parallel.

SO ſome False-Teachers are very cruel and bloody, deſtroying Multitudes of Souls; 'tis not one or two, but the whole Church of God they ſtrive to devour; hence ſaid *not to ſpare the Flock*. Acts 20. 29

II. So ſome False-Teachers are very crafty, and ſubtil to deceive, and prey upon the Souls of Men. They privily bring in damnable Hereſies, in a ſlie manner they ſeek to inſinuate themſelves into the good Opinion of Men, and with wretched Hypocriſy and Sophiſtry counterfeit 2 pet. 2. 1.

Metaphor.

the Shepherd wanting; when he is careleſs or negligent of his Flock, then comes the Wolf to deſtroy, and ſuck the Blood of the poor Sheep. Thoſe Beaſts that have Horns, he cometh upon at their Tails, leſt by their Horns they prove too hard for him. They will, after they have made great Slaughter, to hide their Villany, waſh their bloody Mouths, *&c.*

Parallel.

terfeit much Purity, Humility, and Angelical Sanctity, boaſting of peculiar Illuminations, and Communion with God, *&c.* And therefore they are ſaid to *come in Sheeps Cloathing, but inwardly are ravening Wolves.* By good Words, and fair Speeches, they are ſaid to deceive the Hearts of the Simple. None have pretended to more ſeeming Zeal, and outward Holineſs, than ſome vile and notorious Hereticks; to put off their counterfeit Coin, they are content to mix it with ſome good Silver. Were it not for their outward Shew of Piety and Holineſs, they could never do that Hurt to the Church of God, and Mens Souls. Hence the Apoſtle cautions the Saints, to *be no more Children toſſed about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftineſs, whereby they lie in wait to deceive.*

Mat. 7. 15.

Rom. 16. 18.

Eph. 4. 14.

III. Wolves, Naturaliſts tell us, keep cloſe in their Dens or Lurking-places in the Day-time, and about Even-tide ſecretly come out, ſeeking their Prey. Moreover, 'tis ſaid, they will learn thoſe Tones that the Shepherds uſe; nay, and that ſome Shepherds have themſelves been ſo deceived by them, that they have taken their Tone for a Man's Voice, and as if ſome Man had called them; by which means they have gone forth, and have been devoured by Wolves.

Dr. *Frantzius.*

III. So Romiſh Wolves, and other Falſe-Teachers, and vile Hereticks, whilſt the Light of God's Word ſhines freely and gloriouſly forth in a Nation, keep cloſe, and do as it were hide themſelves: but if once it ſeems to look like Even-tide with a People, (as at this very time it doth with poor *England*) then out come theſe cruel, ravening Wolves, and adventure publickly to read Maſs, and contend for their moſt notorious and execrable Hereſies, and curſed Fopperies. Many Deceivers alſo there are in the World, who labour to get the very Words and Tones (as I may ſay) of Chriſt's true Miniſters, inſomuch that ſome good Men, nay, Teachers themſelves, have been beguiled by them; and 'tis no marvel, for Satan himſelf is transformed into an Angel of Light, 2 *Cor.* 11. 14. Therefore it is no great thing, if his Miniſters alſo be transformed, and appear as the Miniſters of Righteouſneſs, *&c.*

Inference.

LEt us learn from hence to take heed of Falſe-Teachers, and enquire into their inward Parts; labour to ſearch throughly into their Doctrine, and not be deceived with the outward Show of Holineſs in their Lives: for *they come* (remember) *in Sheeps Cloathing, but inwardly are ravening Wolves.*

False-Teachers compared to Foxes.

Cant. 2. 15. *Take us the Foxes, the little Foxes,* &c.

MOst Expositors understand, by these *Foxes*, these *little Foxes*, the Holy-Ghost means False-Teachers, who may be compared to Foxes in these respects following.

Parallels.

I. THe Fox is subtil and crafty; so (you have heard) are False-Teachers.

II. The Fox is not only crafty, but cruel to harmless Creatures: So are False-Teachers to the Souls of Men.

III. Foxes invade in the Night-Time, like Wolves, *&c.* So do Deceivers, whilst Ministers sleep, or are secure, or neglect their Watch.

IV. Foxes are great Spoilers of Vineyards: So False-Teachers do great hurt to the Church of God.

V. Foxes never go strait forward, but by crooked Windings, *&c.* So False-Teachers never keep to the plain Letter, and express Meaning of the Word of God, but have their Shifts and Evasions, and unnatural Inferences, whereby they seek to defend their evil Doctrine, *&c.*

VI. Foxes are often taken by Traps that are laid for them, *&c.* So are False-Teachers often found out and discovered by the true Ministers of Christ: *But these, as natural brute Beasts, were made to be taken and destroyed.* 2 Pet. 2. 12.

[*See more of* Foxes *under the Head of Metaphors concerning* Wicked Men, *and* Persecutors.]

False-Teachers compared to Wells without Water.

2 Pet. 2. 17. *These are Wells without Water,* &c.

FAlse Teachers are in this place compared to Wells without Water.

Parallels.

A Well is a fit Receptacle for Water, and 'tis expected Water should be therein; but if it be empty, it greatly deceives and disappoints them that come to draw Water out of it: So Ministers should be stored with much Grace and heavenly Doctrine, *&c.* But those who come to a False-Teacher, to receive Instruction and Comfort for their Souls, are grievously deceived.

II. A Well that hath no good Water in it, may notwithstanding have much Dirt and Filth, and some foul and stinking Water: So False-Teachers, tho they are empty and barren of goood Doctrine, yet it may be they have much corrupt, detestable, and abominable Filth of false Doctrine, Error, and Heresy in them, which foolish Ones are greedy of, draw out, and take down, to the poysoning and utter ruine of their Souls.

False-Teachers compared to Clouds without Rain.

2 Pet. 2. 17. *These are Wells without Water, Clouds that are carried with a Tempest, to whom the Mist of Darkness is reserved for ever.*
Jude 12. *Clouds they are without Rain, carried about of Winds,* &c.

AS False-Teachers are compared to *Wells without Water*, so likewise they are to *Clouds without Rain, carried with a Tempest*, &c.

Parallels.

SOme Clouds seem as if they had much Water or Rain in them, tho empty: So some false Teachers do seem very like the true and faithful Servants and Ministers of Christ; they in outward Show appear devout, and talk like Saints, pretending to much Humility and Godliness, as if they were the very Men that God had appointed to dispense his Word, and heavenly Truth: But alas! they are but meer empty Clouds, being only filled with airy and unprofitable Notions. Some Clouds (as *Pliny* observes) are nothing else but meer empty Vapours, and these are often carried very swiftly with the Wind: So False-Teachers are carried away as empty Vapors, with the Wind of Delusion, or false Doctrine.

II. Clouds prevent or hinder Mortals from beholding the glorious shining of the Sun, and tend greatly to darken the Heavens: So False-Teachers obstruct (in a great measure) the glorious Gospel in its Light and Splendor, from shining upon the Souls of Men, and tend to darken the blessed Light of Divine Truths, in a Nation where they abound, and are countenanced.

False-Teachers compared to Deceivers.

2 John 1. 7. *For many Deceivers are entred into the World, who confess not that Jesus Christ is come in the Flesh; this is a Deceiver, and an Antichrist.*

DEceiver, or one that causeth to err, is by the Greeks called, a *Despiser*; by the Chaldee, a *Mocker*, *Mat.*27.63. πλανος, a notable *Cozener, Impostor. Ainsworth.* See *Liegh's Crit. Sacr.* seduced, and seducing others: Such our Saviour and his Apostles were reputed, but falsly; others are truly so called, who deal fraudulently and false-heartedly with God, Men, and their own Hearts.

Deceiver.

A Deceiver, or cunning Impostor, hath many Ways whereby he secretly, and with much craftiness seeks to trapan and beguile his Neighbour: As, (1.) He will pretend himself to be a special Friend, and so insinuate into a Man's Affection. (2.) He strives to find out the Disposition of the Person he intends to cheat. (3.) He will (the better to accomplish his Design) change his Name, and pretend himself some worthy and noble Person, and of some eminent Family.

Parallel.

FAlse-Teachers, who are cunning to deceive, have many ways to delude poor Creatures: As, (1.) They commonly pretend much Pity and Compassion to the Souls of Men, and hereby they endeavour to wind themselves into their Affections; and when once a Person harbours a good Opinion of them, their Work is half done. (2.) They seek to find out what Parts they have, and what Principles they hold, with whom they converse: for if they perceive they are *Men* and Women well rooted and grounded in the Orthodox Faith, and able to defend the Truth, they have little hopes of prevailing; but if they find that they are

Deceiver.	Parallel.
Family. (4.) He will watch the fitteſt Opportunity to effect his Enterprize. (5.) He will ſometimes put a Vizard on his Face, and often change his Habit, that he may deceive the more ſecurely. (6.) And if he is in danger to be taken, he will exclaim againſt the Deceiver, and cry out, *Stop Thief*, &c.	are Perſons of a weak Judgment, and mind more abundantly the Converſation of Men, than what Doctrine they hold, or do more mind and regard the Circumſtantials of Religion, than the grand Fundamentals thereof; they will purſue ſuch cloſe. (3.) They do always change their Names; for if their Names were known, they could not beguile ſo many: Were *Error*, *Falſe-Doctrine*, *Blaſphemy*, *Hereſy*, *Wolves in Sheeps Cloathing*, *Foxes*, *cunning Serpents*, *Deceivers*, &c. but writ upon their Foreheads, moſt People would be afraid of them; but they, contrary-wiſe, call themſelves Chriſt's Miniſters, Witneſſes of Jeſus, Friends of Truth, the Lamb's Followers, *&c.* Alſo 'tis common with them to pretend themſelves to be the Orthodox Men, Sons of the Church, of the Holy Church, of the Catholick Church, Maſters in *Iſrael*, Guides of the Blind, *&c.* (4.) They ſtudy to find out the fitteſt Seaſon and Opportunity to accompliſh their Deſign, and Helliſh Purpoſe, *viz.* They watch for ſuch a Time, when the Profeſſors of the Goſpel and Truths of Jeſus begin to decline in their Zeal, and to loſe much of the Power of Godlineſs, and ſeem to make a mighty Stir about the Form thereof, and are much divided amongſt themſelves; when Iniquity doth abound, and the Love of many waxeth cold; in a word, when Men begin to grow ſecure, or the true Shepherd is off of his Watch, then theſe Wolves and Deceivers get abroad, and, like that wicked Enemy, ſow their Tares of Error and Deluſion. (5.) The Jeſuits, thoſe crafty Deceivers, have often appeared in a Diſguiſe externally, and do uſually change their Garbs, *&c.* Sometimes they are Holders-forth in a Quakers Meeting; at other times they will counterfeit themſelves to be Lawyers: Sometimes they will take on them the Habit of Prieſts, ſometimes Merchants, ſometimes Shoo-makers, *&c.* And all this, that they may the more ſecurely carry on their wicked Deſigns and Purpoſes to pervert poor Souls, *&c.* (6.) And laſtly, When theſe Falſe-Teachers and Deceivers begin to fear they ſhall be diſcovered, and perceive there is a Cry raiſed againſt them, and that they are cloſely purſued, and in danger to be taken, then (to ſave themſelves) they cry out againſt others. None are more ready to exclaim againſt Falſe-Teachers and Deceivers than they, endeavouring to caſt all the Infamy and black Aſperſions imaginable upon the true and faithful Miniſters of the Goſpel, loading them with all the foulеſt Calumnies they can deviſe, that they themſelves may in the mean while paſs the better for true Men, and be the leſs ſuſpected. Thus thoſe blind Guides in *Iſrael* ſerved our Saviour himſelf: *Some ſaid, He is a good Man; others ſaid, Nay, but he deceiveth the People.* — *Say we not well, that thou art a Samaritan, and haſt a Devil? Sir, we remember that the Deceiver ſaid, whilſt he was yet alive, After three days I will riſe again.* And thus they exclaimed againſt the Apoſtles: *Paul* was called a *Mover of Sedition*; and by Falſe-Teachers he with others were called Deceivers: *As Deceivers, and yet true*, &c. — *After that way which they call Hereſy, ſo worſhip I the God of my Fathers*, &c.
	Joh 7.12. & 8.48. Mat. 27. 63. Acts 24. 14.
II. Some Deceivers have been notorious in the horrid Practice of beguiling others: They have been ſuch Crafts-Maſters at it, that they have deceived Multitudes; and not only the common Sort of People, but divers great Men and Princes have been cheated by them.	II. So the Pope, and his Hierarchy, thoſe curſed Deceivers in the Romiſh Church, have been notorious in the Helliſh Trade of beguiling the Souls of Men. How many Millions have they deceived! O the Multitudes they have led blindfold to Hell! The Kings of the Earth have been beguiled by her, and the Inhabitants of the Earth have been made drunk, and bewitched with the Wine of her Fornication.
III. Some	III. So

Deceiver.	Parallel.
III. Some Deceivers have ſo far prevailed, that they have utterly ruined whole Families, cheating People of their beſt and chiefeſt Treaſure.	III. So False-Teachers have ſometimes ſo wonderfully prevailed, that they have utterly corrupted, ruined, and undone, by their falſe Doctrine, many Nations, Cities, Towns, and Families, cheating them of the Truth of Chriſt, and his bleſſed Ordinances; and not only ſo, but thereby alſo of their Souls, which are of more worth than all the World. Mat. 16. 26
IV. Grand Impoſtors, old Cheats and Deceivers, 'tis obſerved, rarely reform their Helliſh Lives, and become true Men, but grow worſe and worſe, till Juſtice ſeizes them.	IV. So False-Teachers, Hereticks, and Seducers, ſeldom or never are recovered, and brought back by unfeigned Repentance, to the true Church of God: And therefore the Apoſtle *Paul* ſaith, *Evil Men, and Seducers, ſhall wax worſe and worſe, deceiving, and being deceived*, &c. 1 Tim. 3. 13.
V. The End of Cheaters and Impoſtors (we ſee) oft-times is ſad. If he be a notorious Offender, and be taken, he dies without Mercy.	V. So the laſt End of False-Teachers and Hereticks will be ſad and miſerable: They are ſaid to *bring upon themſelves ſwift Deſtruction. The Beaſt, and False-Prophet ſhall be caſt alive into the Lake of Fire, burning with Brimſtone*, &c. 2 Pet. 2. 2, 3. Rev. 19. 20

THE

THE Church of ROME, Mystery Babylon.

The *GREAT CITY*, and *GREAT WHORE*, *Revel.* 17. Proved to be the ROMISH CHURCH:

WITH THE

Grand Objections of the *Papists* Answered.

REV. 14. 8.

And there followed another Angel, saying, Babylon *is fallen, is fallen, that Great City, because she made all Nations drink of the Wine of the Wrath of her Fornication.*

REV. 16. 19.

And great Babylon *came in remembrance before God, to give unto her the Cup of the Wine of the Fierceness of his Wrath.*

REV. 17. 5.

And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS (or Fornications) *AND ABOMINATIONS OF THE EARTH.*

REV. 18. 1, 2.

And after these things, I saw another Angel come down from Heaven, —— *And he cry'd mightily with a strong Voice, saying,* Babylon *the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every unclean Spirit, and a Cage of every unclean and hateful Bird,* &c.

IN the handling of this great Subject, it seems needful to give an Account of the various Opinions, that have (more or less) presented themselves to the World about it, which may be reduced to these four following Heads.

I. That it is *Jerusalem*; and that for two Reasons:

1. Because the Man of Sin, or last Beast, that is to head this *Babylon*, is set forth by St. *Paul*, to *sit in the Temple of God, shewing himself to be a God.* 2 Thess. 2. 4.

2. Because this City where the Beast reigns, and shall slay the Witnesses, is spiritually called *Sodom* and *Egypt*, where our Lord was crucified. Rev. 11. 8.

II. That it is the *Turkiſh* Empire, or Power of the *Saracens*; which Mr. *Mede* ſomewhat touches, and in a brief way moſt learnedly argues againſt, in his third Book, *pag.* 644, 645.

III. That it is indeed *Rome*, the Seat of the fourth or laſt Empire, but *Rome* in its Heathen State, under the idolatrous and perſecuting Emperors; So the *Rhemiſts* would have it, if there be a Neceſſity to fix upon *Rome* to be this *Apocalyptical*, or *Myſtery Babylon*. For this Opinion the preſent *Romaniſts* have no better Advocate than Dr. *Hammond*, who hath done very worthily at other Turns. See his *Annotations* upon the 17*th* Chapter of the *Apocalypſe*.

IV. That it is the preſent Power and Church of *Rome*, who under pretence of the moſt high and Eccleſiaſtical Juriſdiction, doth influence and govern the Secular Power and State of Kingdoms. Of this laſt Opinion were the ancient *Waldenſer*, who felt the bloody Power of *Rome*, venting it ſelf in moſt horrid and barbarous Cruelties againſt them, and that for a long Series of Time, as appears by our moſt Authentick, Ancient, and Modern Writers, who give a very ample Account of the great Perſecution of Chriſtians, for many hundred Years laſt paſt, in all Parts of the Chriſtian World, where they have had Power. To which Opinion of the *Waldenſes* moſt of our modern Proteſtant Divines agree, of which we ſhall mention only *Cartwright*, *Fulk*, the worthily admired, and Learned *Mede*, not forgetting famous *Du Moulin* of *France*; as may be ſeen in their Works at large.

But becauſe we will not take Things upon Truſt, nor refer the Reader to many Quotations, which he may want Books and Time to ſatisfy himſelf about; it appears needful, that we remove the Objections with as much Brevity as poſſible, before we ſtate the Metaphor, and run the Parallel.

Now that *Babylon* in all theſe New-Teſtament Texts cannot be fairly applied to *Jeruſalem*, the *Turks* and *Saracens*, nor terminate in the Heatheniſh State of *Rome*, we offer theſe following Conſiderations or Arguments:

I. It cannot be meant the City *Jeruſalem*:

1. Becauſe *Jeruſalem* did not reign over the Kings of the Earth in St. *John*'s time, when he ſaw this Viſion, and wrote the Revelation, which this City *Babylon* is ex-
Rev. 17. 18. preſly ſaid to do: *And the Woman which thou ſaweſt, is that great City which reigneth over the Kings of the Earth.* *Jeruſalem* having been not only under Captivity divers times before, but were then entirely under the Power of the Roman Yoke, as the whole Hiſtory of the Goſpel doth confirm, and themſelves did moſt plainly confeſs:
John 19. 15. *We have no King but* Cæſar.

2. *Jeruſalem* was never in ſo high eſteem with the Beaſt, as to be capable to ride as Queen-Regent upon him, (as this Woman, Whore, or City is ſaid to do): *And the*
Rev. 17. 7. *Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and the Beaſt that carrieth her, which hath the ſeven Heads, and ten Horns.* Rev. 17. 7. compared with Verſ. 3. *So he carried me away in the Spirit into the Wilderneſs, and I ſaw a Woman ſit upon a Scarlet-coloured Beaſt, full of Names of Blaſphemy, having ſeven Heads, and ten Horns,* —— For by the Woman ſitting, and Beaſt carrying, is undoubtedly ſignified, Influence, Power, and Dominion, which *Jeruſalem* was far remote from, not only under the Roman Monarchy, but alſo under the three Kingdoms that went before it, *viz.* the *Babylonian*, *Grecian*, and *Perſian*; as might be largely illuſtrated both out of Sacred and Humane Hiſtory.

3. *Jeruſalem* did not ſit upon many Waters, which is interpreted to be People, Nations, and Tongues; that is, had not Command or Dominion over them, as this
Rev. 17. 15. Woman, Whore, or City is ſaid to have: *And he ſaith, The Waters which thou ſaweſt, where the Whore ſitteth, are Peoples, and Multitudes, and Nations, and Tongues:* The
Luke 2. 1. whole Land of *Judea* being under Tribute to the Roman Government at that time: *And it came to paſs in thoſe Days, that there went out a Decree from* Cæſar Auguſtus, *that*
Verſe 4. *all the World ſhould be taxed*; and particularly, *Galilee*, *Nazareth*, *Judea*, and the City of *David*, called *Bethlehem*.

4. *Jeruſalem* was not capable to enchant and bewitch all the Nations round about her, either by her Religion and Doctrine, or by great Gifts and Rewards.

(1.) Becauſe

(1.) Becauſe the Roman Power kept her under, and much in awe, on the one hand, not owning nor ſubſcribing to her Religion.

(2.) The Chriſtian Doctrine and Religion block'd up her Way, on the other hand, that ſhe could not extend her Influence to either neighbouring, or remote Nations, as this Woman, Whore, or City is ſaid to do: *For thy Merchants were the great Men of the Earth; for by thy Sorceries were all Nations deceived.* Rev. 18. 23.

5. *Jeruſalem*, tho ſhe were guilty of much Blood, from the beginning of her Excellency and Glory, in *Solomon*'s Time, killing Prophets, even all that were ſent unto her, murthered *John Baptiſt*, and our Lord and Saviour, as alſo the bleſſed Martyr, St. *Stephen*; yet in her could not be found that great Maſs of Blood that was ſhed, and Myriads of Chriſtian Saints that have been barbarouſly murthered, by Maſſacre, and publick Martyrdom, ſince they were ruined and deſtroyed by *Titus Veſpaſian*, which we find poſitively charged upon this City *Babylon*: *And I ſaw the Woman drunk with the Blood of Saints, and with the Blood of the Martyrs of Jeſus, and I wondered with great Admiration*; as indeed well he might, (as ſhall be ſhewn.) *And in her was found the Blood of Prophets, and of Saints, and of all that were ſlain upon the Earth*; that is, ſince the Deſtruction of *Jeruſalem*. Rev. 17. 6. Rev. 19. 24.

6. And laſtly; Not to multiply more upon this Head, tho *Jeruſalem* was fearfully deſtroyed, as the Hiſtory of *Joſephus* ſhews; yet ſhall ſhe riſe again, be built upon her own Heap, be repleniſhed with her own Children, which this City *Babylon* under Conſideration ſhall never be, after this Cataſtrophe which *John* ſaw viſionally coming upon it: *And a mighty Angel took up a Stone, like a great Mill-ſtone, and caſt it into the Sea, ſaying, Thus with violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.* Rev. 18. 21.

II. It cannot be the *Turks* and *Saracens*, for two Reaſons offered by the Learned *Mead*, lib. 3. p. 643.

1. Becauſe tho they did ariſe to great Power in the World, yet they had not their Seat in that great City, which in St. *John*'s Time reigned over the Kings of the Earth, which this *Babylon* is expreſly ſaid to have. Rev. 17. 18.

2. That they did not riſe by Apoſtacy from the Chriſtian Religion, which this *Babylon* (with her Head, the Man of Sin) did; for, as this worthy Author ſaith, the *Turk* (whatever he be) could be no Apoſtate, becauſe he was of a Nation that never was Chriſtian.

To which we ſhall add ſomething for the clearing of this Head, that we may diſcharge that Debt we owe to God, to the Church, and the World.

3. It cannot be the *Turks*, becauſe they are not ſtrangely and wonderfully myſterious, which this *Babylon* is ſaid to be: *And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and the Beaſt which carrieth her, which hath the ſeven Heads, and ten Horns.* Rev. 17. 5. Verſe 7.

What ſpecial Myſtery hath ſhewed it ſelf to the World from the *Turks* and *Saracens*, more than from other common Empires or Kingdoms, that is matter of Admiration to the wiſeſt of Men? Is it matter of Wonder, that the *Turks* do own but one true, and moſt high God? Is it matter of Wonder, that they do own Jeſus Chriſt to be a Prophet, and a good Man? Is it matter of higheſt Wonder, that they prefer *Mahomet* above *Jeſus*? Is it matter of Wonder, that they appear true to their Contracts, in Matters of Civil Commerce? Is it matter of higheſt Wonder, for them to endeavour to keep what Dominion they have, and to enlarge it, to make Slaves and Prizes of thoſe profeſt Enemies they take Priſoners? We ſay, in none of theſe things is there any high Myſtery, or matter of greateſt Wonder, being Things common to all Places and Kingdoms inveſted with Power: For,

(1.) Did not the great King of Literal *Babylon* own the only true God, yet ſtill held the Church in Captivity?

(2.) Did not *Iſrael* own the ſame, and yet kept their Idols, after their Revolt from *Judah*?

(3.) Did not *Judah* prefer *Moſes* above and before Chriſt, and at that time when Chriſt was perſonally amongſt them, working moſt ſtupendous Miracles, which did evince his Divine Miſſion? Nay, did they not prefer a common and notorious Villain before the bleſſed Lord of Glory, when they deſired a Murtherer to be freed, and preſſed hard to have the good and bleſſed Jeſus, the Saviour of the World, killed? And did not this wiſe Apoſtle know this to be true in Fact, and to equal, nay, out-do

any thing that the *Turks* or *Saracens* ever did, or can be accuſed of? And if St. *John* was tranſported with aſtoniſhing Wonder, at Matters much leſs than he had ſeen before, doth it not give good reaſon to ſuſpect him of Weakneſs and Defect, that he ſhould ſuffer himſelf to be ſurprized with the greateſt Wonder, at far leſs Things than he had ſeen and known before? Certainly therefore we muſt conclude, there was ſomething more of Myſtery in *John*'s Viſion, than what hath been ſhewed to the World by the Great *Turk*, or any other Power; and indeed, undoubtedly, the greateſt Myſtery that ever the World was acquainted with: For the Characters of *Babylon* muſt either be ſingular, that is, ſuch as none have beſides; or elſe they muſt be tranſcendent, to go far beyond what others had in a leſſer degree. Otherwiſe *John* might have kept the Deſcription of *Babylon* to himſelf, there being no clear Diſtinctions, to render the wiſeſt and moſt diſcerning Men able to make a Judgment upon her. The Myſtery then that is written upon this Woman *Babylon*, ſeems clearly to lie in theſe Particulars following.

Firſt; That ſhe doth tranſact the moſt horrid Wickedneſſes that ever the World was, or is like to be, acquainted with.

Secondly; That under this monſtrous Guilt, ſhe is prodigiouſly confident, and without all regret, or ſhow of Shame, and moſt impudently boaſts of the higheſt Sanctity and Holineſs in the World, *viz.* That ſhe is totally pure, infallibly certain, and cannot err, *&c.* That this indeed is a Myſtery to be wondred at, let it be conſidered,

(1.) That a Shepherd ſhould be a Wolf, and devour that Flock which he pretends to be an Overſeer or Paſtor of.

(2.) That a profeſſed Servant of Jeſus Chriſt, and the meaneſt of Saints, ſhould exalt himſelf above his Maſter, and not above his Maſter only, but above the God of his Maſter, and all other deputed Gods, that are Vicegerents to the King of Heaven, by ſlighting and trampling upon the Holy Scriptures, and Laws both of God and Princes, diſpenſing with the Breach of them, indulging the higheſt Violation thereof, and ſetting up his own Inventions, Traditions, and Decrees above them; inſomuch that there is a thouſand times leſs danger (in their eſteem) in reſpect of Excommunications, and Corporal Puniſhments in this World, or of Damnation in the World to come, in breaking and violating the Laws of God and Princes, than there is in the Violation or Breach of the Inventions, Traditions, and Decrees of Myſtery *Babylon*, and her Head.

(3.) That one ſitting in the Temple of God, pretending himſelf as a poor Apoſtle, Vicar, and Succeſſor of Chriſt, nay, as the Succeſſor of a poor Fiſherman, ſhould wear the higheſt Enſigns of Imperial Dignity!

(4.) That he ſhould be ſo lordly, and prodigiouſly inſolent, (who was commanded to the greateſt Humility and Abaſement) as to tread upon the Necks of Emperors, kick off the Crowns of great Princes, and make Kings his Foot-Pages.

(5.) That he ſhould pretend highly, yea, moſt highly, to God, Chriſt, Religion, and Holineſs, and yet eſpouſe to himſelf, as the Darlings of his Boſom, not only the chiefeſt Sons of *Belial*, but all that will decline Sanctity and Religion, and embody themſelves with thoſe Firſt-born Sons of Wickedneſs, that are of the higheſt Magnitude, and engage themſelves in ſuch monſtrous and butcherly Practices, that humane Nature, as ſuch, could never act in the butchering of brute Beaſts.

(6.) That the Spouſe of this prodigious Monſter ſhould in Profeſſion own God, Jeſus Chriſt, and the Things of Religion, of which Juſtice and Charity, Holineſs and Compaſſion are not the leaſt Part; and yet under this Vizard, and in the very time of theſe Pretenſions, perpetrate the greateſt and moſt unparallel'd Villanies in the World: 1. In being the Top of Pride. 2. In committing palpable Idolatry. 3. Fill themſelves with Exceſs and Drunkenneſs. 4. To curſe, ſwear, and blaſpheme the very Name they profeſs to be ſacred. 5. To caſt down the Truth, burn the Bible, deface the holy Books and Laws of God. 6. To aſſume not only a Power to diſpenſe with Violations of the higheſt Nature, but to pardon and forgive them at pleaſure. 7. To commit Adultery, and account it a venial Crime. 8. To break Covenants, drive a Trade in Perjury, forſwear every thing they are juſtly charged with, and is fully proved againſt them. 9. To foment Wars and Broils in every Kingdom and Country where they have Power; contrive the Ruine of Towns and Places, Cities, Countries, and Kingdoms, by Fire, Sword, and moſt cruel Devaſtations. 10. To ſlaughter, kill, and barbarouſly murther, both Men, Women, and Children, even all that dare make a ſhew of Conſcience and Religion, ſo far as to abhor and diſſent from theſe Villanies.

This

This is such a Scheme of Religion, and Systeme of Divinity, to come from an Apostle, a Shepherd, a Vicar and Successor of Christ, from a Church, Sheep, Saints, and the pretended Followers of the meek, peaceable, and innocent Jesus, who taught altogether otherwise by his Doctrine and Example, that it might well be wondred at, and is the strangest Mystery that ever appeared, of which we challenge the whole World to shew the like in the *Turks* and *Saracens*. For Men to swear, lie, and forswear themselves, and yet be true Men: to contrive Rebellion, Murther, and Treason; and yet be as innocent as the Child unborn: to be elevated to the highest Pinacle of Pride, even above Emperors and Kings, above Jesus Christ, and God his Father; and yet be humble and lowly: To commit gross Idolatry; and yet be the Servants of the Living God: To be filled with, and make a Trade of Excess and Drunkenness; and yet be the Paterns and Standards of Sobriety and Temperance: To cast down the Truth to the Ground, deface the Laws of God, and burn the Scriptures; and yet be the true Witnesses to it: To forgive Sins, and yet be the greatest of Sinners themselves: To commit Fornication and Adultery; and yet be spotless and pure in Heart: To foment Wars and Broils in every Kingdom and Country where they have Power; to contrive the Ruine of Towns and Places, Cities, Countries, and Kingdoms, by Fire, Sword, and cruel Devastations; and yet be as harmless as Doves to all Mankind, the only Sons of Peace and Quietness: To slaughter, kill, and barbarously murther Men, Women, and Children, that dare not be so wicked as themselves; and yet to be full of Mercy, tender Pity, and Compassion; an Apostle, Shepherd, Vicar, and Successor of the meek and Lamb-like Saviour. And for the dear Consort of this impious Head, or Man of Sin, to be not only confederate with him, but a Principal in all these unparallel'd Villanies, and most butcherly and rapacious Murthers; and yet be the Holy Catholick Church of God, the pure and spotless Spouse of Jesus Christ, the true Sheep, the harmless Lambs, the best of Saints, and close Followers of the Lord Jesus, who always taught the contrary by his holy Doctrine, and meek Example. We say, these Things not being found by secret Search, but are written in Capital Letters upon her Forehead, appear in open view, to be read by every one that is not wilfully blind: Let any one shew us a greater Mystery in the World than this, and we will subscribe to it.

4. It cannot be the *Turks*, because they are not the Mother of Harlots, and Abominations of the Earth, which this *Babylon* is said to be, Rev. 17. 5. *And upon her Forehead was a Name written,* MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And here we demand, in excuse to the *Turks*, this one Thing:

From whence did proceed the Murthers, Massacres, and Martyrdoms of all the Religious Professors of Christianity, that have died by violence in the Christian World, for the space of twelve hundred Years last past? And from what People did proceed those horrid Oaths, Blasphemies, and Execrations, that the World hath wofully been acquainted with, most horrid and strangely astonishing to repeat?

Came these unparallel'd Degrees of Impiety from the *Turks*? from the *Waldensians*, *Lutherans*, *Calvinists*, or any *Non-conforming Protestants*? No, no. Why, whose Language then is it? Whose! Why, 'tis the Language of the Beast of the bottomless Pit, and bloody Whore, who bare these blasphemous Sons of her own Body, daily nourishes them at her Breast, and strengthens them in their sinful Courses, by accounting them the Sons, the precious Sons of *Sion*, the true Sons of the Catholick Church, the Darlings of Heaven, the beloved Ones of the Virgin *Mary*, and giving them Pardons for these bold and Heaven-daring Sins, as often as they do commit them, and come to ask Pardon for them; so that Sin and Pardon is as constant and common with them, as Breathing and Eating. And these Things are done to seal and confirm Lies, which is the more heavy, heinous, and prodigious: For if Men may lie by allowance; may kill, and shed innocent Blood, without Controul of Conscience, and Church-Censures; may swear and blaspheme, and challenge God himself to damn them; may burn Men for Religion, consume Cities to Ashes, conspire the Death of Kings, the Ruine and Overthrow of Kingdoms, whore, and murther Infants; and yet be accounted a Church, the Members and Parts of it, called Saints, holy Children, and Sons of the Most High God: Then may we claim a Patent, and take a License to change the Name of all Things, and alter all the Idea's of the Minds of Men; call and account *Beelzebub* a good God, and all his black Tribe, the pure Saints of the Most High; call the lower Regions of Blackness and Darkness, to which he is confin'd,

the

the Heaven of Glory and eternal Light. Of which Things we ought in Juſtice to clear the *Turks*, until Witneſſes of undoubted Credit ſhall come forth, and evidence, that the *Turkiſh* State is the Mother of as great Abominations as theſe are.

5. And laſtly; The *Turks* cannot be Myſtery *Babylon*, becauſe they never were made drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus, which this Woman, Myſtery *Babylon*, is expreſly ſaid to be, *Rev.* 17. 6. *And I ſaw the Woman drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus; and I wondred with great admiration.* Now let any Man ſhew ſuch Bloodſhed, Saints Bloodſhed, by Maſſacres and Martyrdom, for the profeſſing of Chriſtianity, (which muſt be, if the Text be anſwered in that Clauſe, *Blood of the Martyrs of Jeſus*,) by the *Turks*, either within their Dominions, or without, as hath been ſhed by a Generation nearer home, and we ſhall become like the Man without a Wedding-Garment, wholly ſpeechleſs, and ſay not a Word more about *Babylon*.

III. Now that *Babylon* in the *Apocalypſe*, is Great *Rome*, that in former Times reigned, and in future Times ſhall be deſtroyed, is owned by ſome of the Papiſts themſelves, and is aſſerted by all Proteſtants; the Difference betwixt them is brought to this narrow Point. The one wholly confines *Babylon* to *Rome* Heathen, and there totally to terminate; the other brings *Babylon* down lower, to *Rome* Antichriſtian, or Papal *Rome*. Now that this Work may be to Edification, and more full Satisfaction in this great Caſe, we ſhall advance to the laſt and chief Secret that is to be opened and conſidered, namely, Whether all Things in *John*'s Viſion or Prophecy, that are applied to Myſtery *Babylon*, did compleatly terminate in *Rome* Heathen, and come no further?

In Anſwer to this great Enquiry, we do, with the Body of Proteſtants, in oppoſition to the Papiſts, conclude the Negative, *viz.* That all Things in the *Apocalypſe* applied to Myſtery *Babylon*, did not terminate in *Rome* Heathen. The Reaſons of which Negative are as followeth.

1. Becauſe the Beaſt that Myſtery *Babylon* rides on, is the eighth Head, or laſt Ruling-Power of that City that is ſeated upon ſeven Hills, which muſt be *Rome* Papal, becauſe the whole Race of *Rome* Heathen was gone off, before the eighth Head came up. —— The ſixth Head was in *John*'s Time; the ſeventh was to come, and continue but a ſhort Space, *The Beaſt that carries the Woman*, viz. Babylon, *is of the ſeventh, but is the eighth, and ſhall be the laſt; for he goeth into Perdition.* This being ſo evident from the Letter of the Text, needs nothing more to confirm it. Now that *Rome* Heathen was not the laſt Part of the Romiſh Power, is not only the full and joint Conſent of all Writers upon this Subject, but is ſo evident to all the Chriſtian World, that it would be Vanity it ſelf to make a Show of Proof. The Concluſion then is this: If the very laſt Part of the Roman Power carries the Woman *Babylon*, and that the Heathen State of *Rome* went off before, and was not the laſt; then *Babylon* could not terminate in *Rome* Heathen, but muſt come down to *Rome* Papal. See *Rev.* 17. 3, 7, 9, 11.

2. If *Babylon* be totally terminated in *Rome* Heathen, then the Book of the *Apocalypſe* is of little uſe to the latter Ages of the Chriſtian World: For if the whole Tranſactions relating to the Perſecution of the Church, and the Slaughter and Deſtruction of God's Enemies, did end in *Rome* Heathen, then it ſerved only to give a characteriſtical Account of a Beaſt and Whore that was grown old, and ready to go off the Stage; but hath wholly left us in the dark, and given us no notice at all of that horrible Confuſion, and bloody Perſecutions, which have reigned in the Chriſtian World for more than a thouſand Years laſt paſt; which for Length of Time, Numbers of Murthers, and Manner of Cruelties, hath out-done all the Wickedneſs of *Rome* in its Heathen State. Which is not at all likely, that a Viſion ſhould be given, and a Revelation made, and call'd ſo, about a State that was almoſt expired, and the moſt great and principal Part wholly left out, and ſaid nothing to. Who can imagine, that a careful Saviour ſhould be ſo full in his Diſcoveries to the Jewiſh Church, concerning their Sufferings, and the Time under *Egypt*, and *Babylon* Literal; and be ſo ſhort and lean to his Goſpel-Church, to leave them altogether without any written Proſpect, or extraordinary Prophet, to inform them what ſhould come to paſs in the World, from the going off of the Power of *Rome* Heathen, to the end of all the Churches Troubles, which have already laſted above a thouſand Years? The Conceit of which is fit but for two Ranks of Men to receive, *viz.* the Roman-Catholicks, and ſuch Proteſtants as look for Antichriſt to come at the end of the World, after the Reſtauration

Reſtauration of the Jews to their own Land, and building a material Temple at *Jeruſalem*, where Antichriſt ſhall ſit three Days and an half, or Years, to kill two Men called the two Witneſſes.

3. If this laſt *Babylon* was wholly to terminate in *Rome* Heathen, then there was no Cauſe of Wonderment and great Admiration for a wiſe Man, to ſee in a Viſion an Heatheniſh State, under a Diabolical Influence, to perform Actions ſutable to their State, and not contrary to their Profeſſions: For what matter of Wonderment can it be to feel the Wind blow, to ſee the Sea foam, and hear the Waves rage and roar, when the Winds oppoſe its Effluxion? And what Cauſe of great Wonderment and Admiration for a wiſe Man, to ſee wicked Heathens oppoſe and perſecute Chriſtianity, when it is ſo ſutable to their Spirit, and agreeable to their Profeſſion ſo to do, we cannot yet underſtand, and we will diligently liſten to them who will undertake to inform us: For the thing is true, that a wiſe Man did wonder at the Sight he ſaw with great Admiration, *Rev.* 17. 6. *I ſaw the Woman drunk with the Blood of the Martyrs of Jeſus, and I wondred with great admiration.* Wonder'd! O ſtrange! At what? To ſee that which was common to all Ages, the Seed of the Serpent, that profeſt Heatheniſm, the Wicked, even the worſt of the Wicked, by Principle and Profeſſion, to plot againſt the Righteous, and to gnaſh upon him with their Teeth; Idolaters, profeſt Idolaters, to perſecute the Servants and Worſhippers of the true God; thoſe that were born after the Fleſh, and lived after the Fleſh, to perſecute them that were born of the Spirit, and lived after the Spirit. Surely, if our Adverſaries Opinion was true in this Caſe, that *Babylon* is only *Rome* Heathen, St. *John* had forgot that *Cain* killed *Abel*, and *Iſhmael* perſecuted *Iſaac*; and took not ſo much notice of the Courſe of the World, common to every Age, as *Paul* did, who ſaid, *But as he that was born after the Fleſh, perſecuted him that was born after the Spirit*; as it was then, ſo it is now: And what ſtrange Wonder is in all this?

4. *Rome* Heathen never was eſpouſed, married, or united to the Lord Jeſus, in a ſpiritual way, viſibly owning his Laws, and ſubmitting to his Government, as a Wife ſubmits to, and obeys her Husband, and afterwards caſts him off, and chuſes another Head and Husband; and therefore cannot be Myſtical *Babylon*, or the great Whore: For tho theſe Heathens were great Idolaters, yet were they never charged with ſpiritual Adultery, nor could they, unleſs they had once, by viſible Profeſſion, made a Covenant with, or eſpouſed themſelves to the Lord Jeſus, which *Rome* Papal before its Apoſtacy did: Therefore *Rome* Heathen could not be the great Whore, or Myſtical *Babylon*.

5. *Rome* Heathen cannot be the *Babylon* ſet forth by St. *John*, unleſs ſhe be guilty of all the Chriſtian Blood ſhed upon the Earth ſince the Deſtruction of *Jeruſalem*: For as the Guilt of all the Blood ſhed from righteous *Abel*, to the Death of *Zacharias*, is by our Saviour fix'd upon *Jeruſalem*, and cannot be removed to another People; ſo the Blood of all the Martyrs and Followers of Jeſus, is by this Revelation fix'd upon the laſt *Babylon*, Rev. 17. 6. *And I ſaw the Woman drunk with the Blood of the Saints, and of the Martyrs of Jeſus.* Chap. 18. v. 24. *And in her was found the Blood of the Prophets, and of Saints, and of ALL that were ſlain upon the Earth.* But *Rome* Heathen was not guilty of all the Chriſtian Blood that was ſhed upon Earth, by Murthers, Maſſacres, and Martyrdom, ſince the Deſtruction of *Jeruſalem*: For to look back but for ſix hundred Years laſt paſt, in which Time we ſhall find Hundreds of Thouſands of profeſt Chriſtians moſt butcherly and barbarouſly put to Death, for their Zeal and Love to the Chriſtian Religion, in the reſpective Nations of *Europe*, before which the Heatheniſh State of *Rome* was gone off about the ſpace of ſix hundred Years. So that if we will regard the full ſatisfying of this Prediction about Myſtery *Babylon*, we muſt of neceſſity bring her down lower than the Heatheniſh State of *Rome*.

6. *Rome* Heathen cannot be this *Babylon* under Conſideration, becauſe the Diſcoveries of other Prophecies, relating to the ſame State, no way agrees to the Power of *Rome* Heathen.

(1.) This State of *Babylon* is called the *Myſtery of Iniquity*. This no way agrees to *Rome* Heathen, but fully agrees to *Rome* Papal. Compare 2 *Theſſ.* 2. 7. with *Rev.* 17. 7. viz. *For the Myſtery of Iniquity doth already work.* —— *The Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and of the Beaſt that carrieth her.*

2. The Head of this State of Myſtery *Babylon* is called the *Man of Sin*, by way of Eminency, κατ' ἐξοχήν, not only beyond the common Rank of Men, but beyond the higheſt Sons of Wickedneſs that went before him. And there is a great Truth in this;

this; for if we conſider the Pope in reſpect of Pride, Hypocriſy, Idolatry, and Blood, he is the moſt unparallel'd Man of Sin.

(3.) This State, or Myſtery of Iniquity began to work in the Apoſtle's Days, which is no ways applicable to the Power of *Rome* Heathen; for that did not then begin, it being at that time in the very Meridian of its Greatneſs, and univerſal Sovereignty: Luke 2. 1. *And it came to paſs in thoſe Days, that there came out a Decree from* Cæſar Auguſtus, *that all the World ſhould be taxed.*

(4.) This Man of Sin, Myſtery of Iniquity, or Head of this *Babyloniſh* State, is ſaie to be let or hindred in his Deſigns: *He that now letteth, will let, until he be taken out of the Way.* 2 Theſſ. 2. 7. But now *Rome* Heathen had no Lett or Hindrance, either from the Word of God, for that declared it (as it was a Civil Magiſtracy) to be God's Ordinance; nor from any oppoſite Power, either Civil or Military, they giving Laws to the greateſt Part of the World, and enjoying the Supreme Government of the beſt Kingdoms in the Univerſe, none being able to cope with them at that Time.

(5.) This Head of the *Babyloniſh* State is ſaid to *ſit in the Temple of God*, which the Power of *Rome* Heathen did not do, neither in the Temple of *Jeruſalem*, nor in the Church, which is more properly the Temple of God: For the Jews kept the Poſſeſſion of the Literal Temple, till it was deſtroyed; and for the Church of God, the Heathen Emperors never loved it ſo well, as to make their Reſidence in it. But the Biſhop of *Rome*, before he ſhewed himſelf to be that wicked One, *viz.* the Man of Sin, did evidently ſit in the Church or Temple of God, and ſo fulfilled this Prophecy in the very Letter of it.

(6.) He (that is, the Man of Sin, or Head of this *Babyloniſh* State) was to riſe by Apoſtacy, or falling away from the Chriſtian Religion: 2 *Theſſ.* 2. 3. *There ſhall come a falling away firſt*; exactly agreeing with another Prophecy to the ſame purpoſe, 1 *Tim.* 4. 1. *Now the Spirit ſpeaketh expreſly, that in the latter Times ſome ſhall depart from the Faith*, &c. But *Rome* Heathen did not riſe by Apoſtacy from the Chriſtian Religion, or a departing from the Faith, which they never profeſs'd, as is evident to the whole World: *Ergo Rome* Heathen cannot be this *Babyloniſh* State.

(7.) This Man of Sin, or Head of Myſtery *Babylon*, lay hid in the Apoſtle's Time,
2 Theſſ. 2. 3. and was not revealed: but the Power of *Rome* Heathen did not then lie hid, or wanted to be revealed; for it ſtood viſible and high, upon a Hill, even upon ſeven Hills,
Rev. 17. 9. according to the Roman Poet, *Ovid*, (who lived about the very Time of Chriſt's being on Earth) in *Lib. de Triſtibus.*

Sed quæ de ſeptem totum circumſpicit Orbem
Montibus, Imperii Roma, *Deûmq; Locus.*
That is,
But *Rome*, which from her ſeven Hills the whole
Earth views around, the Place of Gods, and Rule, *&c.*

Ergo, Rome Heathen cannot be this *Babyloniſh* State.

(8.) This Myſtery of Iniquity is ſaid to *oppoſe and exalt himſelf above all that is called God*, or that is worſhipped, 2 *Theſſ.* 2. 4. But this the Power of *Rome* in its Heathen State did not do; for they worſhipped, offered Sacrifices, and bore a Reverence to their Gods, which by Nature indeed were no Gods; and 'tis only the Head of *Rome* Papal, that runs down all Gods but thoſe of his own making; *Ergo, Rome* Papal, and not *Rome* Heathen, muſt of neceſſity be this Myſtery of Iniquity.

(9.) The Riſe or Coming of this Myſtery of Iniquity, is *after the working of Satan*, 2 *Theſſ.* 2. 9. But the Riſe of the Romiſh Greatneſs and Power, when Heathen, was
Dan. 7. 2, 3 not after the working of Satan, but was ſaid by *Daniel*, to be produced by the Providence of God, or the four Winds of Heaven; and by the Apoſtle, to be *Powers ordained of God.* Rom. 13. 1. Therefore *Rome* Heathen cannot be the Myſtery of Iniquity, *&c.* here meant.

(10.) This Myſtery of Iniquity is not only ſaid to come *after the working of Satan*, 2 *Theſſ.* 2. 9. but alſo *with All Power*, &c. But the Riſe of *Rome* Heathen was not after that manner: *Ergo*, &c. To illuſtrate the firſt Propoſition, note, That the Term [*All Power*] marks out the Romiſh Pope ſo notoriouſly, that whoſoever runs may read it; for if we do but impartially conſider his impudent Uſurpations upon Crowned Heads, and his Pretences of Supremacy over the whole Chriſtian World; his

his proud imperious Decrees, Bulls, &c. his Diſpoſal of the Kingdoms of Princes, and the Inheritances, yea, the very Lives of private Perſons, of any Rank, that dare diſobey him; his Pretences to ſhut and open Heaven, Hell, and his feigned Purgatory; his carrying a Symbol of that vaſt and God-like Power, *viz.* a Brace of Keys hanging at his Girdle: All theſe will appear as clear Demonſtrations, that the Head of *Rome* Papal is the Head of *Babylon*, and the Grand Impoſtor, or the Capital Manager of this Myſtery of Iniquity, he having (moſt ſacrilegiouſly) aſſumed to himſelf all Heavenly Power of damning or ſaving, and all Earthly Power, both Temporal or Civil, and Eccleſiaſtical or Sacred.

(11.) This wicked *Babyloniſh* State comes forth with a great Pretence of Miracles, which are but falſe Signs, and lying Wonders, to deceive and cheat the People; and by this means they conquer Nations, and carry away their Kings to their wicked Intereſt. This *Rome* Heathen did not do. For tho the Heatheniſh Power of *Rome* did conquer Nations and Countries, with their Kings, yet it was by State-Policy, and Force of Arms, not by pretended Miracles, falſe Signs, and lying Wonders: Therefore *Rome* Heathen cannot be this Myſtery of Iniquity, or *Babyloniſh* State.

(12.) This wicked State, under conſideration, is declared not only to depart from the Faith by a palpable Apoſtacy, but to forbid Marriage, and command a long Lent, and many other Faſt-Days, whereon ſome Sorts of Meats are prohibited to be eaten; which doth ſo fully agree to the Papal State of *Rome*, that nothing can be more plain, unleſs the Spirit had expreſly told us, This will be fulfilled by *Rome* Papal. For theſe two things we have their Canons upon Record, the which if none can ſhew the like of the Heathen State of *Rome*, then *Rome* Papal ſhall carry the Title of this Myſtery of Iniquity, and *Babyloniſh* State.

7. If the *Babylon*, under conſideration, be only confined to the Power of Heathen *Rome*, then there is a more evident and apparent Myſtery upon the State or Power of *Rome* Heathen, than upon any Power or State that went before it, or ſhould come after it; for ſo the Text imports, *Rev.* 17. 5. *And upon her Forehead was a Name written, MYSTERY, BABYLON THE GREAT*, &c. But there did no ſuch Myſtery appear upon the Power or State of *Rome* Heathen, therefore this *Babylon* cannot terminate there. What great Myſtery appeared upon the Power and State of *Rome* Heathen, more than appeared upon the Power and State of the three foregoing Monarchies?

8. This *Babylon* cannot be confined to the Power of *Rome* only in its Heathen State, becauſe *Babylon* is to continue till the good People ſhall (with the Horns that did ſupport her, which is the laſt Part of the wicked and perſecuting Power, anſwerable to the ten Toes in *Daniel*'s great Image) reward and deſtroy her, for the Injury that ſhe did unto them, according to theſe three Texts of Scripture, *Rev.* 18. 4. *Dan.* 7. 22, 26, 27. *Rev.* 17. 16. *And I heard another Voice from Heaven, ſaying, Come out of her, my People, that ye be not Partakers of her Sins*, &c. Verſe 6. *Reward her even as ſhe hath rewarded you, and deal unto her double according to her Works: In the Cup that ſhe hath filled, fill to her double: How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her. And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire:* Which the Power of *Rome* in its Heathen State felt not, but ended its Courſe, without being deſtroyed by good People, and the ten Horns, which is the laſt Part of the Image-Government. *And in the Days of theſe Kings*, (viz. ten Toes, ten Horns, ten Kings) *ſhall the God of Heaven ſet up a Kingdom which ſhall never be deſtroyed: And the Kingdom ſhall not be left to another People, but it ſhall break in pieces and conſume all theſe Kingdoms, and it ſhall ſtand for ever.* Which could not be fulfilled in what *Conſtantine* did in the Time of *Maxentius*, as Dr. *Hammond* would have us believe, for theſe three Reaſons. Dan. 2. 44.

(1.) Becauſe the ten Horns, that afterwards the Roman Power fell into, were not come up, and ſo could not deſtroy the Power of *Rome* in its Heathen State.

(2.) Becauſe *Babylon*'s Perſecution, Miſery, and Confuſion, did not utterly ceaſe, which it muſt have done, ſo as to riſe no more for ever, if the Power of *Rome* Heathen deſtroyed by *Conſtantine*, had been this Myſtery *Babylon*.

(3.) Becauſe tho there might be a Body of good People with *Conſtantine*, when he overthrew *Maxentius*, yet the Power of the Kingdom was not ſo eſtabliſhed in the hand of good People, as not afterward to be left to others, as the Text affirms, *And the Kingdom ſhall not be left to another People:* For (as we ſhall anon ſhew) the Kingdom or Power that ceaſed to be in the hands of Heathens, and by a mighty and divine

Providence came to be in the hands of a worthy and renowned Chriſtian Emperor, came afterwards into the hands of very Devils incarnate, who acted all the Violence of the Heathen Power over again, and indeed out-did them.

9. Thoſe that are for confining this *Babylon* to the Power of *Rome* in its Heathen State, are not well aware what they do; for if they do demand it, their Oppoſites, who hold it to be *Rome* Papal, may grant it for Argument's ſake: But then the Remedy is worſe than the Diſeaſe; for they ſlip into ſuch a Precipice, as neither *Baronius*, *Bellarmine*, Dr. *Hammond*, or the *Rhemiſts*, can ſave or deliver them from. The true State of the Caſe is this:

Rome Heathen is Myſtery *Babylon*; this ſay the Papiſts: And the more willing they are to ſay ſo, becauſe it is a good Argument to prove that *Peter* was at *Rome*, he ſubſcribing his firſt Epiſtle from *Babylon*, 1 Pet. 5. 13. *The Church that is at* Babylon, *elected together with you, ſaluteth you*, &c. But this being allowed, the worſt is to come. This *Babylon* is deſtroyed, when the Power of *Rome* Heathen is taken away, ſo as to be no more for ever; but then what Condition doth the State of *Babylon* fall into? Doth it become the Throne of the Lamb, the City of the Living God, the Habitation of Holineſs, and Dwelling-place of *Zion*, the true Church, the Place of the holy Ones, and Saints of the Moſt High? O no! What then? Hearken, and an Angel from Heaven ſhall tell you, *Rev.* 18. 1, 2. *And after theſe Things* (of the Horns hating the Whore, making of her naked, and burning her Fleſh with Fire) *I ſaw another Angel come down from Heaven, having great Power, and the Earth was lightned with his Glory; and he cried mightily, with a ſtrong Voice, ſaying,* Babylon *the Great is fallen, is fallen, and is become the Habitation of Devils, and the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird.* Now, you Papiſts, if you will needs have *Babylon* to be *Rome* Heathen, take it, and much Good do you with it; but then make *Rome* Papal better than an Habitation of Devils, if you can.

If it be not *Rome* Heathen, then adieu to Dr. *Hammond*, and the *Rhemiſts*, we have what we deſire: If it be, then *Rome* Papal is a far worſe Place than *Rome* Heathen or *Babylon* ever was; —— And then what a fine Church do the People make themſelves?

10. If the Place, Seat, and City of *Rome* was not utterly ruined, (ſo as to be no more for ever as a Place of Commerce, Trade, and Human Society,) when the Heathen Power ceaſed, —— then *Rome* Heathen cannot be this *Babylon*, becauſe at the Ending and Downfall of this *Babylon*, the Place, Seat, and City is utterly ruined, ſo as to be no more a Place of Trade, Commerce, or human Society: *And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate, and ſhall eat her Fleſh, and burn her with Fire.* Verſe 18. *And the Woman which thou ſaweſt is that great City which reigneth over the Kings of the Earth. — for her Sins which God hath remembred, which have reached unto Heaven, therefore ſhall her Plagues come in one Day, Death, and Mourning, and Famine, and ſhe ſhall be utterly burnt with Fire: For ſtrong is the Lord God who judgeth her.* Ver. 11, 12, 13. All Sorts of Merchandize, Traffick, Trade, and Commerce with humane Society, ſhall ceaſe, ſo as to be no more in her at all; and the good Things which ſhe in Fulneſs enjoyed before, even all Things that were dainty and goodly, are now departed from her, and ſhe ſhall find them no more at all, *verſ.* 14. for in one Hour is ſhe made deſolate. *And a mighty Angel took up a Stone, like a great Mill-ſtone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City* Babylon *be thrown down, and ſhall be found no more at all.* Verſe 21. *And the Voice of Harpers, and Muſicians, and of Pipers, and Trumpeters, ſhall be heard no more at all in thee; and no Craftſman, of whatſoever Craft he be, ſhall be found any more in thee; and the Sound of a Mill-ſtone ſhall be heard no more at all in thee.* Verſe 22. *And the Light of the Candle ſhall ſhine no more at all in thee; and the Voice of the Bridegroom, and of the Bride, ſhall be heard no more at all in thee.* Verſe 23.

Rev. 17. 16.

Rev. 18.8.

But the Place, Seat, and City of *Rome* was not ſo utterly ruined as to be no more for ever a Place of Trade, Traffick, Merchandize, and humane Society, when the Heathen Power of *Rome* ended.

Ergo, *Rome* Heathen cannot be the Whore of *Babylon*, under preſent Conſideration, whoſe Seat or City hath ſince had a powerful Government, reigning in Pride and Pomp, for ſome hundreds of Years.

11. If *Rome* Papal be Myſtery *Babylon*, the City of Pride and Confuſion, that is ſet forth by St. *John* in the *Apocalypſe*; then neither the City of *Jeruſalem*, the Seat of the *Turks* and *Saracens*, nor *Rome* Heathen, is or can be the ſame: But *Rome* Papal is the Myſtery *Babylon* ſet forth by St. *John* in the *Apocalypſe* —— *Ergo* neither the City

City of *Jerusalem*, the Seat of the *Turks* and *Saracens*, nor *Rome* Heathen, can be the same.

The last Proposition is thus proved:

If all the Marks and Characters left us upon Divine Record, to prove Mystery *Babylon* by, do more aptly and fitly agree to *Rome* Papal, than to the City of *Jerusalem*, the Seat of the *Turks*, or *Rome* Heathen: Then *Rome* Papal, and not any one of them, is Mystery *Babylon*.

But the Marks and Characters left upon Divine Record, to distinguish and know Mystery *Babylon* by, do more aptly and fitly agree to *Rome* Papal:

Ergo, *Rome* Papal, and not the other, is Mystery *Babylon*.

For the clearing up of this Argument, we shall distinctly state the Character of Mystery *Babylon*, and run the Parallel betwixt her and *Rome* Papal, in this Method following.

I. *Babylon* is a Woman, which imports either a single Person, rank'd in the Feminine Gender; or a Body of People related to some Head, Husband, or publick Person, to whom she is joined in Wedlock, by Covenant, or Matrimonial Contract, as *Eve* was related to *Adam*, and therefore called Woman; or as *Judah* and *Israel*, who were joined in Covenant with God, and therefore called a Woman; or as the true Church now is married or joined to Christ, and therefore called a Woman. A single Person, as *Eve* was, she cannot be, because the Character given of her in respect of her State and Actions, doth no way comport with it: She must therefore be a Body of People, related to some Head, Husband, or publick Person, as *Judah* and *Israel* of old was, who are often called by the Title of Woman; and in like manner *Babylon*, before her Degeneracy, were a People joined in Matrimonial Contract, by a Gospel-Covenant and Profession, to the Son of God.

Metaphor.

Babylon imports a Body of People that was once united to the Son of God; and hence, Metaphorically called a Woman; *And I saw a Woman sit*, &c. *And the Woman was arrayed*, &c. *And I saw the Woman Drunk*, &c. Rev. 17. 3, 4, 6.

Parallel.

Rome Papal, or the Church of *Rome*, is a Body, a great Body, a famous Body of People, and which were, before their Apostacy, a true Church, by Gospel-Covenant and Profession united to the Son of God, as her publick Head and Husband; *Among whom are ye also the called of Jesus Christ. To all that be in* Rome, *beloved of God, called to be Saints; Grace be to you, and Peace from God the Father, and the Lord Jesus Christ.* Rom. 1.6, 7.

II. *Babylon* is a City, a very great City, so called in a threefold respect: (1.) In respect of Power; (2.) In respect of People; (3) In respect of Place and Residence, where this Power and People is seated; *City* being indefinitely taken for either of these, or comprehending all, as in these Instances.

Rev 17. 18. & 18. 10,16,18, 19,21.

Psal. 122. Isa. 14. 31. Acts 19. 28.

II. *Rome* Papal, or Church of *Rome*, is a City, a very great City, so called in a threefold respect, 1. In respect of Power, which is twofold, (1.) Civil, (2.) Ecclesiastical, signified by two Horns like a Lamb. 2. In respect of People, which are great in Number. 3. In respect of Place and Residence, where this Power and great People is seated; and indeed it is as worthily called, by way of Eminency, a City, as any Power, People, or Place in the Christian World, because there is nothing so much spoken of, or gives sadder occasion to be so much spoken of, as *Rome*, in respect of Power, People, and Place, which shall be further cleared by Argument, &c. The Fame of this People as a Church, was great, before the Power and chief Dominion of the Place was joined with it; as appears, *Rom.* 1. 8. *First, I thank my God, through Jesus Christ, for you all, that your Faith is spoken of throughout the whole World.* Rev. 13. 1.

III. *Babylon* is not only a Woman, and a City, but a bad Woman, and a City of Confusion; for

III. *Rome* Papal, or Church of *Rome*, is not only a Woman, and a City, but a very evil Woman, and a City of Confusion: There is the Name of the Lamb much

Metaphor.

Gen. 11. 1, to 10. for ſo the Word *Babel*, or *Babylon*, ſignifies, *viz.* Evil, or Confuſion.

Parallel.

much ſpoken of, but his Doctrine undervalued and ſlighted, his Laws trampled upon and violated, his Example not regarded for Imitation, either by the Biſhop himſelf, his Cardinals, or inferior Orders, having his Humility and Self-denial only in Words, like thoſe the Apoſtle ſpeaketh of, that *in Words profeſs God, but in Works deny him.* For under this verbal Humility, here is the greateſt Pride in the World; under this verbal Meekneſs and Self-denial, the greateſt Oppreſſion and Cruelty, Covetouſneſs, and Love of the World; as appears by their pompous Garbs, their cruel Puniſhments, and the vaſt Sums of Money brought in from all parts of their Dominion, by Sleights, and cunning and deceitful Cheats: Beſides, a meer Hodg-podg of Principles, one Order or Fraternity profeſſing that which another writes againſt, and cries down; which is the more ſtrange to come from a Church infallible: Beſides the ſtrange Mixtures in their viſible Worſhip, of Traditions, and human Inventions, of lying and diabolical Tricks, of bleſſing by a Croſs, conſecrating holy Water, and cleanſing by it, which are too numerous and tedious to relate, and the leſs needful, becauſe every Man that hath ſeen their Ways, hath an imperfect Book of it in his own Mind, and can read the Truth of what we ſay within himſelf. And let any People in the Chriſtian World, pretending to Religion, be compared to them, for ſupernumerary, trifling and inſignificant Ceremonies, crouded into their pretended Worſhip; nay, let all the People in the Chriſtian World be laid in the Ballance againſt the Church of *Rome* in this reſpect, and they will be found inconceivably wanting; for which we have this Reaſon to judg her to be *Babylon*, and the City of Confuſion.

If there is more Confuſion (in Contrariety of Principles, Practices, contradicting Pretenſions, crouding in Supernumeraries, and Myſteries of Unſcriptural Inventions, into viſible Worſhip) in *Rome* Papal, or the Church of *Rome*, than is to be found amongſt any or all People pretending Religion, in the Chriſtian World beſides: Then is *Rome* Papal, or the Church of *Rome*, the great *Babylon*, or City of Confuſion.

But there is more Confuſion, in the forementioned Reſpects, to be found in *Rome* Papal, or the Church of *Rome*, than in any or all People pretending Religion in the Chriſtian World beſides: *Ergo*, &c.

IV. *Babylon* is not only a Woman, and a City, a City of Confuſion, but ſhe is a Whore, which is a ſtrange Word to be applied to a great and famous People; a Word that carries in it one of the higheſt Impeachments, but no other than was given to *Iſrael*, *Judah*, and *Jeruſalem*, in the Days of old, upon a very good Reaſon; for they being joined in Covenant with God, to ſerve him in Obedience and Subjection, did, like to an adulterous Woman, break Wedlock, and ſet up other Lovers or Idols in his ſtead, and continued ſo a long time, till a Bill of Divorce was given, and God proclaimed them not married to him as his Wife, but a Whore, and divorced; yet it is obſervable, that they uſed his Name, tho they worſhipped Idols, and cried, *The Temple of the Lord, the Temple of the Lord are we.*

Iſa. 57. 3. & 16. 17. Hoſ 4. & 5. 3.

Ezek. 16. 28. Hoſ. 1. 9. & 2. 2, 5.

IV. *Rome* Papal, or Church of *Rome*, is not only a Woman, and a City, a City of Confuſion, but according to Scripture-Hiſtory, and notorious Matter of Fact, ſhe is a Whore alſo, and may be juſtly ſo called; for in the Apoſtles Time ſhe joined her ſelf to the Lord, by firm Ties of a Goſpel-Govenant and Profeſſion, and was the renowned Spouſe of the Son of God, owned and profeſs'd him in the Time of Heatheniſm, received the Apoſtles and Servants of God amongſt them, withſtood the Fury of the Emperors, ſuffered Perſecution, had their Faith ſpoken of throughout the whole World; and yet after all this, like *Iſrael* of old, ſhe left God, and his holy Laws, made Idols to her ſelf of Saints, Angels, Reliques, and Images, upon which ſhe doted, and forſook the Son of God, upon the working and appearance of the Man of Sin, who exalted himſelf into the place of Chriſt, and became her Head, by which means ſhe is ſo far degenerated from what ſhe once was, that ſhe retains nothing, holds faſt nothing of what really appertains to true Godlineſs, but the bare Names of God and Jeſus Chriſt, having corrupted the true Worſhip of the Son of God, her firſt Husband, and notoriouſly abandoned

Metaphor. Parallel.

abandoned Obedience to him, taking this vile Person to be her Head, and chief Guide, and setting him in the Place of, and Dignity above her first Head, and true Guide of her Youth; and yet (like *Israel* of old) still cries, The true Church, the Catholick Church, the Mother-Church are we; having on her Forehead a strange Mystery written, *i. e.* God, Christ, Truth, Verity, Infallibility; and next to this there lies nearest her Heart, Devil, Pope, Lying, Deceit, Perjury, Idolatry, and horrible Cruelty towards the best of Men, professing Christ and Religion in Uprightness and Truth: For which Change of her first Head, Husband, and Guide of her Youth, for this vile Person, with which she commits most abominable Lewdness, together with the Kings of the Earth, she is ranked by the Angel amongst the worst of Women, and stiled, as her Type and Predecessor of old, a well-favoured Harlot, or of the Angel, a Woman, a City, and notorious Whore, which ill and black Characters we conclude with this Argument:

If there be no Body of professing People in the Christian World, that hath so apparently declined or adulterated from what they once were, deserted the holy Doctrine, Example, and right Government of Jesus Christ, and set up another visible and publick Head of the Church in room and stead of him, whose Power and Laws are preferred above and before the Authority and Laws of the Lord Jesus, as *Rome* Papal, or Church of *Rome* hath done: Then *Rome* Papal, or Church of *Rome* is this Whore spoken of:

But there is no Body of professing People in the Christian World, that hath so apparently declined, or adulterated, or deserted the holy Doctrine, Example, or right Government of Christ, *ut supra:*

Ergo, *Rome* Papal, or Church of *Rome*, is this Whore spoken of.

To reinforce this Argument, let it be shewed by any Man, that any People different from the Church of *Rome* hath made such a Change, in point of Religion and Headship, and Matters thereto pertaining, so as that this black Character of *Whore* can more fitly and fully be made to meet upon them, and we must confess our Argument not weighty; but till then, we conclude it carries Conviction in the Bowels of it.

V. *Babylon*, this Woman, this City of Confusion, this Whore, is a very great Woman, City, and Whore: *And the great City was divided. And the Woman which thou sawest, is that great City*, &c. *The Merchants stood afar off, saying, Alas! alas! that great City*, Babylon, *that mighty City*. Again they wept, *saying, Alas! alas! that great City, which was cloathed*, &c. *What City is like unto this great City! And cried, weeping and wailing, saying, Alas! alas! that great City, wherein were made rich!* &c. *And a mighty Angel took up a Stone, like a great Mill-stone, and cast it into the Sea, saying, Thus with violence shall that great City* Babylon *be thrown down. I will shew thee the Judgment of the great Whore*, &c. *He hath judged the great Whore*, &c. Great in four Respects: (1.) Great in Name. (2.) Great in Power. (3.) Great in Multitude. (4.) Great in Action, vile Actions.

Rev. 16. 19. Chap. 17. 18. chap. 18. 10. Verse 16. Verse 18. Verse 17. Verse 21. Chap. 17. 1 Chap. 19. 2

V. *Rome* Papal, or Church of *Rome*, is not only a Woman, a City, a Whore, but a very great Woman, City, and Whore; great in many respects, but chiefly in these four:

1. She hath a great Name, no Name so great in the Christian World, as the Name of *Rome*. She is called a Queen, because joined by Contract to a great Man, the Man of Sin, a Man greater than Emperors, and Temporal Princes, who pretends a Power to give them their Crowns, to set them upon their Heads, and kick them off at pleasure.

2. Great in Power. She gives Rules to Kingdoms, advances her Ecclesiastical Laws above Temporal; sets her Head, and the chiefest of her Sons, above Secular Jurisdiction; makes them unaccountable, and pretends a Power to absolve and bless them; and without Controversy, the lesser is blessed of the greater.

3. Great in Multitude. There are no People besides, that are in a spiritual united Body, and visible Community, professing Christianity, comparable to her for Multitude, and the vast Numbers of her Sons and Daughters.

4. Great

Metaphor. Parallel.

4. Great in Action, vile Actions, ſuch as depoſing and poyſoning Princes, fomenting Jealouſies, raiſing Wars, ſetting Nations together by the Ears, invading Rights, making Uproars, burning Cities, and carrying on dreadful Devaſtations, where ſhe is gainſay'd. And that which adds to her Greatneſs, is the invincible Confidence ſhe hath, that all Perſons and Things are made for her, and given to her, ſo that all Things ſhe doth are allowed as legal and juſt in Heaven: From whence we frame this Argument.

Arg. If there be no United Body of People, or viſible Community in the Chriſtian World, that is ſo great in Name, Power, Multitude and Action, vile Actions, as *Rome* Papal, or Church of *Rome* hath been, and ſtill is —— Then *Rome* Papal or Church of *Rome* is this great, very great Woman, City, and Whore ſpoken of.

But there is no united Body of People, or viſible Community in the Chriſtian World, that is ſo great in Name, Power, Multitude and Action, vile Actions, as *Rome* Papal, or the Church of *Rome* is ——

Ergo, *Rome Papal*, *&c.* is this great, very great Woman, City, and Whore ſpoken of.

To reinforce this Argument, let it be conſidered that the Chriſtian World is diſtinguiſhed or divided into two Parts, *viz.* Papiſts and Proteſtants; the Proteſtants cannot be this Whore.

1. Becauſe they own Jeſus Chriſt to be Head of the Church, and only him.

2. They have never revolted or changed him, ſo as to ſet up another in his room under any Title whatſoever, but profeſs him to be their Lord, and are in Obedience and Subjection to his Laws in all matters purely Religious.

3. Neither is their Name, Power, Multitude, or Actions, ſo great by far as the Papiſts are; they being but ſmall, inconſiderable, and low, in all Papiſt Countries: And when the Proteſtant Religion hath gotten up to be the profeſt Religion of any Nation, Kingdom or City, what is that Nation, Kingdom, or City, in compariſon of thoſe Nations, Kingdoms and Cities, where the Papiſts reign, and Popery is profeſt? This every intelligent Man hath ſo full a Proſpect of, that it appears needleſs to give proof by Inſtances.

VI. *Babylon*, This Woman, City of Confuſion, and Whore, which is very great, ſitteth upon many
Rev. 17. 1. Waters; which is expounded to be Peoples, and Multitudes, and Nations, and Tongues; *And he* (the
Verſe 15. Angel) *ſaid unto me, the Waters which thou ſaweſt where the Whore ſitteth, are 'Peoples, and Multitudes, and Nations, and Tongues*, &c. Which according to the learned *Mede*, and a famous French Author, is more than a third part of the ten conſiderable parts, which the *Roman* Monarchy fell into, not long before the Pope, Man of Sin, or Head of Myſtery *Babylon*, aſſumed the Imperial Seat and Crowns, which afterward became ten Kingdoms with crowned Heads, aſſiſting the Beaſt againſt the Lamb, and perſecuting of the Saints, diſtinguiſhed into ten Kingdoms or Empires. 1. Of *Germany*. 2. *France*. 3. *England*. 4. *Scotland*. 5. *Denmark*. 6. *Polonia*. 7. The Kingdom

VI. *Rome* Papal or Church of *Rome*, is not only a great Woman, City of Confuſion, and Whore, that hath ſet up the Man of Sin, great *Belial*, or higheſt Son of Wickedneſs, but ſhe likewiſe ſits upon many Waters (*viz.*) People, and Multitudes, Nations and Tongues, which may be illuſtrated by undeniable Inſtances.

1. She ſat upon, or ruled over more than one third part of ten, which was formerly under the *Roman* Empire in its Civil State, which (more than one third part) hath ſince fallen into ten States or Kingdoms, under the Government of ten crowned Heads, and have all agreed to give their Power to this laſt Beaſt, accor-
Dan. 7. ding to what was foretold by *Daniel*, concerning the little Horn, which had a Mouth ſpeaking great things, whoſe Looks were more ſtout than his Fellows; by whom three of the firſt Horns of the *Roman* Power in its Civil State was pluck'd up by the Roots, and in their place ſucceeded ten Kings or Crowned Heads, who have their Crowns given them by this laſt Beaſt; and as they have their Crowns given by, and hold their Kingſhip under the Pope, little Horn, laſt Beaſt, or Man of Sin, in requital of his Fatherly Care, to give his Sons

ſo

Rev.

Metaphor.	Parallel.
dom of *Spain*. 8. The Kingdom of *Navarre*. 9. The Kingdom of *Hungary*. 10. The Kingdom of *Naples* and *Sicily*. All which *Rome* Papal had in Poſſeſſion, as our *French* Author ſaith, in the days of Pope *Leo* the tenth, which was leſs than 200 Years.	ſo great a Patrimony, they gave their Power unto him, and engage againſt the Lamb, making War with and perſecuting the Saints, till the Word of God, or Prophecy of *Daniel*, is fulfilled, which ten Crowned Heads anſwer to the ten Toes in *Nebuchadnezzar*'s Image, to the ten Horns in this 17*th* of the *Apocalypſe*, that are ſo concerned in the Beaſts Kingdom, as to be overcome by the Lamb; and turn to hate the Whore, that before they ſupported, and for whoſe Pleaſure they did perſecute the Saints, which ten States or Kingdoms are by our French Author, in his Book, called the accompliſhment of the Prophecy *p.* 345. diſtinguiſhed to be as in the other Column ſet forth. All which Kingdoms, as King *James* in his learned Works makes out, took their riſe with *Rome* Papal, upon the diviſion or ruine of the *Roman* Empire in its Civil State, the body of which Kingdoms may well be called many Waters, (*viz.*) Peoples, and Multitudes, and Nations, and Tongues, or People of ſeveral Languages, which were as well known to have been under the Uſurpation and Juriſdiction of *Rome* Papal, as their being ſo; which doth fully anſwer to the very Letter of the Text, *The Waters which thou ſaweſt, whereon the Whore ſitteth, are Peoples, Multitudes, Nations, Tongues.*

2. Her making all the *European* Merchants Rich, that traffick by Sea, by the great expence of all Commodities which are ſwallowed up within her Territories and Dominions. Which could never be effected unleſs ſhe had Nations and Multitudes to contribute to her great Pride and Luxury. Rev. 18.11.

3. A third Inſtance is, the numberleſs number of good Chriſtians which ſhe hath drawn in and murdered, for no other cauſe than their fearing God, and obeying his Laws by loving Jeſus Chriſt, and following his Example, of which we have a large account in *Fox*'s *Acts and Monuments*, and other Hiſtories; Upon which we form this Argument.

Arg. If there be no Body of People, profeſſed Church or State in the Chriſtian World (under any ſingle Denomination) that ſits upon, commands or bears rule over Peoples, Multitudes, Nations and Tongues, as *Rome Papal*, or Church of *Rome*, doth. Then *Rome Papal*, or the Church of *Rome*, is this *Babylon* treated of.

But there is no Body of People, profeſſed Church or State (under any ſingle Denomination) that ſits upon, commands or bears rule over Peoples, Multitudes, Nations, and Tongues, as *Rome Papal*, or Church of *Rome* doth.

Ergo, &c.

To the eſtabliſhing this Argument, let it be conſidered, that the whole State of the Chriſtian World conſiſts of but theſe two parts, as we ſhewed before, *viz.* the Church of *Rome* (conſidered as Head and Body) and thoſe that diſſent from her, and thoſe are ſo inconſiderable, whether the *Waldenſes*, *Albigenſes*, *Hugonots* or other parties of Proteſtants, that no one party of them, nay if we put them all together, can be ſaid to ſit upon, command, or bear rule over, Peoples, Multitudes, Nations, and Tongues; to anſwer the Text, the *Waldenſes* and *Hugonots*, have been and ſtill are a perſecuted People, the *Lutherans* never got up ſo high as to command many States, or Kingdoms, or places of many Languages; *Great Britain* (tho a Proteſtant State, or Kingdom) comes not near to fulfil the Text, much leſs the ſeven Provinces that of late revolted from *Spain*. So that if *Rome Papal* hath done ſo, and no other People that diſſent from her could ever yet do the like, then this proves *Rome Papal* the Whore that ſits upon many Waters, *&c.*

n. 7.

VII. Myſtery *Babylon*, or the great Whore, is ſuch a Woman, ſuch a City, ſuch a Whore that the Kings and great Men of the Earth have committed Fornication with. See the Text, *With whom the Kings of the* Rev. 17.2.	VII. *Rome Papal*, or Church of *Rome*, is ſuch a Woman, ſuch a City of Confuſion, ſuch a Whore that the Kings of the Earth have committed Fornication with, and that hath corrupted the Earth with her Fornications, Fornications after a myſterious manner, by following abomina- ble

Metaphor.	Parallel.
the Earth have committed Fornication, *i. e.* Spiritual Fornication, or Fornication in a Myſtery, after a myſterious manner, ſuch as *Jeruſalem* of old was charged with, which was a following the ſame Idolatry that this Woman *Babylon* had ſet up, and was devoted unto; and ſo great was her Fornication, that 'tis ſaid, ſhe did corrupt the Earth with it.	ble Superſtition and Idolatry. 1. Hath ſhe adored the Pope as her Lord God, Univerſal Head, and Biſhop infallible, acknowledged above all Laws? ſo have the Kings, and their miſled People, done. 2. Hath ſhe worſhipped the Virgin *Mary*, divers Angels, and many departed Saints? ſo have the Kings, and their miſguided People, done. 3. Hath ſhe adored Images, the Crucifix, and Pictures of pretended Saints? ſo have the Kings, and their miſguided People.

2 Chron. 21. 11. Iſa. 16. 26, 29. Rev. 18. 9. and 19. 2. Iſa. 19. 2.

4. Hath ſhe fooliſhly debaſed her ſelf with the Adoration of the Relicts of known and unknown Saints? ſo have the Kings, and their miſguided People.

5. Hath ſhe groſly and ſuperſtitiouſly worſhipped the true God in a falſe manner, by crowding in an innumerous Train of Fopperies into his Worſhip and Service, which he never ordained, as Candleſticks, Altars, Veſtments, Spits, Oyl, Holy Water, Beads and a World of ſuch like Trumpery? ſo have the Kings and their miſguided People, not only the Emperour of *Germany*, Kings of *France*, *Spain* *Poland*, *Portugal*, that are ſtill under her Influence; but the Kings of *England* and *Scotland* too, (before the Reformation got Ground): Upon which we form this Argument.

Arg. If there be no Body of People in the Chriſtian World, pretending a Church-State, that hath ſet up Idolatry to that Degree, and with whom the Kings of the Earth have complied, as *Rome Papal*, or Church of *Rome* hath done. Then *Rome Papal*, or Church of *Rome*, is the Myſterious Whore of *Babylon* treated of.

But there is no Body of People in the Chriſtian World, pretending to a Church-State, that hath ſet up Idolatry to that Degree, and with whom the Kings of the Earth have complyed, as *Rome Papal*, *&c.* hath done.

Ergo, *&c.*

To reinforce this Argument, let any Man that will become an Advocate for the Church of *Rome*, ſhew, that any People called the Reformed (who diſſent from the Church of *Rome*) are guilty of like Idolatry, and that the Kings of the Earth have complyed with them in it, as afore-mentioned, and we will acquit this Argument, but if this Character doth more fitly ageee to *Rome*, than to the Reformed, *&c.* our Argument is good.

VIII. *Babylon* is ſuch a Woman, City, and Whore, that hath not only had Kings committing Fornication with her, but hath intoxicated the Minds of Multitudes, and corrupted a great part of the World, or common ſort of People, by wicked and falſe Doctrine, *And the* Rev. 17. 2. *Inhabitants of the Earth have been made drunk with the Wine of her Fornication.*	VIII. *Rome Papal*, or Church of *Rome*, is ſuch a Woman, City, and Whore, that hath not only had the Kings of the Earth to commit Fornication with her, in dancing after her Pipes in all her myſterious Allurements; but hath intoxicated the Minds of the Multitude, and corrupted a great part of the World, or common ſort of People, by wicked and falſe Doctrine; As firſt, that a wicked Man ſhould be appointed of God to be the Vicar of Chriſt; as if God had no more regard to his own Name, and the Good of his Church, and Honour of his Son, than to inſtitute a Child of the Devil (as every wicked Man is) to be Vice-gerent to the moſt holy Jeſus, in the higheſt Tranſactions that relate to Heaven, and the Souls of Men. Surely if God ſhut *Judas* out from his Biſhoprick, becauſe of his Wickedneſs, tho an Apoſtle; he is not ſo far changed ſince to be fond of a wicked Pope, as to make him immediate Deputy to Chriſt, and to impoſe a Wolf, as Shepherd, upon the Univerſal Church.

Metaphor. Parallel.

2. Who saith, That he is an infallible Judg to determine Articles of Faith, and impose them upon great Penalties; so that as a Lord he hath Dominion over Mens Faith, and Souls too, which the Apostles disclaimed.

3. Who saith, The Church cannot err, (tho God and the World knows, there are not such great Errors in Principles, nor such villanous Enormities, cursed Actions, cruel and immoral Practices in the World besides,) which the poor Multitude believes, and kill others that oppose it, and venture Body and Soul upon it.

4. That says, that a Priest (tho he be a treacherous Villain, a Contriver of Murther, an abominable Adulterer) hath Power to absolve his equal and Fellow-Sinner from all his Offences, if he come to Confession, tho the pretended Penitent keep his old Habit of Wickedness still; contrary to what God and Jesus Christ say, That the Dauber with untempered Mortar, and the Daubed; the Layer of the Pillow under sinful Elbows, and the Leaner thereon; the blind Leader, as well as the blind Follower, shall all fall together.

5. That saith, There is a Purgatory, that is no part of Heaven or Hell; and that Men may be redeemed thence for Money: Tho God saith, The Redemption of Mens Souls is precious, and ceaseth for ever, after the Offering of the Body of Jesus once for all; that Redemption is not with corruptible Things, as Silver and Gold, but with the precious Blood of Christ, as a Lamb slain without spot.

6. That saith, That the Hands and Mouth of a filthy unclean Priest, can make not only the Bread and Wine sacred, but turn both into the real Body and Blood of the Son of God, make whole Christ of a pitiful Wafer Cake, that after it is eaten, turns to Corruption; and before it is eaten, is a fit Feast for Rats and Mice; not only contrary to Reason, but the full Verdict of all our Senses.

7. That saith, That no Person, how good and pious soever he be, can be saved, out of the Pale of their polluted, ungodly, and devilish Church; tho the Scripture plainly affirms, That in every Nation, he that fears God, and worketh Righteousness, is accepted with him.

8. That says, 'Tis no Sin to lie, swear, and forswear, to kill, slay, and murther such as they call Hereticks, (tho never so good) if it be for the Cause of the Church, with a thousand Things of the like Import, which the People do verily believe: And as they dare not gainsay upon their Salvation, so will they embrace and use all Opportunities to fight and make Wars, overcome Cities, and lay waste Countries and Kingdoms, to kill and slay, by Massacre, and all manner of murthering ways, all Ranks and Degrees of Men, that oppose the horrid Principles and Practices of those cursed Children. Nay, they will go boldly to their own Death, when convict, and condemned for Villanies, and deny that to day, that they were convicted of but yesterday, and tho never so notoriously guilty, yet will take it upon their Death and Salvation, that they are as innocent as the Child unborn. What can this be, tho they drink it down for most sweet and pleasant Wine, but an Infusion of the rankest and most deadly Poyson that the lowest Celler of the Bottomless Pit can afford, the very Wine of Fornications, and the most dangerous Drunkenness and Intoxication in the World? Which is attended with this Aggravation, that the best prepared Medicines of the wisest Physician will not recover them; for *Babylon* having made the Multitude drunk with this sort of poysoned Wine, how rare is it to have any come to themselves, to their right Mind again! And to shut up this Head, take this Argument:

Argument. If no People in the Christian World hath made the Multitude, or common Sort of People drunk, corrupted and intoxicated their Minds by wicked Lies and false Doctrine, such as before-mentioned, as *Rome* Papal, or Church of *Rome*, hath done: Then *Rome* Papal, or Church of *Rome*, is this *Babylon* treated of.

But no People in the Christian World hath made the Multitude, or common Sort of People drunk, corrupted and intoxicated their Minds by wicked Lies, and false Doctrine, such as before-mentioned, as *Rome* hath done.

Ergo, *Rome* Papal, or Church of *Rome*, is this *Babylon* treated of.

IX. Mystery *Babylon* is such ill Company, as to let Kings be dishonestly familiar with her, and make the lower and ruder Sort of her Associate

IX. *Rome* Papal, or Church of *Rome*, hath not only been ill Company to the Kings and great Men of the Earth in drawing them into her Idolatry, Abuse of God, his blessed Son, the Christian

Metaphor.

Aſſociates drunk. She is ſaid to ſit drunk upon a Scarlet-colour'd Beaſt, and this Beaſt is full of the Names of Blaſphemy: *And I ſaw a Woman ſit upon a Scarlet-coloured Beaſt, full of the Names of Blaſphemy*, &c. So that the Woman and the Beaſt are diſtinct; the Woman, the Church; the Beaſt, the Secular Power, or Civil State. This appears evident from divers Conſiderations, ariſing,

Rev. 17. 3.

1. From other Prophecies relating to the ſame Thing.

2. From the Letter of the Text.

3. From Arguments in Reaſon.

4. From the Confeſſion of the Woman *Babylon*, or the Whore her ſelf.

Dan. 2.

1. From many Prophecies; the latter part of the Image is partly Iron, and partly Clay; two States really diſtinct, that could never ſo incorporate as to become one.

Rev. 17. 3.

2. From the Letter of the Text: *I ſaw a Woman ſit upon a Scarlet-coloured Beaſt, full of the Names of Blaſphemy.* The Colours of the Royal and Imperial Veſtments the Angel in the next Words declares diſtinct, and the Apoſtle in the Viſion beheld them diſtinct.

Ver. 11, 2, 4, 6, 16. *compared.*

3. They appear to be diſtinct from Arguments in Reaſon: For (1.) The Beaſt is in the Maſculine, the Whore in the Feminine Gender. (2.) The Whore elſe did ſit and ride upon her ſelf; an high Abſurdity. (3.) The Horns, being of the Beaſt, ſhall hate the Whore: if not diſtinct, the Whore muſt hate her ſelf, even to Ruine and Deſolation, which is nonſenſical. (4.) The Beaſt ſhall abide, tho in Captivity, after the Whore is thrown down or deſtroyed.

4. From the plain Confeſſion of the Woman or Whore her ſelf, who ſaith, *I ſit a Queen, I am no Widow. Ergo*, ſhe hath a Head or Husband, which is the Beaſt, little Horn, or Man of Sin, that *Paul* declared ſhould riſe after the removal of the then

Parallel.

Religion, and bleſſed Books of the Old and New Teſtament; but ſhe hath made the lower and ruder Sort of People drunk too. And 'tis no Wonder, ſhe thinks ſhe may do any thing, having a Diſpenſation from Heaven, which the Pope keeps the Keys of, and fearing no Power on Earth; for ſhe hath the Beaſt, the Secular Power under her; ſhe ſits upon him, and rides him, and is not only diſtinct from the Secular Power, but above it; ſo as what of the Secular Power is ſtill left at *Rome*, is under the Conduct and Management of the Church: there being no Civil Adminiſtration of Juſtice, or Exerciſe of Laws, but what is authorized and allowed by his Unholineſs, the Head; and the Cardinals, the Shoulders, Breaſts, and Arms of the Church, or State Eccleſiaſtical. To make this fully evident, the Pope doth not only exerciſe a Power of appointing Seculars in *Rome*, and near to it; but he claims the like Supremacy abroad, in the Iſlands far off. If the Secular Princes fall off from him, or if they will not be reconciled to him, as Head of Holy Church, he will excommunicate and depoſe them, and diſpoſe of their Crowns, Thrones, and Scepters from them. That the Pope is a Temporal Prince, as well as an Eccleſiaſtical Biſhop, *i. e.* makes Laws, exacts Tribute, raiſes Souldiers, and acts as a Monarch, (which fairly affords him the Title of Beaſt); that his Royal Robes, Chair he ſits in, to his very Hoſe and Shooes, with the Veſtments of Cardinals, is Scarlet, no Man can reaſonably doubt: That what the Civil Power claims, and the Eccleſiaſtical Power exerciſes, are not incorporated, or entirely mix'd; that the Princely Pope is in the Maſculine, and his Spouſe, the Church, in the Feminine, is owned by all Parties.

That the Church-State doth ſit upon, ride, and govern the Secular at *Rome*, *Italy*, and all its Territories; that the Church of *Rome* owns that ſhe is no Widow, but hath a Head, called his Holineſs, or Supreme Ruler of the Church, is ſo evident, that we cannot find them upon any File or Record of Controverſy. There remains therefore no more to be done at this time, but to frame our Argument upon the Premiſes, and leave the Reader to prove the Weight thereof in the Ballance.

Argument. If there be no viſible State in the Chriſtian World, that doth ſo apparently

Metaphor.	Parallel.
then present Power which did lett, which the Primitive Fathers, as *Tertullian*, *Cyprian*, *Jerome*, and others, understood to be the Imperial Power, in its pure, civil, iron, or unmixed State.	apparently sit upon, command, and govern the Beast, or a great Secular Power, cloathed with Scarlet Vestments, as *Rome* Papal, or Church of *Rome*, doth: Then is *Rome* Papal, or Church of *Rome*, the Whore of *Babylon* here treated of.

But there is no visible State in the Christian World, that doth so apparently sit upon, command, and govern the Beast, or Secular Power, cloathed with Scarlet Vestments, as *Rome* Papal, or Church of *Rome* doth.

Ergo, *Rome* Papal, or Church of *Rome*, is the Whore of *Babylon* here treated of.

To reinforce this Argument, we challenge any profest Papists, Atheist, or any else, to shew where any other People or Parties are, to whom these Characters agree; and then we shall be content to let fall our Argument.

X. This Beast that *Babylon* sits upon, commands, and governs, is not only cloathed with Scarlet, but is full of the Names of Blasphemy, *&c.* Which may be taken in a threefold Sense: (1.) For reproaching the Name of God. (2.) For telling Lies in Divine Things. (3.) For ascribing that to Creatures which belongs to God. And tho we will not excuse the Beast from the two former, yet for brevity's sake we shall take the latter, *viz.* the ascribing that to Creatures, which belongs to Him, that saith, *I am God, and my Glory will I not give to another.*	X. *Rome* Papal, or Church of *Rome*, sits upon, commands, and governs that Beast, or Scarlet Power, that is not only cloathed with Scarlet Vestments, but is full of the Names of Blasphemy, which appears by his receiving, allowing, and encouraging the ascribing that to Creatures, which belongs to God, and to his Son, of which we give you but these Instances: (1.) When this human, sinful, and wicked Head, is called our Lord God the Pope, whether this is not Blasphemy against God? (2.) When he is called, Universal Head of the Catholick Church, which none is but Christ. (3.) When he is called the Lamb of God, the Light of the World, the Root of *David*, the Lion of the Tribe of *Judah*, whether this is not Blasphemy against the Son of God? (4.) Whether when the Orders of

the Church, Oral Tradition, the Decrees of Councils, are said to be of greater Authority than the Scriptures, which they call a Nose of Wax, the Heretick's Ink-Rule, are perniciously mischievous to the People; whether this be not Blasphemy against God that spake, and the Word of God spoken? (5.) When Angels, the Virgin *Mary*, and other unknown Saints, shall be invocated with Addresses only becoming the Divine Majesty; as if these Creatures were infinite, and could hear us at so great a distance as is Earth from Heaven, which they could not do, if perpendicularly over us much less from all parts of the World, over which they cannot be; whether this ascribing Infiniteness and Adoration to the Creature, that is only due to the Creator, who is over all, God blessed for ever, be not Blasphemy? (6.) To conclude, Whether making a God of a piece of Bread, and calling the prophane Priest the Maker of the Creature, be not ascribing that to the Creature, which only belongs to God? Is not this the vilest Blasphemy in the World, worse (if possible) than Atheism it self? For as Philosophers observe, 'tis better having no Opinion of God, than such an one as is unworthy of Him; which we shall close with this Argument.

Arg. If no People in the Christian World are born up and supported by a Beast full of Names, full of such Names or Inscriptions of Blasphemy, as *Rome Papal*, or Church of *Rome* is: Then *Rome Papal*, or Church of *Rome*, must be this *Babylon* treated of.

But there is no People in the Christian World born up and supported by such a blasphemous Beast, as *Rome Papal*, or Church of *Rome* is.

Ergo, &c.

Metaphor.	Parallel.

To reinforce this Argument, let it be conſidered, that none can pretend to fix this Character or Mark upon any Proteſtant Diſſenters from the Church of *Rome*, called Hereticks, who have no ſuch Beaſt to ſupport them, nor aſcribe ſuch blaſphemous Titles, or Adoration to any Creature in Heaven or Earth: For they acknowledg the one God, the Object of Divine Worſhip; one Mediator between God and Man, the Lord Jeſus; and God's ſacred Truth to be the only Rule; diſowning all Principles and Practices contradictory thereunto: *Ergo*, 'Tis not the Proteſtant Diſſenters from the Church of *Rome* that are here meant.

XI. *Babylon*, that ſits upon a Scarlet-coloured and blaſphemous Beaſt, is adorned with great Pomp, and outward Glory, very well fitting that Spirit that delights in Grandure: Rev. 17.4. *And the Woman was arrayed in Purple and Scarlet, and deck'd with Gold, and precious Stones, and Pearl, having a Golden Cup in her hand, full of Abomination, and Filthineſs of her Fornication.* Which muſt be ſuch as none of her Neighbours can match her in, elſe no Note of Diſtinction.

XI. *Rome* Papal, or Church of *Rome*, doth not only ſit upon a Scarlet-coloured and blaſphemous Beaſt, but ſhe is beautified and adorned with great Pomp and outward Glory, by which ſhe commends her ſelf to that part of the World that delights in her Gaudery, being a Woman whoſe Worſhip is filled with deteſtable Doctrine, which ſhe holds forth to them with Pictures and Gallantry of all ſorts. (1.) Look into the holy Patrimony of conſecrated Saints, there you find Riches and Honour, tho not durable Riches, and Righteouſneſs. (2.) Look unto their Garbs and Veſtments, there you ſhall find Cardinals like ſplendid Princes, Heads of Parties and Provinces in ſuch Habiliments, that for Riches might have become the higheſt Order of the Jewiſh Prieſthood. (3.) Look into the Inſtruments, and Mode of their Worſhip, and there you ſhall find the Altar and Candleſticks, the Veſſels for Oil, and Pots of Purification, as if their Predeceſſors had been at *Solomon's* Temple, and had brought a Pattern from thence; and yet in this Golden Cup, or framed Piece of Gallantry, there is nothing to be found, but foul and adulterated Wine, moſt fitly to be called by the Angel, *Abomination*, and *Filthineſs*, and the *Wine of Fornication:* Which we conclude with this Argument:

Arg. If no People in the Chriſtian World hath ſuch Riches and Splendor, ſuch Pomp and Gallantry in the Maintenance and Management of their Worſhip, as *Rome Papal*, or Church of *Rome* hath: Then *Rome Papal* muſt be this gawdy Harlot, or Whore of *Babylon*.

But there is no People in the Chriſtian World that hath ſuch Riches and Splendor, ſuch Pomp and Gallantry in the Maintenance and Management of Religious Worſhip, as *Rome Papal*, or Church of *Rome* hath.

Ergo, *Rome Papal*, or Church of *Rome* muſt be this Whore, or well-favoured Harlot treated of.

The Argument is full and clear, and ſo well fortified, that we think it needs no Rere-guard to enforce it; and therefore, tho it be ſhort, and low of Stature, we ſhall leave it amongſt our Infantry, and draw up our right and left Wings, yet further to aſſault *Babylon*.

XII. This Woman or City, that is thus adorned with outward Pomp and Glory, hath upon her Forehead a Name written, Rev. 17.5. *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.* Which may be true both

XII. *Rome Papal*, or Church of *Rome*, if ſhe be not concerned here, we will acquit her of being Myſtery *Babylon*.

1. Here is a Name written in Capital Letters, and written ſo as to be read publickly too. 'Tis not written upon any part of the Woman, that may be hid or covered with a Garment, but on that part which is kept bare, and is eaſieſt to be ſeen, her *Forehead*, her publick, viſible, and known Parts.

2. Here

Metaphor.

both in a Literal and Mystical Sense, the Breeder of Misses, Concubines, and Whores, to gratify the Sensual Appetites of her Letcherous Sons; but chiefly in a Mystical Sense, she Breeds, and brings forth Spiritual Harlots, *viz.* Unclean Communities.

Parallel.

(2.) Here is *Babylon*, or Confusion, a mixt Body, that is far from that good and pure Order, which in Words she pretends.

(3.) Here is Mystery in the case, and a great Mystery to a Wonderment, even to the surprizing of every wise and thinking Man, *ver.* 6.

(4.) Here is a Mother, a Mother of a very spurious Illegitimate and unclean Off-spring, Harlots, and Abominations, many Abominations, and great and reigning too, *Abominations of the Earth*, i. e. that large Part of the Earth, where she is situate, and doth reside. A little unto each of these, as the Time and Space we are limited to will allow.

A Name upon the Forehead] if this were not to be read and seen by most Christians and Professors, it would not much concern the Christian World for whom it must be calculated; for others that own not the Christian Religion, are not in a Capacity to make a Judgment upon the Case: for if this Book of the *Revelations* were not written for the Christian World, it leaves us not any Certainty where the case is to be considered, and the Matter to be judged. Now if it be calculated for the Christian World, then it must be upon such a People, that is most publick and visible, and apparent, which agrees to none so fitly as to the Church of *Rome*: which, by their own Confession, is the most potent and visible in the Christian World, for where have the inconsiderable Hereticks (so called) whose Beings are in Corners, such a *Name*, as may be read or known by all, or the principal part of the Christian World? Now to clear these poor innocent (so called) Hereticks, from being concerned in this Character, we imagine at least it cannot refer to them:

1. Because they have no Forehead so broad to bear the Inscription, which we will engage to make good against any *Romanist* in the World.

2. Because they are so plain and honest a People, and their Principles so easily and well known, that it is wild and ridiculous to call them Mystery *Babylon*, there neither being any hellish depth nor confusion in what they profess, as might be fully evinced by unquestionable Instances; for what confusion or hidden thing can be in this, that there is one God the Object of Worship, one Holy Book called the Bible, the Rule of Worship, one blessed Kingdom, Heaven, or World to come, the Reward of Worship; and all that act Faith, Hope and Charity, upon these three great Fundamental Principles, shall inherit that blessed Kingdom, or World to come?

3. Because they are so retired and private, that had they a Forehead broad enough for the Inscription aforesaid, yet they sit so low that Nations cannot easily read it; and if we acquit the poor innocent Protestants, who must we fix these Characters upon? If all Dissenters from the Church of *Rome* be clear, then it must unavoidably be fixed upon *Rome* her self: if any demand for what Reason, the Answer is,

First, Because when the Protestants are exempted, then there is none left to bear the Inscription, but the Church of *Rome*.

2. She hath a Forehead broad enough to bear Mystery and Confusion, for there is not a greater hellish depth and Confusion to be found upon any People, than upon the Church of *Rome*, as will appear in its place.

3. Because the Dissenters, with respect to Appearance, and the exercise of Power, are very small and inconsiderable, in comparison of that overgrown monstrous Body of the Church of *Rome*; for to call the Dissenters great, and the Church of *Rome* small, is as congruous, as to call the Ocean a little Spring, and the smallest Brook the Ocean.

Secondly, *Babylon*, Confusion, or a mixt Body, is far from that pure Order, which in Words *Rome* pretends unto, and can by no means agree to the Protestants; for they are so strict in their Discipline, that they admit of no such mixture that deserves the Name of Confusion, they will receive none into their Communion without much Caution and Satisfaction; and when received, keep them no longer than they appear to walk strictly and holily, according to the Principles upon which they first received them; and as for their Officers they are soon summed up, being no more than Bishops, or Elders, and Deacons. But the *Roman* Church may be called *Babylon*, or the City of

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of Confuſion very reaſonably, becauſe ſhe ſo fitly anſwers literal *Babylon* of old, that was her Type, and from whence ſhe derives her Name.

1. In ſetting up another way for Men to go to Heaven by, than what God hath ordained and appointed, *(viz.)* a Tower of their own making.

2. In having ſo many Languages amongſt them, which is like the Confuſion of *Babel*.

3. In bearing the Glory and Sway over the Kingdoms and Countries of the chiefeſt part of the World, therefore called the Lady of Kingdoms, which is no way applicable to the poor Diſſenters.

4. In plucking up, or razing out the true Worſhip of God, which was ſetled at *Jeruſalem*, and ſetting up Idolatry in the room of it.

5. In Captivating God's People, who were carried away into literal *Babylon*.

6. In their Doctrines, Principles, and Modes of Worſhip, which is ſuch a jumble, mixture, and heap of Things, that may go for Confuſion it ſelf.

7. In their Orders, Diverſity, and long Muſter-Roll of Officers, that are ſo numerous, as well as unſcriptural, that if Mixture and Confuſion may be thought to be any where, 'tis to be found in this Church, where you have, Popes, Cardinals, Arch-Biſhops, Abbots, Provincials, Heads of Fraternities, Prieſts, Monks, Fryers, Followers of *Dominick*, St. *Francis*, *Janſenius*, *Auguſtine*, *Caphucins*, *&c.* and what not? All which is many times more like to be *Babylon*, Mixture, or Confuſion, than the Diſſenters from the *Romiſh* Church.

Thirdly, For [*Myſtery*] which is in the Deſcription, it no where agrees to them, whom they call Hereticks, but agrees very well to the Church of *Rome*, in four Things.

1. In calling themſelves the Church of God, and yet are the Synagogue of Satan, that's a Myſtery.

2. In calling themſelves the pure Spouſe of Chriſt, and yet an abominable Whore, that's a Myſtery.

3. In pretending to be the Mother of Peace, Purity, and Charity, and yet the Breeder, Bringer forth, and Cheriſher of Diviſion, Falſhood, moſt bloody Butcheries, and barbarous Cruelties, this is a Myſtery.

4. In being Queen Regent, riding upon the Beaſt in State, and yet being that good Woman that fled into the Wilderneſs, and abides there in a ſuffering Condition all the time of the Beaſt's Reign, this is a Myſtery. See our fourth Argument: One Proof of their Church is viſibility; yet it is evident the true Church for the ſpace of 260 Years was to be in the Wilderneſs, or in an obſcure Condition, *&c.*

Fourthly, [*Mother of Harlots, and Abominations*] better agrees to the Church of *Rome*, than to Proteſtants.

'Tis againſt the Principles of Proteſtants, to allow Fornication or Adultery, in Perſons of any Rank whatſoever, maintaining conſtantly, that Marriage is honourable, but Whoremongers and Adulterers God will judg; whereas *Rome* gives publick toleration to notorious Whoredoms, and the moſt ſhameleſs and unnatural Beaſtialities, as the whole World knows.

Fifthly, [*For Mother of Harlots*] in a Spiritual Senſe, ſhe is owned by all her Children to be the Mother-Church. And

1. Therefore Proteſtants are exhorted to return into the Boſom of their Mother.

2. All polluted and National Churches in the *European* Kingdoms, ſprang from her, as the Churches of *France*, *Spain*, *Portugal*, *&c.*

3. All Corruption in Doctrine and Diſcipline may call her Mother, that is to ſay, the falſe Titles and Errours following, *viz.* Univerſal, Supream, Infallible Head, Holy Father the Pope, His Holineſs in the Abſtract — Our Lord God the Pope, unerring Church, Prieſtly Abſolution, Selling of Pardons, Indulgences, Diſpenſations, adoring the Crucifix, worſhipping of Images, fooliſh Croſſings, Anointings, and Sprinkling with Holy Water, the adoration of the Maſs, and many ſuch things, which from the beginning was not ſo.

4. For Perſonal Vices: from whence come horrid Oaths and Blaſphemies, moſt aſtoniſhing Perjury, and ſubtile Equivocations, and Hypocriſies, all manner of Uncleanneſſes, Lying, and Adulteries, Covenant-breaking, and Bloody-mindedneſs: is this allowed and practiſed by the Proteſtants? No, No, they are the Brats and Offſpring of this lewd and filthy Mother, who indulgeth thoſe abominable pernicious Practices, for which ſhe is rightly called *Myſtery* Babylon *the Great*, *the Mother of Harlots, and Abominations of the Earth.* Which we conclude with this Argument.

Arg. If

Metaphor. Parallel.

Arg. If this Name Mystery *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth; doth not so fully and fitly agree to the Protestants, nor any other People, as it doth to *Rome Papal*, or Church of *Rome*. Then *Rome Papal*, or Church of *Rome* (and not the Protestants, *&c.*) is Mystery *Babylon*, the Mother of Harlots.

But this Name Mystery *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth, doth not so fully and fitly agree to the Protestants, *&c.* as it doth to *Rome Papal*, or Church of *Rome*.

Ergo, *Rome Papal* (and not the Protestants) is Mystery *Babylon*, the Mother of Harlots.

XIII. This Mystery *Babylon*, Mother of Harlots, and Abominations of the Earth, is very drunken Company; for she not only makes others drunk with the Wine of her Fornication, and commits Adultery her self; but she is a Beastly drunken Whore, that makes her self drunk after the worst manner of Drunkenness, which is, to be drunk with Blood, the best Blood, the Blood of the Saints and Martyrs of Jesus Christ; *And I saw a Woman drunk with the Blood of the Saints, and the Blood of the Martyrs of Jesus, and I wondred with great Admiration.*

Rev. 17. 6.

XIII. *Rome Papal*, or Church of *Rome*, if she be guilty here, it is enough to make not only good Men, but even Angels wonder, to see a Woman pretending to be nobly descended, the Daughter to the great King of Heaven, the Spouse of the Lamb, the Mother of all Peace, Purity, Holiness, Innocency, Charity and Chastity; I say, to see a Woman by Profession, such a drunken beastly Strumpet in Works and Actions: and if *Rome Papal*, or Church of *Rome* be guilty in this point, she is the unhappiest Church in the World; for she then gives cause to every good Man in the World to abhor her, and indeed she hath very good luck if she scape this Charge; for if she be Mystery *Babylon*, the Mother of false Churches, and Abominations of the Earth, there is no avoiding, but she must be this drunken Strumpet. But because it is never safe judging a Cause before Trial and Examination of Witnesses, we will,

1. Consider what it is to be drunk.
2. What things do necessarily contribute to it.
3. The true and proper Signs of it.
4. Whether such things can be fixed upon *Rome Papal*, or Church of *Rome*? And then conclude this Head.

1. To be Drunk, is an excessive taking in of such Things, as disorder Nature in its Course and Operations. This we take to be a general Definition of it, including the Proper and Metaphorical Notations thereof.

2. Such things as necessarily contribute to it; are, (1.) Great and vehement Thirst: (2.) Plenty of the thing thirsted after. (3.) The greedy taking their fill of it.

3. The Signs of Drunkenness are. (1.) When the Faculties are so disordered, that they will not submit to the best Reason that can be given them. (2.) When they will abuse those whom they are most obliged to love and respect. (3.) When they have cast off all consideration of their own and others Good, and forbear no Mischief but what they are restrained from by force.

4. That these things are evident in the Church of *Rome*, and cannot be so fairly fixed upon her Opposites, or supposed Hereticks, appears:

1. Because she hath shed a Mass, a very great Mass of Blood upon the account of Religion, (all which was unlawfully shed) of this the whole Christian World is a Witness.

2. To clear her supposed Hereticks from this red and bloody Crime.

(1.) It is against their Principle to kill Men for Religion, and this they do avowedly profess, pleading for Liberty of Conscience, in Matters purely Religious in all places.

(2.) They have wanted Power to do it, in case they had been for it in Principle, all Power being in the Hands of Papists before the Reformation.

(3.) Where

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(3.) Where there hath ſince been a Proteſtant Seate or Kingdom, governed by Laws different from that of the Popiſh Countries, yet they have not made uſe of their Power and Laws, to take away the Lives of Papiſts meerly for Religion; and if it hath happened at any time, that ſome Eccleſiaſtical Perſons have been put to Death by Proteſtants; it has been but very rare and ſeldom, and the Cauſe not for their Religion, but for Sedition, Rebellion and Treaſon: otherwiſe they have lived peaceably under Proteſtant Governours, enjoying their Civil Right in Common with other Men. And for the confirming of this, we make a Challenge to all Chriſtendom to come forth and make it appear, Where *England*, *Scotland*, and *Ireland*, the *United Provinces*, &c. ſince the Reformation, have, by Maſſacres, Murders, or Martyrdom, put one thouſand, nay one hundred to Death of Men, Women and Children, only becauſe they profeſſed the Romiſh Religion, or any Religion different from theirs: ſo far have they been from making themſelves Drunk with the Blood of Saints, and Religious Men. And if this cannot be done, then having brought our Character within the Confines of the Chriſtian World, we muſt neceſſarily charge this Drunkenneſs, by Blood, upon the Church of *Rome*.

This Head we will conclude with the following Argument.

If no Sect of People in the Chriſtian World be guilty of ſo much Blood, drunk with Blood, innocent Blood, Blood of Saints, as the Church of *Rome* is. Then the Church of *Rome* is this Woman, that St. *John* ſaw, to his great aſtoniſhment, Drunk, with the Blood of the Saints, and the Martyrs of Jeſus.

But there is no Sect of People, *&c.* guilty of ſo much Blood, or Drunk with the Blood of Saints, *&c.*

Ergo, The Church of *Rome* is this Woman, *&c.*

XIV. *Babylon* is a Church, or Body of People, that ſits upon a Beaſt that had ſeven Heads, or ſeven ſorts of Soveraign Governments 1. Kings. of whom *Romulus* was the firſt. 2. Conſuls. 3. Military Tribunes. 4. Decemvirs. 5. Dictators. 6. Heathen Emperors. 7. Chriſtian Emperors.) Rev. 17. 9, 10, 11. *And here is the Mind that hath Wiſdom, the ſeven Heads are ſeven Mountains, on which the Woman ſitteth. And there are ſeven Kings, five are fallen, one is, and the other is not yet come: but when he cometh he muſt continue a ſhort ſpace. And the Beaſt that was, and is not, even he is the eighth, and of the ſeven, and goeth into Perdition.*

Rev. 17. 9, 10, 11.

See *Mede*, *Peter du Moulin*, &c.

XIV. Beſides all that hath been ſaid, we hope to very good Purpoſe, if we find not *Rome* here, we will let her go for ever: For (1.) This is the place which hath had ſeven Soveraign Governments, five of which were gone off the Stage, and the ſixth, (*viz.* the Heathen Empire) was in Being in St. *John*'s time. (2.) The ſeventh was to appear and to continue but a ſhort ſpace (*viz.* the Chriſtian Empire): for it cannot be the Papal Power, becauſe that was not up in St. *John*'s time, ſo not the ſixth Head; and as the Papal Power, for that Reaſon, could not be the ſixth Head, ſo for a very good Reaſon it could not be the ſeventh Head, becauſe that whenſoever that did appear, it was to continue but a ſhort ſpace; which reſpects not the Papal Power, but anſwers the Chriſtian Empire; for the Papal Power has continued longer than any of the other Soveraignties that went before: and if the Papal Power be neither the Sixth, nor ſeventh Head, then it muſt needs be the eighth, which is of the ſeventh, and goes into Perdition, or elſe it muſt be no Head or Power at all. But a Head and a Power it is, a great Head and Power it hath been, therefore it is the eighth Head which carries the Whore, according to the expreſs Letter of the Text, and ſhall go into Perdition. And that by the Woman, City, or Whore, that ſitteth upon the ſeven Mountains, is meant *Rome*, we have no cauſe to doubt, becauſe the great Sons of *Rome* themſelves, as *Baronius*, *Bellarmine*, and many others do confeſs it; but would defend their Mother from being a Whore, by putting it off to the Power of *Rome* in its Heathen State; to which we have fully anſwered already: And do ſay, that *Rome Papal* is neither the ſixth Head, nor the ſeventh, but the very laſt Beaſt, or eighth Head, in which there is a Secular and an Eccleſiaſtical Power joined together; which makes up a Beaſt, a moſt Blaſphemous Beaſt, and a Whore, a moſt

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most Deviliſh, Drunken, and Bloody Whore, which hath her Seat upon ſeven Mountains, on which this City of *Rome* was built, as before. This Paragraph we ſhall ſhut up with this Argument.

Arg. If *Rome Papal*, or Church of *Rome*, be born up by a Secular Power, which had ſeven ſovereign Governments, ſeated upon ſeven Hills. Then *Rome Papal*, or Church of *Rome*, is the very Myſtery *Babylon*, that the Apoſtle *John* ſaw in his Apocalyptical Viſion.

But *Rome Papal*, or Church of *Rome*, is born up by a Secular Power, which had ſeven Soveraign Governments, and ſeated upon ſeven Hills.

Ergo, *Rome Papal*, or Church of *Rome* is the very Myttical *Babylon*, *&c.*

This Argument ſhines ſo clear, that unleſs our Adverſaries can aſſign any Proteſtant State, by them called Heretical, that theſe Characters do better and more fully agree to, it muſt paſs for current Coin; and which we ſhall be ready to receive from them: So we proceed.

XV. Myſtery *Babylon*, is not only a Beaſtly Woman, that has made her ſelf Drunk with the Blood of the Saints and Martyrs of Jeſus, that ſits upon a Beaſt that had ſeven Heads, or ſeven ſorts of Soveraign Governments, and was ſeated upon ſeven Mountains; that profeſſeth her ſelf the Mother of all Spiritual Power and Juriſdiction: but ſuch a Woman, and ſuch a City, that in the Eye of the Viſion, had, did, or was, to Reign over the Kings of the Earth, Rev. 17. 18. *And the Woman which thou ſaweſt, is that great City, which reigneth over the Kings of the Earth.*

XV. *Rome Papal*, or Church of *Rome*, is not only a Beaſtly Woman, that has made her ſelf Drunk with the Blood of the Saints and Martyrs of Jeſus, that ſits upon a Beaſt, or the Remains of that Power; which had ſeven ſorts of Soveraign Governments, and is ſeated upon ſeven Mountains; that profeſſes her ſelf the Mother of all Spiritual Power and Juriſdiction: but is ſuch a Woman, and ſuch a City, that ſince the Viſion and Prophecy of St. *John*, hath for ſeveral hundreds of Years reigned over the Kings of the Earth; ſhe hath governed a great part of *Italy*, if we will believe her ſelf, ever ſince *Conſtantine*, who gave it as a Patrimony to St. *Peter*, ſhe hath had her Kingdom over *Germany*, ſo long upon *France*, *Spain*, *Portugal*, *Poland*, *England*, *Scotland*, and *Ireland*; ſo that their Kings have been governed by her; whom ſhe would, they killed; whom ſhe willed, they worſh pped, and ſo became guilty of drinking the Wine of her Fornication; whom ſhe willed, they ſet up; whom ſhe willed, they plucked down. What ſhe required, they paid themſelves, and made their People pay alſo. When ſhe willed, they raiſed Arms; and when ſhe willed, they laid them down again. What ſhall we ſay, the Church of *Rome* hath had ſuch a Power over the Kingdoms of *Europe*, that the Power and Wills of Princes have been controuled and over-ruled, when in any conſiderable Caſe they have gone contrary to the Senſe and Intereſt of the Church, and that to ſuch a Degree, as they have ſometimes made them do Penance, reſign up their Crowns, and then receive them again as an Act of Kindneſs, from the Chair of St. *Peter*. Which affords us ground for ſuch an Argument as this.

Arg. If there be no great and conſiderable Body of People in the Chriſtian World, that hath ſo evidently and apparently reigned over the Kings of the Earth, as *Rome Papal*, or Church of *Rome* hath done: Then *Rome Papal*, or Church of *Rome*, is this *Babylon*, City, or People, that St. *John* ſets forth.

But there is no ſuch great and conſiderable Body, *&c.*

Ergo, *Rome Papal*, &c. muſt be this *Babylon*, &c.

The *Major* is undeniable: The *Minor* is ſo notoriouſly known to the whole World, that the Papiſts can never avoid the Force of it, unleſs they can produce ſome Proteſtant Kingdom, or State, that domineer'd over the Kings of the Earth in a more eminent way and manner, than *Rome* is here charged with: But that is impoſſible. The Concluſion is therefore true.

And now having thus in fifteen Particulars run the Metaphor by way of Parallel, betwixt Myſtery *Babylon*, and *Rome* Papal, as the ſame is ſet forth in the *Apocalypſe*, other Hiſtories, and known Experiences, we ſhall, before we quit this Task, briefly conſider, how the Acts and Progreſs of the Church of *Rome* do moſt fully comport with other Types and Prophecies of Holy Scripture, namely, with Literal *Babylon*, that was her Type, and from whence ſhe derives her Name; from the Prophecy of *Daniel*, concerning the little Horn, vile Perſon, or Man of Sin, which is her Head; the Prophecy of the Apoſtle *Paul*, in two remarkable Epiſtles, the Firſt to *Timothy*, and the Second to the *Theſſalonians*; and conclude. The Sum we ſhall caſt into one general Argument, and ſo proceed to the various Branches of it. The concluding Argument is this:

Argument. That People whoſe Acts and Progreſs do moſt fitly and fully comport with Literal *Babylon*, which was a Type, with the Prophecy of *Daniel* about the little Horn, and Revelations of the New Teſtament about the laſt Scene of Things, is undoubtedly the wicked and bloody Whore of *Babylon*.

But *Rome* Papal, or Church of *Rome*, is that People, whoſe Acts and Progreſs do moſt fitly and fully comport with Literal *Babylon*, the Prophecy of *Daniel*, and Revelation of the New-Teſtament, about the laſt Scene of Things.

Ergo, *Rome* Papal, or Church of *Rome*, is undoubtedly the wicked and bloody Whore of *Babylon*.

The Truth of this Argument we will endeavour to illuſtrate by this Induction of Particulars following.

Metaphor.	Parallel.
AS Literal *Babylon* was the Head-City of the Firſt or *Caldean* Kingdom, called the Glory of the *Caldean* Kingdom, and great *Babylon*, &c. Iſa. 13. 19.	SO *Rome* Papal is the Head-City of the laſt Kingdom, called, Great *Babylon*, or the great and Mother-City, *Rev.* 17. 18.
II. Literal *Babylon* had a great Head or King over her, called *Lucifer*, or Son of the Morning.	II. So *Rome* Papal hath a great Head or King over her, called the Angel of the Bottomleſs-Pit, Son of the Evening, Darkneſs, or Perdition.
III. Literal *Babylon* had Dominion over many Countries or Provinces.	III. *Rome*, or Myſtery *Babylon*, hath Dominion over many Countries or Kingdoms, no leſs than the Territories or Juriſdictions of ten conſiderable Kings, called ten Horns.
IV. *Caldea*, or Literal *Babylon*, fell under a fourfold Circumſtance, in reſpect of her Supreme Lord, or chief Head: As, (1.) That *He was*, when in great Pride he did inſultingly ſay, *Is not this great Babylon, that I have built, by the Might of my Power, for the Honour of my Majeſty?* (2.) *He was not*, when by the Watchers, and the holy Ones, he was toſs'd from his Throne, and made to eat Graſs with Oxen, till ſeven Times (or Years) paſt over him. (3.) *Yet was*, when his Reaſon, and the Hearts of his Nobles return'd to him, and gave him a Re-advance-	IV. *Rome*, or Myſtery *Babylon*, is foretold by the Angel to fall under a fourfold Circumſtance, in reſpect to her Supreme Lord, or chief Head, the laſt Beaſt, by her called, *Our Lord God the Pope.* (1.) When he carries the Whore in State, makes War with the Saints, and overcomes them; when his Adherents ſay, *Who is like unto the Beaſt? who is able to make War with him?* Then *He was.* (2.) *He is not*, when the *Horns ſhall hate the Whore, make her deſolate, eat her Fleſh, and burn her with Fire:* And good Men join iſſue with them, to take away the little Horn's Dominion, and lead him into Captivity, whoſe Life ſhall be prolonged for a Seaſon and Time, even unto the time of the End. (3.) *He yet is*, when by virtue of a falſe Prophet, and all

Metaphor.	Parallel.
Re-advancement. (4.) Went off finally, when God brought the *Medes* and *Persians* against his Succeſſor, into whoſe Hands the Kingdom was tranſlated.	all the Helps Satan the Dragon can afford him, he ſhall make a Rally of the careleſs Nations, to bring up againſt the Jews, after the Reſtauration, to compleat the Battel of *Armageddon*, foretold by divers Prophecies. (4.) He ſhall go off the Stage for ever, as the Man of Sin, great Oppoſer of Chriſt, and Son of Perdition, when God ſhall ſend his Son from Heaven to fight againſt, and ſlaughter his deceived Nations; of whom it is ſaid, *The Lord ſhall go forth, and fight againſt thoſe Nations, as when he fought in the Day of Battel:* Which will be ſo dreadful a Fight or Battel, as never yet was fought, for Slaughter and Blood; and ſo deſtroy this vile Perſon with the Brightneſs of his Appearance, to fulfill 2 *Theſſ.* 2. and caſt him, as the Son of Perdition, into the burning Flames, to fulfill *Rev.*19.20. *And the Fowls of Heaven ſhall be filled with their Fleſh. And here is the Mind that hath Wiſdom, The Beaſt that was, and is not, and yet is, is of the ſeventh Head, and is the eighth, and goeth into Perdition.* Zech.14.
V. The firſt Beaſt, or Head of the *Caldean* Kingdom, or Literal *Babylon*, did invade *Judea*, beſiege *Jeruſalem*, take the City, and trample it under foot, till raiſed again by an Edict from the next great King of *Perſia*.	V. The laſt Beaſt, or Head of the *Roman* Kingdom, call'd Myſtery *Babylon*, doth invade *Sion*, the Goſpel-Church, hath cloſely beſieged her, and block'd up her Privileges, and trampled under foot the holy City, for a long ſpace of Time. *Rev.* 11. 2.
VI. The firſt Beaſt, or Power of the *Caldean* Kingdom, call'd Literal *Babylon*, did take away the two Olive-Trees, that ſtood before the God of the whole Earth.	VI. The laſt Beaſt, or Power of the *Roman* Kingdom, hath taken away, or endeavoured to ſlay the two Witneſſes, that bore up the Light and Teſtimony of God to the World.
VII. *Caldea*, or Literal *Babylon*, did ſet up Image-Worſhip, commanding, upon pain of Burning, the Worſhippers of the true God to fall down. *Jer.* 5. 38. *Dan.* 3. 6. *It is the Place of graven Images, and they are mad upon their Idols. And whoſo falleth not down, and worſhippeth, ſhall the ſame Hour be caſt into the midſt of the burning fiery Furnace.*	VII. *Rome*, or Myſtery *Babylon*, requires Worſhip to be given to the Crucifix, the Image of the Virgin *Mary*, and other Saints, but eſpecially to the Idol of the Maſs; ſo that whoſoever will not own that moſt ridiculous Idolatry, of a piece of conſecrated Bread, coming out of the Prieſt's unhallowed Hands, to be their God and Saviour, ſhall be burned at a Stake; as many bleſſed Men and Women, young and old, were in the *Marian* Days. *See* Fox's *Acts and Monuments.*
VIII. *Caldea*, or Literal *Babylon*, was the Place of Captivity and Spoil; for ſhe carried the Servants of God away captive, and made a Spoil of their Treaſures, and rejoiced in ſo doing. Here we ſhall find *Ezekiel*, and *Daniel*, and Thouſands more in Captivity; here we ſhall find the Spoils of *Jeruſalem*, and the Enemy rejoicing in the Spoil. *Becauſe ye were glad, becauſe ye rejoyced at the Deſtruction, ye are grown fat as the Heifers at Graſs, and bellow as Bulls*, &c.	VIII. *Rome*, or Myſtery *Babylon*, is become the place of Captivity and Spoil; for 'tis by her Orders, Dictates, and Influence, that the Servants of God have been carried away captive, and their Goods and Poſſeſſions made a Spoil of in all parts of the Chriſtian World. In her Dominions it was, where we find *John Hus*, *Jerome* of *Prague*, the Noble Lord *Cobham*, and thouſands more, captivated and deſtroyed.' Tis in their Jails we find good Men impriſoned; in *Popiſh* Countries we find the Inquiſition, and other cruel Uſages: For who is it in all the Chriſtian World beſides, that impriſons, ſpoils, and deſtroys Men for their Religion, that perſecutes the People of God, but the Vaſſals of this ſinful City of *Rome*? Her wicked Sons did not only kill and ſpoil in *Bohemia*, *Piedmont*, and other Countries, but they rejoyced in their horrid Wickedneſs.

Jer.52.28, 29,30. Ezek. 1. Dan.1.

Jer.5.11, 31. & 51. 35.

Metaphor.	Parallel.
Wickedneſs, as appears in the Hiſtories of the Saints Sufferings, written by Mr. *Fox*, Mr. *Clark*, Sir *Sam. Moreland*, and others, *&c.*	
IX. *Caldea*, or literal *Babylon*, notwithſtanding her great Wickedneſs, yet was the moſt lofty and proud of all Countries beſides, called the *Lady of Kingdoms, and the Glory and Beauty of Excellency*, for which God doth ſeverely threaten her. *Behold, I am againſt thee, O thou moſt Proud, ſaith the Lord God of Hoſts: For thy Day is come, the time that I will viſit thee.* Iſa.13.19. Jer.50.31.	IX. *Rome*, or Myſtery *Babylon*, notwithſtanding her great Crimes, and moſt horrid Wickedneſs, yet hath been the moſt Proud of any City or People in the Chriſtian World, who ſaith in her Heart, *I ſit a Queen, am no Widow, ſhall ſee no Sorrow*; for which Haughtineſs and Pride of hers, the Lord will remember her with Judgment, and Severity, when he comes to make Inquiſition for Blood, and avenge upon her the Injury done to *Sion*: Rev. 18.7. *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her*, &c.
X. *Chaldea*, or literal *Babylon*, was not only a People of great Pomp, Pride, and Covetouſneſs, but of great Riches and Treaſures. *Thou that dwelleſt upon many Waters, abundant in Treaſures, thine end is come, the end of thy Covetouſneſs.* Jer.50.37. & 51.13.	X. *Rome*, or Myſtery *Babylon*, is not only a People of great Pomp, and Pride, arrayed with Purple, Scarlet, Gold, Pearl, and precious Stones, but ſhe ſits upon many Waters, is Covetous, as well as Proud, and full of Treaſures: and indeed it muſt needs be ſo; for beſides the Gifts that were firſt given in the time of *Conſtantine*, (as is pretended) ſhe hath made a Prey upon Nations, a Spoil upon Saints, had the Gifts of Kings, had vaſt Revenues ſetled upon her Orders and Clergy; ſhe has peeled the People by ſelling Pardons, and Indulgences, raiſing *Peter*-Pence, and the like; ſo horribly covetous is ſhe, that ſhe is not willing any ſhould go to Heaven without the Gift of Money to holy Church, by which ſlight ſhe is grown ſo exceeding Rich, and full of Treaſure, that ſhe can afford a golden Cup to preſent her intoxicating Wine in, to be clothed with Scarlet, deck'd with Gold, Pearl, and precious Stones; ſhe makes the Merchants of the Earth rich that do trade with her; ſhe hath indeed, as a full anſwer to her Type, *Lam.* 1.10. ſtretch'd forth her hand upon all the pleaſant things of thoſe Countries and Kingdoms where ſhe hath ſate as a Queen.
XI. *Caldea*, or literal *Babylon*, did ſpoil the meetings of God's People, made the *Ways of* Sion *to mourn, becauſe Men could not come to the ſolemn Aſſemblies*, Lam. 1. 4. *The Ways of* Sion *do mourn, becauſe none can come to her ſolemn Feaſts* (or Aſſemblies) *All her Gates are deſolate, her Prieſts* (or Miniſters) *do ſigh, her Virgins are afflicted, and ſhe is in Bitterneſs*, &c.	XI. *Rome*, or Myſtery *Babylon*, hath ſpoiled the Meetings of God's People, (the true Profeſſors of the Religion of the Holy Jeſus) by driving the Goſpel, *Sion*, (or Church) into the Wilderneſs; and oftentimes burning and plucking down their Meeting-Places, and perſecuting her Miniſters, driving them into Corners, frighting and diſperſing their Auditors; by Fines, Impriſonments, Baniſhments, and cruel Uſages; ſo that her Miniſters have been made to ſigh, her Gates become deſolate, none being ſuffered to enter without Danger; and their Virgins (the beſt ſort of Profeſſors) have been afflicted: the faithful Paſtors grieving, becauſe they might not preach to their Flocks; and the People mourning, becauſe they could not hear the pleaſant Voice of their Paſtors, by reaſon of Violence, *&c.*
XII. *Caldea*, or Literal *Babylon*, made the worſt of Men, Chief among the Nations, and Provinces, over which ſhe ruled, ſuffering none to come to Preferment, but ſuch as were Enemies to *Sion*, and the ways	XII. *Rome*, or Myſtery *Babylon*, hath made the worſt of Men Rulers, or Chief among the Nations; not ſuffering Men to bear Office in Kingdoms, Cities, or Corporations, nor indeed comfortably to buy and ſell, unleſs they would relinquiſh Goodneſs and Religion, and receive the Mark

Metaphor.	Parallel.
ways of Worship by her observed, *Lam.* 1. 5. Her Adversaries prosper, and are the Chief, *&c.*	Mark of the Beast in their Forehead, or right Hands, *viz.* publickly profess, or privately subscribe to such Injunctions as were against their Consciences, and inconsistent with their Religion; Who can be Cardinals, unless they do own the Pope? Who can be Kings, without being deposed or poysoned, that subscribe not to the See of *Rome?* Who can sit safe as Governours over any Cities, where she sits as Queen, without truckling under that Yoke of Servitude, that she puts upon the Necks of all her Vassals? *Rev.* 13. 16, 17.
XIII. *Caldea*, or literal *Babylon*, was guilty of starving, or famishing the Children of *Sion*, in the days of her Power and Reign, which made the Prophet cry out, *Lam.* 1. 19. & 4. 7, 8, 9, 10. & 5. 10. *My Priests and mine Elders perish'd in the City, while they sought their Meat to refresh their Soul; those that were purer than Snow, whiter than Milk, more ruddy than precious Stones curiously polish'd, became as black as a Coal, withered and wrinkled, their Skin cleaves to their Bones for want of Food.*	XIII. *Rome*, or Mystery *Babylon*, hath been guilty of this most horrid Cruelty, by forcing tender and heavenly-born Souls, both Ministers and People, from their Dwellings, and that in a most bitter season, driving them up into Corners, where they have been kept, till starved to Death, by much hunger; of which we have a lamentable and Heart-breaking Relation, in the History of the *Irish* Massacre, *&c.*
XIV. *Caldea*, or literal *Babylon*, delighted so in burning-work, as that they set on Fire and burnt down the very Houses and Dwellings of the People of *Sion*, as well as the places of publick Worship, Jer. 52. 12, 13. *In the nineteenth year of the King of* Babylon, *came his chief Steward, and burnt the House of the Lord, and the King's House, and all the Houses of* Jerusalem, *and all the great Houses burnt he with Fire*, &c.	XIV. *Rome*, or Mystery *Babylon*, hath so much delighted in the cursed Trade of Burning, that she hath not been contented with burning the Bodies of Men and Women to Ashes; but she hath burnt down their Meeting-Places, wherein they worshipped God: and not only so, but the very Habitations and dwelling-Places of the faithful Servants of Christ, leaving them and their Wives and Children Harbourless; as she did not only to the blessed Witnesses of Christ, in the Valleys of *Piedmont*, but to famous and renowned *London* it self, *&c.* remember *1666.*
XV. *Caldea*, or literal *Babylon*, was so villanous as to ravish the Women in *Sion*, and the Maids in the Cities of *Judea*, declaring their Sin like *Sodom*, Lam. 5. 11. *They defiled the Women, and ravish'd the Maids in their Cities*, &c.	XV. *Rome*, or Mystery *Babylon*, hath been so beastly villanous, that it is almost beyond Belief, taking Women before their Husbands Faces, and Maidens before their Parents Faces; first ravishing them openly, in the sight of the Sun, and then imbruing their barbarous Hands in their Blood, as divers Histories do declare.
XVI. *Caldea*, or literal *Babylon*, delighted in Hanging as well as Burning, serving God's People, as Men serve Dogs that they do not think fit to live; as well as used them like dry Bones and rotten Wood, by burning them to Ashes and Powder, they hang'd them up as well as burnt them, and hang'd them up in a miserable manner too, even the best among the People, Lam.	XVI. *Rome*, or Mystery *Babylon*, hath not less answered her Type in this than in many other things; for she hath served the best of Men like Dogs, that have been counted not fit to live, for besides making them like rotten Wood, and burning their Bones into Lime, Dust or Powder, she hath driven a very cursed Trade in hanging; and because she would see which was the worst way of hanging, she has hang'd some by the Neck till dead, and others by the middle, and burnt them by degrees, to lengthen out their Pain and Misery;

Metaphor.	Parallel.
Lam. 5. 12. *Princes are hanged up by their Hands, the Face of Elders were not honoured*, which is the worſt way of hanging for continuance of Shame and Pain.	Miſery; others by their tendereſt Parts; O monſtrous Barbarity! A Shame to have it told in *Gath*, or publiſh'd in the Streets of *Askelon!* What was done to the noble Lord *Cobham*, and many others in theſe parts of the World, is ſo plain and notorious, as if ſhe had been under a conſtraint to accompliſh the Iniquity of her Type.

Here we ſhall (for the further clearing up of this Myſtery) run a brief Parallel between the little Horn and the Popes, or Biſhops of *Rome*, and ſo conclude.

I. The little Horn roſe at the latter end of the Fourth Kingdom, or when the Roman Empire ſtood upon its laſt Legs, or fell into a Diviſion of ten Parts. *Dan.* 7. 7, 8. *And the Roman, or fourth Beaſt had ten Horns; and behold, there came up amongſt them another little Horn.*

I. The Popes of *Rome* were kept under by the Emperors, who kept a ſtrict Eye over them, curb'd their Inſolencies and Exorbitances, and at the firſt appearance nipping their aſpiring Projects in the very Bud; ſometimes depoſing and baniſhing ſome proud Prelates, when they ſhew'd at what they levell'd their Deſigns. But after the Power of *Rome*, which before was entire in one Emperor, fell into ten Parts and Diviſions, which happened in the Year of our Lord 456, as * *Du-Moulin*, and the Learned † *Mede* ſhew at large, out of the Roman Hiſtories. Upon this Diviſion, and weakning of the Empire, the Biſhop of *Rome* took his advantage, to make his Advance, and roſe up to Regal Power, enacting Laws, raiſing Taxes, and levying Souldiers; by which means he ſtruck in with Parties, and encroached upon *Italy*, and the Parts adjacent.

* *Accompliſhment of Prophecies.*
† *Lib.* 3. *p.* 779.

II. This Power ariſing upon the Weakning and Diviſion of the old State of the Fourth Monarchy or Kingdom, is call'd a *little Horn*, becauſe truly ſo at its firſt beginning. Dan. 7. 8. *And behold, there came up amongſt them another little Horn*, &c.

II. The Papal Power, or Biſhop of *Rome*, before this Diviſion, was but low and ſmall, being confined to his Epiſcopal Power over the Church, till by his Arts he had got up gradually to the Regal Seat, and Power of the Temporal Sword, which he managed with ſo much Craft and Policy, that afterwards he enlarged his Dominions; but is very rightfully in his Infancy ſtiled a little Prince, Power, or Horn, ariſing up amongſt, or after the reſt, which began preſently after the Death of *Julian*, about the Year 365, in which Time was a moſt fearful Earthquake, the like never known before, betokening the Decay of the Fourth Kingdom, in its Civil State or Power, by a Diviſion or falling of Nations, who ſet themſelves againſt the Power of *Rome*, and harraſſed, waſted, and deſtroyed the Provinces thereof, for near forty five Years together. See *Mede*, *lib.* 3. *p.* 659.

III. This little Horn, after his Riſe to Temporal Power, plucks up three of the ten Horns by the Roots. *Dan.* 7. 8. *Before whom there were three of the firſt Horns pluck'd up by the Roots.*

III. The *Papal Power* having gained the Temporal Sword, tho but a little Horn at his beginning, did practiſe and proſper ſo, that betwixt the Year 365, and the Year 456, or ſoon after, when *Rome* was ſack'd by *Genſericus*, he gained ſuch Enlargements, that he came to poſſeſs about three parts of ten of the former or old Roman Dominions, according to the Rules or Meaſure of the Compaſs; as we find in Mr. *Mede*, *lib.* 3. *p.* 658. and famous *Du-Moulin*, *ubi ſuprà*. Upon which three Characters of the little Horn, we frame this ſhort Argument.

If the Pope of *Rome* did ariſe to Temporal Power, upon the weakning of the *Cæſarean* Dominion, (which before did hinder him in his aſpiring Uſurpation) was but little in his firſt Riſe and Appearance, did enlarge, and grow to a Poſſeſſion of about

Metaphor.	Parallel

about a third part of the old Roman Dominion: Then the Pope of *Rome* is the little Horn, the Wicked Power, and vile Person, set forth by the Prophet *Daniel*.

But the Antecedent is true: —— *Ergo*, so is the Consequent.

IV. This little Horn hath Eyes like the Eyes of a Man, *&c.*

IV. The Pope of *Rome* hath Eyes like the Eyes of a Man, the Resemblance of a humane Look, but a Heart like the Dragon, out of which foul Mouth he utters presumptuous Things. His Predecessors had Eyes like a Leopard, a Bear, a Lion, a Dragon; but this hath Eyes like a Man. In which there are three things to be noted: (1.) He looks higher, (2.) Sees further; and, (3.) Is more enticing, than those that went before him. (1.) He looks higher, that is, makes a pretence of Piety, and Design for Heaven. (2.) Sees further, that Deceit, Flattery, and Policy, will do more than Strength. (3.) Is more enticing to Kings and People, than the Eyes of a Leopard, Lion, or Dragon, or the former Powers in their Heathen State.

V. This little Horn hath a Mouth speaking great or presumptuous Things, above the rate of ordinary Men. *Dan.* 7. 8.

V. The Pope of *Rome* hath a Mouth speaking great or presumptuous Things, above the ordinary rate of Men. This is evident in many respects, of which we shall give you but a few Instances out of many. (1.) That he is the highest Deputy of God, above all the Kings of the Earth. (2.) That he is infallible, and cannot err, which is an incommunicable Attribute of the Most High. (3.) That he is universal Head and Bishop of the Catholick Church. (4) He assumes the Attributes of *his Holiness*, and *holy Father*; such an Oracle, that has Right or Power to give Laws to the World, to which all ought to subscribe, and yield obedience, and none ought to dispute. Greater and more loftily can no Man speak, unless he will say, I am the Supreme Being, and there is no God in Heaven or Earth above my self; which would be so highly ridiculous, that every Ideot would be able to detect it.

VI. The little Horn had his Looks more stout than his Fellows: *Dan.* 7. 20. *Whose Looks were more stout*, &c.

VI. The Pope of *Rome* has Looks more stout than the Horns that have been contemporary with him; which appears in three things: (1.) In his terrible Bulls, that he makes to roar and stare most dreadfully. (2.) In his Power and Acts of deposing Princes. (3.) In asserting himself to be God's Vicegerent, against whom no Person, upon any Cause or Pretence whatsoever, ought to lift up Hand or Tongue, upon the Penalty of a total Ruine in this World, and an eternal Ruine in the World to come.

VII. The little Horn makes War with the Saints. *Dan.* 7. 21. *I beheld, and the same Horn made War with the Saints, and prevailed against them, and that for a long Time, even to the wearing out of the poor Saints of the Most High.* Verse 25.

VII. The Pope of *Rome* hath made War with the Saints, and prevailed against them, and that to their Ruine, as to Liberty, Estate, and even Life it self; as the true Witnesses of Christ have most sadly experienced in many Countries, in divers by-past Ages, even for such a Series of Time, that may be properly called a wearing out of the Saints of the Most High; for his Cruelty ended not in a Month, or a Year, but hath lasted for many hundred Years: So that for Length of Time, Numbers of Countries, and Multitude of Persons, there is no Power that ever reigned, hath out-done, or equalized this vile and bloody Monster; upon which we frame this Argument.

If the Pope of *Rome* may be more fitly said to have Eyes like the Eyes of a Man, a Mouth speaking presumptuous Things, and Looks more stout than his Fellows; to have made War with the Saints, to have prevailed against them, and wore them out, more than any other Power that ever yet reigned: Then he is the little Horn, or vile Person, under Consideration.

But the former is true: —— *Ergo*, so is the latter.

VIII. The

Metaphor.	Parallel.
VIII. The little Horn is diverſe from the reſt of the Horns. *Dan.* 7. 24. *And he ſhall be diverſe from the firſt, and ſhall ſubdue three Kings.*	VIII. The Pope of *Rome* is diverſe from the reſt of the Potentates in theſe four reſpects: 1. The Manner of his Riſe. 2. His Pretenſions to Power. 3. In his progreſs to his Height of Dignity. 4. In his Management of the Power he has uſurped. 1. He was ſmall or little in his Riſe, but an ordinary Biſhop, before he came to be a Temporal Prince. 2. He pretends not to hold his Kingdom by Inheritance, or Gift of the People, as other Kings do, but by a ſpecial and Divine Patent. 3. In his progreſs to the Height of his Dignity, by leaving his fixed Station, as Paſtor of a Church, and by Deceit, Treaſon, and Violation of all Laws, mounts the Throne of Imperial Grandure. 4. He rules by a ſupreme Eccleſiaſtical Power, as well as Temporal; pretends to the Keys of Heaven, as well as the Sword of Juſtice on Earth, ſhewing himſelf to be the Beaſt that hath two Horns like a Lamb, ſpoken of, *Rev.* 13. 11.
IX. This little Horn hath ſo many Marks upon him, that they are too numerous to handle diſtinctly after our uſual Method; and therefore we ſhall put the remaining part into a general Rank, and conclude this Subject.	IX. The Pope of *Rome* hath ſo many Marks or Characters upon him, that are too numerous to be handled diſtinctly in a little room; and therefore we ſhall but touch upon them, ſo far as they ſhew the Texts made good, and form an Idea of Truth in the Minds of Men.
1. He muſt change Times and Laws.	1. The Pope hath changed Times and Laws, in two reſpects: (1.) He hath ſet up, and pluck'd down Kings, which is called a *changing of Times and Seaſons*, Dan. 2. 21. (2.) He has made ſtrange Alterations of the Laws, Orders, and Inſtitutions uſed in the Church, in reſpect of Officers, Adminiſtration of Sacraments, and Celebration of Days.
2. Continue a long ſpace of Time.	2. Hath continued above twelve hundred Years.
3. He is a vile Perſon.	3. He is as vile a Perſon as any in the World, tolerates all kind of Wickedneſs, by his Diſpenſations, Pardons, *&c.*
4. Had not the Honour he hath, fairly given to him, either by God or Man, but gain'd it by Flattery.	4. Had his Exaltation neither by Inheritance, lawful Conqueſt, nor rightful Gift from rightful Donators.
5. Remov'd the preceding Power by the Arms of a Flood.	5. He had the help of *Phocas*, to kill the Emperor *Mauritius*; and by the help of *Gothes* and *Vandals* enlarged his Power.
6. He became ſtrong by a ſmall People.	6. Became ſtrong by a ſmall People, having only a declining Church, and Apoſtate Chriſtians to aſſiſt him.
7. He ſhall have power over the fatteſt Places of the Province, and there ſcatter his Riches.	7. He hath power over *Italy*, which is reputed the Garden of *Europe*, *&c.*
8. Such as do wickedly againſt Religion, he ſhall accept.	8. He hath accepted, entertained, and encouraged the People of any Nation, that would turn wicked, and ſacrifice all Piety and Religion, to ſerve his Intereſt.
9. Under him the Saints fall by Captivity and Spoil, by Sword and Flame, many days.	9. Under him the Saints have fallen, by Flames, Captivity, and Spoil, many days.
10. Shall do according to his own Will, not accounting himſelf tied to any Laws.	10. He hath done according to his own Will, and doth not look upon any Laws to be obligatory to him, either from God or Men.
11. He	11. He

Metaphor.	Parallel.
11. He shall exalt himself above every God, and speak marvellous things against the God of Gods.	11. He (the Pope) hath exalted himself above every God, (that is, such as are so accounted amongst Men, or Gods on Earth,) by excommunicating, deposing, treading upon their Necks, and kicking off their Crowns; by his blasphemous Edicts and Injunctions he exalts himself above God himself, and his written Laws, *&c.*
12. Shall not regard the God of his Ancestors.	12. He doth not regard the God of his Ancestors, either the Idols of the Emperors, or the God of the good Bishops that went before him.
13. Nor the desire of Wedlock.	13. He hath been remote from the desire of Women in a lawful way, nay, and frights his Clergy from it too, who are made uncapable of spiritual Promotion, and censured as heinous Transgressors, if married.
14. Nor any God in a pious way.	14. He hath not regarded any God in a pious way; for tho he doth name the true God often, and in Words profess him, yet in Works he doth defie him, and prophane his holy Name.
15. Shall give Honour to them that have armed Forces.	15. He gives honour to them who have armed Forces, and lends them Assistance to carry on his black and diabolical Designs.
16. Shall own a strange God, with splendid Ceremonies, *Dan.* 11. 38.	16. He hath owned a strange God; a Mark compleatly made up in the Mass, which is adored with splendid Ceremonies. Upon all which we fairly frame this Argument.

If all these sixteen Characters meet no-where so clear and evident as upon the Pope of *Rome*; then the Pope of *Rome* is the little Horn, and vile Person, set forth in the Book of *Daniel:*

But all the aforesaid Characters meet no where so clear and evident, as upon the Pope of *Rome*, &c.

Ergo, *&c.*

To these Characters we shall add a few more out of the Evangelist *Matthew*, the 20*th* of the *Acts*, the first Epistle to *Timothy*, and the second to the *Thessalonians*, and so draw to a Conclusion.

Christ foretold that Enemies should come in his Name, and own him to be the true Christ, with an Intent to deceive; that they should appear in Sheeps cloathing, and under this Vizard hide their devouring Teeth. And, *Mat.* 27. 15. *Beware of false Prophets, which come to you in Sheeps cloathing, but inwardly are ravening Wolves*; that is, have a design to destroy you.

The Popes of *Rome*, in their Succession, have been cloathed with Sheeps cloathing, covered their Design with the Name of Christ, the true Christ, but with an intent to deceive; for all their Pretences of Jesus being the true Christ, have been but as a Vizard to hide their devouring Teeth; whilst they hid themselves under the Notion of Christianity, they have carried on most pernicious and destructive Designs, shewing their wolfish and devouring Nature in these three respects. (1.) If there have appeared any Kings in the Christian World, that have been piously disposed, they have forthwith endeavoured to pervert them by their Diabolical Doctrines, or destroy them by their Holy Poyson. (2.) If any Ministers, or Men of Parts, have risen up, to set forth God's holy Truth, and bless the World with Gospel-Light, and saving Doctrine, they have either choaked them with Preferments, affrighted them by dreadful Fears, or by a ravenous thirsting after their Blood, have most wickedly and treacherously destroyed their Lives. (3.) If collective Bodies of pious Congregations of Saints have sprung forth in the World, they have

Metaphor. Parallel.

followed them like Blood-hounds, and devouring Wolves, with Fire and Sword, fearful Maſſacres, Devaſtations, Murthers and Slaughters, till they have ſpoiled them, torn in pieces, and devoured them: Compleatly fulfilling that Prediction of the Apoſtle, *Acts* 20. 29, 30. *For I know this, that after my departure ſhall grievous Wolves enter in amongſt you, not ſparing the Flock: Alſo of your own ſelves ſhall Men ariſe, ſpeaking perverſe Things, to draw away the Diſciples after them.* Who can this Prophecy ſo exactly agree to, as the bloody Popes, who at firſt aroſe out of the Church, and acted the part of Wolves to purpoſe, (1.) By affrighting the Flock: (2.) By diſperſing and ſcattering them abroad: (3.) By drinking or ſucking the Blood of any of them they could faſten upon, in a moſt aſtoniſhing and prodigious manner?

As for thoſe two eminent Goſpel-Prophecies, *viz.* the beginning of 2 *Theſſ.* 2. and of 1 *Tim.* 4. we will give a brief Abſtract by way of Parallel, ſhewing how theſe relate only to the Pope of *Rome*, and no other.

2 Theſſ. 2. 3, &c. 1 Tim 4.

The Apoſtle expreſly tells us, that a Man of Sin ſhall ariſe, who ſhall be a lawleſs One, that will lift up himſelf againſt God, to ſit in the Temple of God; that was hindred in his wicked Deſign by the Imperial Power; who gets up by a falling away: That he was to be ſo conſiderable, as to be eaſily diſcerned and diſcovered by the Chriſtian World; that he was to manage a great Myſtery of Iniquity: His coming up was to be by the Aſſiſtance and Working of the Devil: He was to have a twofold Power, Civil and Eccleſiaſtical, comprehending all earthly Power: He was to ſuggeſt Signs and lying Wonders to the People: He was to make uſe of all Treachery or Deceivableneſs, and Lies; his Followers were to be given up to ſtrong Deluſions; his Party was to ſpeak deſperate Lies in Hypocriſy, to have ſeared Conſciences: That he ſhould be againſt Matrimony; that he ſhould command a long Lent, and to abſtain from Meats.

If the Pope of *Rome* be not a Man of Sin, then *Beelzebub* is not a Devil, as is largely demonſtrated in the foregoing Sheets; for no Divine or Humane Law can ſet any Bounds to his Ambition, and ſpiritual Tyranny. That he exalts himſelf againſt God, in polluting his pure Worſhip, and againſt Kings, by his uſurped Supremacy, is before evidenced: That he was hindred by the Roman Imperial Power, is the Opinion and Judgment of the Learned; and alſo that he was the monſtrous Spawn of the Great Apoſtacy. That he manages a great Myſtery of Iniquity, in which his grand Counſellor, the Devil, lends him Politicks, to a double Uſurpation, and Encroachment upon Soul and Body; pretends to Miracles, and falſe Wonders; acts like the Metropolitan Cheat and Impoſtor of Chriſtendom: That his Followers are ſtrongly deluded, meer Lyars and Hypocrites, with ſeared Conſciences, forbidding honeſt Marriage, but allowing Canonical Whoredom: That he forbids Meats, but can diſpenſe with the groſſeſt Debaucheries: All theſe, I ſay, with thoſe other Marks the Holy Spirit gives of him, are ſo legible upon the Pope, as if the very Sun-Beams had writ them in Capitals upon his Brazen Forehead. Therefore we diſmiſs him with this full-prov'd Concluſion, That He, and only He, is κατ' ἐξοχὴν the Antichriſt, and the very Man of Sin.

Thus you have had a brief Deſcription of Myſtery *Babylon*, and the Antichriſtian Beaſt, who hath been ſo long a time ſo great a Plague to the World, but more eſpecially to God's Church; and we did intend to have added ſome probable Conjectures concerning the Time of her Fall, which, according to moſt Authors, will be in this preſent Age, *&c.* according to *Peter du Moulin*, *Brightman*, and others, before the Year 1690. 'Tis ſaid, *The ten Horns ſhall hate her*, &c. And I have met with a very ancient Prophecy, that ſays, *There ſhall ariſe a Prince of the Illuſtrious Lilly, that ſhould make War with* Flanders, &c. *And that he ſhould fall out with* Rome, *and make War againſt* Italy, *and in the fortieth Year of his Reign ſhould burn* Rome *with Fire.* And according to the Deſcription there given of the Perſon, it ſhould ſeem to be the preſent *French* King; the Difference there ſeems now to be between him and the Pope, cauſeth many to ſpeak of it, *&c.* But this we muſt leave to what Time ſhall produce.

THE

THE Tenth HEAD OF Metaphors, Allegories, Similes, AND Other Borrowed TERMS, CONCERNING Sin and the Devil.

Sin a Thief.

Luke 10. 30. *And Jeſus anſwered and ſaid, A certain Man went down from* Jeruſalem *to* Jericho, *and fell among Thieves, which ſtripped him of his Rayment, and wounded him, leaving him half dead,* &c.

THis is generally taken for a Parable, tho 'tis not ſo called, and before I run the Parallel concerning Sin and a Thief; I ſhall very briefly open the whole Parable, according to my preſent Underſtanding, and commit it to better Judgments.

1. By this certain Man, I underſtand the Firſt *Adam*.

2. By *Jeruſalem*, that happy State, and Place of Peace, and Reſt, which he enjoyed before his Fall.

3. By his going from *Jeruſalem* to *Jericho*, his departing from God, in obeying the Serpent.

4. By Thieves, *Sin* and *Satan*, &c. Theſe ſtripped him of his Rayment, *viz.* His firſt Righteouſneſs, *&c.* and ſpiritually wounded him, leaving him half dead, *i. e.* tho he was alive in his Body, he was dead in his Soul: *In the Day thou eateſt thereof thou ſhalt ſurely die.*

5. By the Prieſt and Levite who had no compaſſion on him, may be meant the Law and Levitical Prieſthood.

6. By the *Samaritan*, Jeſus Chriſt.

7. By pouring in Wine, the Blood of Jeſus, that precious Fruit of the true Vine; by Oyl, the Holy Spirit, which thoſe receive who partake of the Virtue of Chriſt's Blood, called, *the Oyl of Gladneſs.*

8. By ſetting him on his own Beaſt, may be intended the Doctrine of the Goſpel; for that, a Doctrine, metaphorically, is ſaid to carry the Soul, as a Beaſt doth the Body; *Be not carried about with divers and ſtrange Doctrines*, &c. Heb. 13.

9. By the Inn, may be meant the Church of God, for thither the true Doctrine of Chriſt carries Believers.

10. By the Hoſt, the Miniſter or Paſtor of the Church.

11. By the two-Pence given to the Hoſt to take care of the poor wounded Perſon, may be meant the Gifts and Graces of the Holy Spirit; or, as others, the Old and New Teſtament: but I rather conclude the former.

12. The *Samaritan* going away, may ſignify Chriſt's Aſcenſion into Heaven, who beſides all the Divine Gifts, Graces and Comforts of the Spirit, he beſtows upon his faithful Miniſters here, and to capacitate and fit them to do their Work and Office, he will when he comes again give them Eternal Life.

Obſerv. *Sin and the Devil are, and may fitly be compared to Thieves and Robbers. If this may not ſafely be inferred from hence; yet from divers other Texts of Scripture it may naturally be reduced,* &c. *See* Rom. 7. 11. 2 Cor. 11. 1, 2. Eph. 4. 22. Heb. 3. 13.

In the opening of this, we ſhall firſt ſhew what Sin and the Devil robs Men of. 2. Shew what kind of Thieves and Robers Sin and the Devil are.

Thieves.

A Thief, is one, or more, that in a ſecret and felonious manner takes away that which is another Mans, whether it be Goods, Money, *&c.* and thereby oft-times undoe, and utterly ruine their Neighbours, depriving them of all thoſe good things they had in Poſſeſſion, or the Promiſe of enjoying, *&c.*

Parallel.

SIn and Satan ſtrive unjuſtly to take away, or deprive the Sons of Men, of their undoubted Right to Divine Things. *Adam* was inveſted with a very great Eſtate, he had great abundance of all good things in his Poſſeſſion, before the Fall, *viz.* Union, and Communion with God, perfect Righteouſneſs, *&c.* he was the Heir of the World, *Eden* in an eſpecial manner, with all the Riches, Glory, and Delights thereof, were his, *&c.* nothing was denied him, ſave the eating of the Tree of Knowledg of Good and Evil; but by Sin and the Devil he was robbed and deceived of all, and brought to utter Beggary: and ſince, God hath been pleaſed in a gracious manner through the Lord Jeſus Chriſt, to inveſt Believers with much Spiritual Riches, and Righteouſneſs; again theſe Enemies ſtrive to rob and deceive them of all the ſecond time: but to ſpeak more particularly, the things which they endeavour to deprive the Sons and Daughters off, are theſe.

Firſt, Of their precious Time, by telling them that 'tis too ſoon, too early to mind the Concernments of their Souls; like as thoſe in *Haggai*, ſtrove to deceive the People, The time is not come, *&c.* 1. Sin and Satan perſwade Men, that time is not ſo ſwift nor uncertain, but that they ſhall have Time and Days enough hereafter, whereas on a ſudden, Times Hour-Glaſs is out, and they are cut down in a moment. 2. By ſtifling the Senſes of poor Sinners, inſomuch that they cannot judg of their Time; they are ſo taken with other Things, Senſual Things, that they know not what time of the Day it is, they think 'tis a long while to Night, when alas their Sun is almoſt ſet. 3. By hiding from Men the great Perils and Dangers of the Times they live in, they are ſo blinded by theſe Thieves, that they ſee not into what a Pit they are a falling. 4. By perſuading them, that a great deal of work may be done in a very ſhort time, that the work of Repentance may be done upon a Sick-Bed, or when old Age comes. 5. And then at another while, when they have ſpent much of their Days in Pleaſure and Vanity, this Enemy perſuades them 'tis now too late, and the time of their Viſitation is paſt, *&c.*

Secondly, Theſe Thieves ſtrive to rob Men of the Opportunity of time, I mean thoſe precious Sermons, Seaſons of Grace, and Holy Sabbaths, God is pleaſed to afford them; by ſecret Craft, theſe Enemies blind the Eyes of Men after ſuch a manner, that they prefer their Worldly Advantages and Profit, in their Shops and Callings, above the Riches and glorious Bleſſings of the Word and Ordinances of God, they prefer Earth before Heaven, Gold above Grace, the good of the Body above the good of the Soul; if the Enemy cannot keep Men from attending upon the Word, then he endeavours to

fill

Thieves. Parallel.

fill their Minds with other Things, cauſing them to be ſo negligent in hearing of the Word preached, that it profits them nothing; or if they ſhould hear with Attention, yet this Adverſary cauſes them to reſt ſatisfyed with a bear hearing, and thereby deceive their Souls.

Thirdly, Sin and Satan rob, or deprive Men of Union, and Communion with God, and of the true Grace of God, by which this Union and Communion with God, and Chriſt is attained; perſuading them common Grace is ſaving Grace, and legal Converſion is Evangelical Converſion, and outward Reformation true Regeneration, *&c.*

Fourthly, Sin and Satan rob Men of Peace, not only of Peace with God, but alſo of the true Peace of Conſcience.

Fifthly, They ſtrive to rob Men of their precious and Immortal Souls.

Sixthly, They rob, and endeavour to rob and deceive Men of the Crown of Life.

Laſtly, In a Word, theſe Enemies ſtrive to rob and cheat Men and Women of all the ſaving benefit of Chriſt crucified, endeavouring to make his bleſſed Death wholly ineffectual to their Souls.

II. Thieves many times take and lead poor Travellers out of the King's High-Way, into ſome by-Place, and then bind them Hand and Foot, as well as take away their Treaſure.

II. So Sin and Satan, lead Sinners out of the true way of God, into by and untroden Paths of Sin and Idolatry, and in a barbarous manner bind them with cruel Bonds: hence Chriſt is ſaid to deliver them that were bound. The Apoſtle *Paul* ſpeaking to *Simon* the Sorcerer, ſaid, *I perceive thou art in the Gall of Bitterneſs, and in the Bond of Iniquity*. There are three Bonds that theſe Spiritual Thieves bind Sinners with; (1.) The Bond of Ignorance. (2.) The Bond of Unbelief. (3.) The Bond of a hard Heart.

Iſa. 61. 1.

Acts 8. 23.

III. Thieves do not only bind ſuch that they rob, but many times murther them; they do not only ſteal, but kill alſo, and that in a barbarous manner.

There are, and have been, ſome great and notorious Thieves; Would you not look upon him to be a grand Thief, that robs and craftily deceives a whole City, a whole County, nay a whole Kingdom?

III. So Sin and Satan, do not only rob Men of all their Heavenly Treaſure, but alſo kill and murther their Souls; Sin kills Spiritually, and Sin kills Eternally; *Sin, taking occaſion by the Commandment, deceived me, and by it ſlew me.*

Rom. 7. 11

Sin has deceived and robbed the whole World at once. When our firſt Parents were beguiled, all Mankind were beguiled, and what Man that ever lived hath not actually been robbed by this Thief? The beſt of Men, have more or leſs, been deceived by him.

What a Deceiver Sin is.

1. Sin is a great Thief, if we conſider the eminency of thoſe it hath robbed.

(1.) Sin deceived the Angels that fell, who were moſt glorious Creatures in their firſt Eſtate.

(2.) Sin robbed and deceived *Adam*, who was ſo higly honoured and dignified by the Almighty, *&c.*

2. Sin is a bold Thief; which appears, in that it will adventure to ſteal and deceive at that very time when it is arraigned, and its abominable Cheats laid open by the Miniſters of the Goſpel.

3. Sin is an old Thief; no ſooner was the World created, but preſently we read of this Robber, and how he cheated our firſt Parents; O how many Ages, how long a Time hath this Thief reigned in his Wickedneſs?

4. Sin is a ſubtile Thief, he robs and ſteals in the Day-time, as well as in the Night, and yet 'tis hard to find him out; he has many ſecret Corners to hide and lurk in, nay he hath got the Art to change his Name when he is taken, and charged with this or that Abomination. (1.) If you ſearch for him by the Name of Pride, he calls himſelf by the Name of Comlineſs and Decency. (2.) If you ſearch for him under the Name of Covetouſneſs, he calls his Name Induſtry, Thriftineſs, and Good-husbandry; nay he is grown ſo crafty, that ſome think 'tis impoſſible to find him out: under the laſt Appellation, he doth not only change his Name, but alſo prevails cunningly upon Men, according as he finds their natural Inclination and Diſpoſition; ſome he deceives by

Thieves. Parallel.

by the Pleaſures of the World, ſome by the Profits and Riches of the World, and ſome he puffs up with Vain-Glory, and the Honours of the World. (3.) Sin deceives by pretending Kindneſs and Friendſhip to the Children of Men; Sin and Satan promiſe a future time, and Days to repent; they promiſe Heaven to the vileſt Sinner, promiſe Life, whilſt they thruſt the Knife into the very Throat.

Sin is compos'd of nought but ſubtile Wiles,
It fawns and flatters, and betrays by Smiles;
'Tis like the Panther, or the Crocodil,
It ſeems to love, and Promiſes no Ill.
It hides it Sting, ſeems harmleſs as the Dove;
It hugs the Soul, it hates when't vows tru'ſt love.
It plays the Tyrant moſt by gilded Pills,
It ſecretly enſnares the Soul it kills.
Sins Promiſes they all deceitful be,
Does promiſe Wealth, but pay us Poverty:
Does promiſe Honour, but doth pay us Shame;
And quite bereaves a Man of his Good-Name:
Does promiſe Pleaſure, but doth pay us Sorrow;
Does promiſe Life to day, pays Death to Morrow.
No Thief ſo vile, nor treacherous as Sin;
Whom Fools do hug, and take much Pleaſure in.

5. That Sin is a crafty Thief and Robber, doth appear further, if we conſider what Fools, and meer Babes it makes of worldly-wiſe-Men.

(1.) It deceives them of Treaſure of an eſtimable Value, for meer Toys and Trifles, it cheats them of moſt bleſſed Pearls, for ſorry Pebbles; they like Idiots, take Braſs Counters, before Guinies and yellow Gold.

(2.) It makes them believe ſtrange things, contrary to reaſon; As firſt, that tho they ſow Tares, yet they ſhall reap Wheat; nay, tho they ſow not at all, yet they ſhall have a great Crop at Harveſt; furthermore, that that work may be done when they are Old, and ready to drop into the Grave, which is ſo hard and difficult, that all the Days of their Life, and the greateſt of their Strength is too little to accompliſh; and that 'tis time enough to ſow their Seed, when they ſhould, with others, be a gathering in their Harveſt. Laſtly, it makes ſuch Fools of Men, as to conſent to ſet the Knife to their own Breaſt, and be willing to let out their own Hearts Blood.

IV. Bloody Thieves, and Murderers, are a great Terrour to honeſt Men; and they will avoid them, if poſſible, and provide themſelves with ſuitable Weapons, to withſtand and vanquiſh them.

IV. Sin is ſuch a bloody Thief and Murderer, that all Godly Men dread it, and endeavour to avoid it, as much as poſſibly they can; and not only ſo, but alſo take unto themſelves the whole Armour of God, that ſo they may be able to ſubdue and overcome it. Eph. 6.

Inferences.

IF Sin be a Thief, a bloody and treacherous Thief and Robber; what Folly are theſe Men and Women guilty of, who are ſo ready and willing, at every turn, to entertain it as a Gueſt in their Houſes? nay, and ſhall lie in the chiefeſt Room of their Hearts?

2. It ſhews the Folly of theſe Men alſo, who hide their Sin, and deſire nothing more than to have their beloved Luſts ſpared; Who would hide, and plead for a curſed Murderer, or ſuffer a bloody and venemous Serpent to lie in their Boſomes?

3. It ſhews the Folly of ſuch that play and make a ſport at Sin, *Fools make a mock at Sin.*

4. Take heed you are not beguiled and robbed by it.

5. When

5. When you are hard put to it, call for help, Cry out, Thieves, Thieves! Pray for the help of the Spirit.

6. Be ſure watch againſt it; you are ready to have a watchful Eye over a Thief, nay over one who is but ſuſpected ſo to be.

7. Keep the Door ſhut againſt Sin. And

Laſtly, Be not ſo fooliſh as to believe Sin and Satans Promiſes.

Sin a Debt.

Mat. 6. 12. *Forgive us our Debts.*

SIn is called a Debt, ὀφειλήματα, *Debita*, in theſe Words, Sins and Debts are uſed promiſcuouſly, as *Luk.* 11. 4. compared with this in *Mat.* 6. 10. *Luk.* 13. 4. *Luke* was learned in the Greek, and wrote ἁμαρτίας, Sins; whereas *Matthew* hath ὀφειλήματα, Debts. *Canin. in loc.* N. T. *Page* 86, 87.

Now when Sins are called Debts, or ſaid to be forgiven, it's a Metaphor from pecuniary Debts, as the Debtor was ſaid *luere* when he paid his Money; and it is generally uſed of any that are obnoxious to Puniſhment; ſo the *Grecians* ſay ὀφειλεῖν δίκλω, and the *Latines pœnas debere*; ſo the *Hebrew* Word חיב, is uſed both for Debts and Guilt, *Dan.* 1. 10. *Ezek.* 18. 7. as alſo for Sin, *Exod.* 32. and ἔνοχος, which is applyed to a Sinner, *James* 2. 20. is alſo frequently uſed of Puniſhment, as *Mat.* 5. 21, 22. In Sin there is the obliquity and diſſonancy from the Law of God, and this is not called a Debt, for we do not owe this to God, but the contrary, Obedience, and Holineſs; in Sin there is Guilt and Obligation unto Eternal Puniſhment, and this is called a Debt, *&c.*

Metaphor.

DEbts are variouſly taken, and may be contracted divers manner of ways. (1.) A Man may rob his Neighbour of his Good-Name, defame and wickedly wrong him that way, and thereby make himſelf guilty, and become a Sinner againſt him, and is as much bound to make him ſatisfaction, as if he had been his Debtor, by getting away much of his Goods, *&c.*

II. Man brake a Holy and Righteous Law, and thereby made himſelf notoriouſly guilty, and obnoxious to the Penalty annexed; and Guilt that lies upon him, is commonly called a Debt, he is a Debtor to the Law, as well as a Criminal.

III. Some

Parallel.

SO Man by Sin, hath taken away or robbed God Almighty of his Glory; *Adam* gave more credit and rather hearkened to the Devil, than to God, and what a reproach was this (as I may ſo ſay) to his Maker! Satan ſhall be believed when God ſhall not: when a Man will not believe, truſt, nor give credit to what his Neighbour ſaith, tho never ſo juſt and upright; what a Reproach, and Contempt, doth he caſt upon him? So what greater wrong could Man do to God, (the moſt juſt and holy One of Heaven and Earth) as not to regard his Word, believe, nor give credit to him; but rather ſide with, and yield to his cruel Enemy, that ſtudied Revenge, and to bring him into Reproach. And thus Man became a Sinner, and made himſelf guilty, being a Debtor to God, and bound to make ſatisfaction, or ſuffer for Sin, if this wrong cannot be made up, or the Debt paid.

II. Sinners have broke the holy and righteous Law of God, and by this means are become miſerably guilty, and palpable Debtors, both to the Law, and Juſtice; the Law is broke, and Juſtice requireth Satisfaction; the Penalty is Death. A heavy Debt, ſuch a Debt is Sin; he hath violated a juſt Law, and how will he make a Compenſation?

III. Sin

Metaphor.

III. Some Debts, in a common acceptation, are a great Sum, many Pounds, thouſands of Pounds.

IV. Some Debts are ſo great in value, and the Debtors ſo poor, that they are not able to pay them.

V. A Debt expoſeth a Man oft-times to an Arreſt, and fills his Mind full of Trouble; eſpecially, if it be an Action upon Execution, that admits of no Bail.

VI. A Debt doth not only expoſe a Man to the danger of an Arreſt, but (in caſe he cannot pay the Debt, or procure Bail) to a Priſon alſo.

VII. Some Mens Debts have been paid by the Hands of others, who out of meer Compaſſion, have undertaken to ſatisfy for all they have owed, and thereby have kept the poor Debtors from periſhing.

Parallel.

III. Sin is a very great Debt, every ungodly Man may be ſaid to owe many thouſands, tho never ſo Rich and Mighty in the account of Men. So *Mat.* 18. 24. where our Sins are not only compared to a Debt, but to a Debt of a vaſt Sum, ten thouſand Talents, which according to computation amounts to 1500000 *l.* and according to others, 1875000 *l.*

IV. Sin is ſo great a Debt, that a Man of himſelf is not able to make ſatisfaction to the Law, and Juſtice of God for it; he owes ten thouſand Talents, and hath nothing to pay; ſo our Saviour himſelf plainly intimates. Mat. 18.24

V. Sin expoſeth a Man to an Arreſt, by Death, a Serjeant (that will) when he hath received his Warrant, take no Bail, and this fills wicked Men (eſpecially) full of Fears; *Who through fear of Death*, are ſaid, *to be all their Life time ſubject to Bondage.* Heb 2.

VI. So Sin expoſeth a Man, not only to an Arreſt, by Death, but alſo to the Priſon of Eternal Darkneſs, out of which there is no Redemption; *Verily, Verily, I ſay unto you, he ſhall not come out from thence, until he hath paid the utmoſt Farthing.* Mat. 5.26.

VII. So this great Debt, (*viz.*) Jeſus Chriſt, (the Sinners Friend) out of Infinite Bowels, by one ſingle Payment on the Croſs, or by his Active and Paſſive Obedience, hath ſatisfied for, or made a full Compenſation to the Law, and Juſtice of God, in the behalf of Sinners; that ſo he might thereby deliver them from Eternal Ruine. See *Surety.*

Metaphor.

A Debt among Men, only expoſeth the Body, or Bodies of Men to External Danger, Sufferings, or Sorrow.

II. Debts among Men, are oftentimes forgiven, without Payment, or Satisfaction made for them, either by the Debtor, or his Surety.

Diſparity.

BUT Sin, this Spiritual Debt, expoſeth not the Body only, but the Soul: it brings not the Soul, by Guilt, to Sorrow and Miſery here; but both the Soul and Body to Sufferings Eternally hereafter.

II. God doth not forgive Sin (this ſpiritual Debt) without a full Payment, or plenary Satisfaction made for it by our Surety: it conſiſteth not with his Juſtice, Honour, nor with the Nature and Purity of his Law (conſidering the Nature of Sin it ſelf) ſo to do: And therefore, what Man is not able to do upon this account, Jeſus Chriſt his bleſſed Surety hath done for him.

Firſt, To make this appear, or further to manifeſt the Truth of it, it will not be amiſs, to conſider the Nature of God's Threatnings, I mean, Legal Threatnings, which ſeveral Divines have well diſtinguiſhed from Evangelical. Goſpel, or Evangelical Threatnings, are thoſe Fatherly Chaſtiſements, which God denounceth, to keep us within the Bounds of Child-like Obedience; and therefore, God hath not only ſignified, (but the Nature of the Affair requireth,) that they ſhould be executed only in caſe of Need, 1 *Pet.* 1. 6.

But

Diſparity.

But Legal Threatnings, denounce unmixed and unallayed Curſe and Wrath. Theſe two widely differ, not only in their Nature, but End. In the firſt, ſuppoſe, that the Buſineſs of the Threatnings be done to God's Hand, without the Execution of them; it clearly follows, that the Obligation of the Believer to them, as they have reſpect to ſuch an End, diſſolves and ceaſeth; that which is God's Intent by them, being obtained without them, the execution of the Threatnings, without the leaſt derogation from the Truth of God, or Impeachment of his other Properties, may be ſuſpended.

But Legal Threatnings being of another Nature, and having another End, namely, the Vindication of God's Holineſs and Juſtice upon Priſoners and Rebels, they are no wiſe diſſolvible, but muſt of neceſſity be inflicted, that the Perfections and Government of God may be vindicated, and Sin may be revenged. All Sin is a Contempt of God's Authority and Government, and caſts Dirt upon his Glory; and Puniſhment is the vindicating of God's Honour, in revenge of Evil committed.

Let this be noted, that in caſe of ſuch a proportionable Satisfaction, by which the Honour and Equity of his Law is vindicated, his Juſtice, Holineſs, and Hatred of Sin demonſtrated, the ends of Government attained; he may relax and diſpenſe with the Threatning, as to the Party offending, which is the caſe here: for by executing the Threatnings upon Chriſt, and receiving a valuable conſideration of Satisfaction from him, he hath given as eminent demonſtration of his Righteouſneſs, Purity, and Hatred of Sin, and as fully vindicated his Law from Contempt, as if the Offenders themſelves had ſuffered; and therefore, by an admirable mixture of Grace with Juſtice, hath releaſed us. Theſe things being premiſed, I reaſſume (ſaith he) the Argument, namely, That the Truth of God's Threatnings, would not allow him to pardon Sin, and ſave Sinners but upon the conſideration of a Satisfaction. *Fergusſon.*

Firſt, God having denounced Death, and the Curſe againſt Sin, *Gen.* 2. 17. *Deut.* 27. 26. The Veracity and Faithfulneſs of his Nature obliged him to ſee it inflicted: Never any entertained a Notion of God, but they included in it that he ſpake Truth. Could ever any Threatning of God, be of awe upon the Conſcience of a Sinner, ſhould the firſt and great Threatning be made ſo eaſily void? Should it be granted, that notwithſtanding God's ſolemn Denunciation of Wrath, in caſe of Sin, that yet he hath taken the Offender into Favour, and pardoned the Offence without any Satisfaction, or Conſideration at all? what would Creatures imagine, but that God either intended his Threatnings for meer Scare-Crows, or that he were ſubject to Mutability; which Apprehenſion being once received, what boldneſs would Men aſſume in Sin? believing that the Comminations of the Goſpel, would be no more executed than thoſe of the Law: *but let God be true, and every Man a Lyar.*

Secondly; To ſuppoſe that God hath abrogated his Threatning, is at once to overthrow the whole Scripture; for that expreſly tells us, that *not one jot of the Law was to periſh.* Mat. 5. 18. *That every Diſobedience received a juſt Recompence of Reward,* Heb. 2. 2. See *Heb.* 8. 28. & 9. 22, 23. *That without Blood there was to be no Remiſſion.*

Thirdly; If the Threatning annexed to the Law be releaſed, it is either by virtue of the Law it ſelf, or by virtue of the Goſpel. It is not by virtue of the Law; for that was wholly inexorable, requiring either perfect and conſtant Obedience, or denouncing unmixed and unallayed Wrath. *Gal.* 3. 10. Nor is it releaſed by the Goſpel; this the Holy Ghoſt clearly informs us, *Rom.* 3. 31. *Do we then make void the Law through Faith? God forbid: yea, we eſtabliſh the Law.* Beza's Paraphraſe here is very good: *Chriſti ſatisfactio quid aliud quàm Legis minas oſtendit minimè irritas eſſe, quàm illas luere Chriſtum oportuerit? O Chriſti Juſtitia, quid aliud eſt quam Legis præſtatio?* See alſo *Mat.* 5. 17, 18. *Think not,* ſaith Chriſt, *that I am come to deſtroy the Law, or the Prophets; I am not come to deſtroy, but to fulfil: For verily I ſay unto you, till Heaven and Earth paſs away, one jot, or one tittle ſhall in no wiſe paſs from the Law, till all be fulfilled.* As all the Predictions of the Prophets were fulfilled by him, and in him; ſo was the whole Law in his keeping the Precepts of it, and teaching others to do the like, and in his bearing the Penalty of it, and fulfilling the Types of it. The Goſpel is ſo far from repealing the Penalty of the Law, that the very Goſpel it ſelf is founded on Chriſt's undertaking to bear the Penalty of it. *Heb.* 9. 15, 16. *There could have been no Teſtament, but in and through the Death of the Teſtator.* There could have been no ſuch thing as a Goſpel, or a Tender of glad Tidings and Mercy to us, but through Chriſt's undertaking, as our Surety, to bear the Curſe of the Law. *Gal.* 3. 13. And ſo much for the Argument from the Truth of God's Threatning.

Metaphor. Diſparity.

The Sum of what we ſay and believe about this great Truth, is this:

1. That by the Sin of our firſt Parents, all Men are brought into a State of Sin, and Apoſtacy from God, and of an Enmity to him. *Gen.* 6. 5. *Pſal.* 51. 5. *Rom.* 3. 23. & 8. 7. *Eph.* 4. 18. *Col.* 2. 13.

2. That in this State all Men naturally continue, ſinning againſt God, nor of themſelves can do otherwiſe. *Rom.* 3. 10, 11, 12.

3. That the Juſtice and Holineſs of God, as he is the Supreme Governor and Judg of all the World, requires that Sin be puniſhed. *Exod.* 34. 7. *Joſh.* 24. 19. *Pſal.* 5. 4, 5, 6, *&c.*

4. That God hath alſo engaged his Veracity and Faithfulneſs in the Sanction of the Law, not to leave Sin unpuniſhed. *Gen.* 2. 17. *Deut.* 27. 26. *Curſed be he that confirmeth not all the Words of this Law, to do them.* In this State and Condition all Mankind, had they been left without Divine Help and Aid, muſt have periſhed for ever.

5. That God, out of his infinite Grace and Goodneſs, ſent his Son, the Lord Jeſus Chriſt, to deliver them.

6. That this Love was the ſame in Father and Son: The Father could not be more gracious and kind than the Son, nor the Son in Bowels exceed the Father; but both alike loving, gracious, and compaſſionate.

7. That the Way in general whereby the Son of God, being incarnate, was to ſave loſt Sinners, was, by a Subſtitution of himſelf, according to the Decree and Appointment of God, in the Sinner's room; according to 2 *Cor.* 5. 21. *He hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.* Compared with *Gal.* 3. 17. *Rom.* 5. 7, 8. & 8. 3. 1 *Pet.* 2. 24. & 3. 18.

8. That Chriſt, in his ſaving Sinners, hath, (1.) Offered himſelf a Sacrifice to God, to make Atonement for Sins. *Iſa.* 53. 10. *Eph.* 5. 2. *Heb.* 2. 17. & 9. 11, 12, 13, 14. (2.) That he redeemed us, by paying a Price, a Ranſom for our Redemption. *Mark* 10. 45. 1 *Cor.* 6. 20. 1 *Tim.* 2. 6. 1 *Pet.* 1. 18. (3.) That he bore our Sins, that is, the Puniſhment due for them. *Iſa.* 53. 5. 1 *Pet.* 2. 24. (4.) That he anſwered the Law, and the Penalty thereof. *Rom.* 8. 3. *Gal.* 3. 13. & 4. 4, 5. (5) That he died for Sin and Sinners, to expiate the one, and in the ſtead of the other. *Rom.* 4. 25. & 5. 10. (6.) And that God, upon Chriſt's voluntary Suſception of his Office, as Mediator, and Condeſcenſion to the Work, did ſo lay our Sins, in and by the Sentence of the Law, upon him, that he made full Satisfaction for whatſoever legally could be charged upon them for whom he thus ſuffered. (7.) And all this, that the Juſtice of God being ſatisfied, and the Law fulfilled, Mankind might be freed from the Wrath to come. *Rom.* 3. 25.

III. Among Men, that Debt that is paid, or full Compenſation made for it, (either by the Debtor, or his Surety) cannot be ſaid to be forgiven.

III. But that Remiſſion of Sins is wholly through the free Love and Grace of God, is evident, yet not without reſpect had to the Atonement or Propitiation, through Faith in Chriſt's Blood. *For without ſhedding of Blood, there is no Remiſſion.* Eph. 1. 7. *We have Redemption through his Blood, even the Remiſſion of Sins.* chap 4. v. 32. *As God for Chriſt's ſake hath forgiven you. God hath ſet him forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs, for the Remiſſion of Sins.* Rom. 3. It is abſolutely free, in reſpect of all immediate Tranſactions between God and Sinners, free on the part of God.

1. In the eternal Purpoſe of it, when he might juſtly have ſuffered all Men to have periſhed under the Guilt of their Sins.

2. Free in the Means that he uſed to effect it. (1.) In the ſending of his own Son. (2.) In laying the Puniſhment of our Sins upon him. (3.) In his Covenant with him, that it ſhould be accepted on our behalf. (4.) In his free Tender and Propoſal of it by the Goſpel, without Money, and without Price. (5.) In the actual Condonation and Pardon of them.

Secondly; It is free on the part of the Perſons that are forgiven, in that, (1.) It is given and granted to them, without any Satisfaction made by them, or a Surety of their procurement, they being not able to find any. (2.) Without any Merit to purchaſe or procure it. (3.) Without any penal ſatisfactory Suffering here or hereafter. (4.) Without any expectation of a future Recompence, or being once pardoned, they ſhould make or give any Satisfaction for what they had done before. And as none of

Metaphor. Diſparity.

none of thoſe Things would, ſo nothing elſe can impeach the Freedom of Pardon and Forgiveneſs. Whether then we reſpect the Pardoner, or the Pardoned, Pardon is every way free, namely on the part of God who forgives, and on the part of Sinners that are forgiven.

If God hath now, beſides all this, provided himſelf a Lamb for a Sacrifice; if he hath, in infinite Wiſdom and Grace, found out a way thus freely to forgive us our Debts, to the Praiſe and Glory of his own Holineſs, Righteouſneſs, and Severity againſt Sin, as well as to the magnifying of his Grace, Goodneſs, and rich Bounty, which he immediatly exerciſeth in the Pardon of Sin: Are any Mans Eyes evil, becauſe he is good? Will they not be contented to be pardoned, unleſs they may have it at the rate of ſpoiling or robbing God of his Holineſs, Truth, Righteouſneſs, and Faithfulneſs. Dr. *Owen.*

Object. *But doth not this Doctrine ſet forth God to be ſevere to his own Son, to ſubſtitute him in the Sinners room, to bear his Wrath, and ſuffer for their Sins?*

Anſw. God laid nothing upon his bleſſed Son, but what Chriſt offered himſelf freely to undergo for Man's ſake; and had it not every way conſiſted with his own Glory, thus to deliver up the Lord Jeſus, to ſatisfy both Law and Juſtice, doubtleſs he would never have ſent him into the World. And if it had been only to make Chriſt a Pattern of Humility, and of Patience under Suffering, that God laid theſe things upon him which he endured, it might have left ſome room for Men ſo to ſpeak, in that others might, as indeed many of the Godly have been made Examples upon that account.

Object. *If God cannot pardon Sin without Satisfaction, he is more weak and imperfect than Man.*

Anſw. 1. God cannot do many Things that Man can do; not that he is more imperfect than they, but he cannot do them upon the account of his Perfection: He cannot lie, he cannot change, cannot deny himſelf, which Men can, and do daily.

2. To pardon Sin without Satisfaction, in him who is abſolutely holy, righteous, true and faithful, the abſolute, neceſſary, Supreme Governor of all Sinners, the Author of the Law, and Sanction of it, wherein Puniſhment is threatned and declared, is to deny himſelf, and to do what one infinitely perfect cannot do.

3. Why doth not God pardon Sins freely, without requiring Faith, Repentance, and Obedience in them that are pardoned? yea, as the Conditions on which they may be pardoned: For ſeeing he is ſo infinitely good and gracious, cannot he pardon Men, without preſcribing ſuch Terms and Conditions unto them, as he knows that Men, and that incomparably the greateſt Number of them, will never come up unto, and ſo muſt of neceſſity periſh for ever? Yea, but our Adverſaries ſay, this cannot be neither doth this impeach the Freedom of Pardon: For it is certain, that God doth preſcribe theſe things, and yet he pardoneth freely; and it would altogether unbecome the holy God, to pardon Sinners that continue impenitent, and ſo live and die. But doth not the *Socinian* ſee, that he hath hereby given away his Cauſe which he contendeth for? For if a Preſcription of ſundry things to the Sinner himſelf, without which he ſhall not be pardoned, doth not at all impeach (as they ſay) the Freedom of Pardon, but God may be ſaid freely to pardon Sin notwithſtanding it; how ſhall the receiving of Satisfaction by another, (nothing at all being required of the Sinner) have the leaſt appearance of any ſuch thing? If the Freedom of Forgiveneſs conſiſts in ſuch a boundleſs Notion as theſe Men imagine, it is certain that the preſcribing Faith and Repentance unto Sinners antecedently to their participation of it, is much more evidently contrary unto it, than the receiving Satisfaction from another, who is not to be pardoned, can to any appear to be. Secondly, If it be contrary to the Holineſs of God, to pardon any, without requiring Faith, Repentance and Obedience in them, as it is indeed; let not theſe Perſons be offended, if we believe him when he ſo frequently declares it, that it was ſo, to remit Sin, without the fulfilling his Law, and ſatisfying of his Juſtice. Dr. *Owen.*

IV. Oft-times, nay, moſt commonly, Men, as ſoon as ſome Debts are paid, or Satisfaction made by the Debtor, or his Surety, the Debto

IV. But it is not ſo here in reference to this Debt; for tho Chriſt, as our Surety, hath made a full Compenſation to the Law and Juſtice of God, yet Sinners are not immediately acquitted; neither doth it

Metaphor.

tor may demand a Diſcharge or Acquittance immediatly from the ſaid Debts, *&c.*

Diſparity.

it follow, (ſaith the Doctor) that on the ſuppoſition of Satisfaction, pleaded for the Freedom, Pardon, and Acquitment of Perſons originally guilty, and liable to Puniſhment, muſt immediatly, and *ipſo facto* enſue, it is not of the Nature of every Solution or Satisfaction, that Deliverance muſt *ipſo facto* follow. And the reaſon of it is, becauſe this Satisfaction by ſuccedaneous Subſtitution of one to undergo Puniſhment for another, muſt be founded in a voluntary Compact and Agreement; for there is required unto it a Relaxation of the Law, tho not as unto Puniſhment to be inflicted, yet as unto the Perſon to be puniſhed. And it is otherwiſe in perſonal Guilt, than in pecuniary Debts: In theſe, the Debt it ſelf is fully intended, and the Perſon obliged with reference thereunto; in the other, the Perſon is firſtly and principally under the Obligation. And therefore when the pecuniary Debt is paid, by whomſoever it be paid, the Obligation of the Perſon himſelf unto Payment ceaſeth *ipſo facto:* But in Things criminal, the guilty Perſon himſelf being firſtly, immediatly, and intentionally under the Obligation unto Puniſhment, when there is introduced by Compact a *vicarious Solution*, in ſubſtitution of another to ſuffer, tho he ſuffer the ſame abſolutely, which the Perſon ſhould have done for whom he ſuffers; yet becauſe of the acceptation of his Perſon to ſuffer, which might have been refuſed, and could not be admitted without ſome Relaxation of the Law, Deliverance of the guilty Perſon cannot anſwer *ipſo facto*, but by the Intervention of the Terms fixed in the Covenant or Agreement, for an admittance of the Subſtitution.

It appears from what hath been ſaid, that in this matter of Sin being called a *Debt*, and of Satisfaction Sin is not to be conſidered as ſuch a Debt, and God a Creditor, and the Law as an Obligation to the Payment of that Debt, as ſome Men ſeem to run it: But Sin is a Tranſgreſſion of the Law, and thereby obnoxious and liable to the Puniſhment conſtituted in it, and by it anſwerable unto the Juſtice and Holineſs of another; and God, as the infinitely holy and righteous Author of that Law, and Supreme Governor of all Mankind, according to the Sanction and Tenor of it.

'The Subſtitution of Chriſt was meerly voluntary on the part of God, and of himſelf, undertaking to be Sponſor, to anſwer for the Sins of Men, by undergoing the Puniſhment due unto them. That to this end there was a Relaxation of the Law, as to the Perſons that were to ſuffer, tho not as to what was to be ſuffered: Without the former, the Subſtitution mentioned could not have been admitted; and on ſuppoſition of the latter, the Sufferings of Chriſt could not have had the Nature of Puniſhment, properly ſo called; for Puniſhment relates to the Juſtice and Righteouſneſs in Government of him that inflicts it; and this the Juſtice of God doth not but by Law. Nor could the Law be any way ſatisfied or fulfilled by the Suffering of Chriſt, if antecedently thereunto, its Obligation, or Power of obliging unto the Penalty conſtituted in its Sanction unto Sin, was relaxed, diſſolved, or diſpenſed withal. Nor was it agreeable to Juſtice, nor would the Nature of the Things themſelves admit of it, that another Puniſhment ſhould be inflicted on Chriſt, than what we had deſerved; nor could our Sin be the impulſive Cauſe of his Death, nor could we have had any Benefit thereby. Dr. *Owen.*

See Surety *in the firſt Volume.*

Inferences.

THis ſhews what the Nature of Sin is, together with the woful and miſerable Condition of Man thereby. How few know, or are ſenſible, how far they are in Debt, and what fearful Danger they are in hereby every moment!

II. It may raiſe our Hearts to admire the Grace and Goodneſs of God, in ſending Chriſt to ſatisfy for our Sins.

III. Let us alſo from hence be ſtirred up to cry for Pardon and Forgiveneſs of our Sins: *Forgive us our Debts.*

Queſt. *What is it we deſire of God in this Petition?*

Anſw. 1. We pray, that God would not require or exact Payment and Satisfaction for our Sins of us; for if he ſhould paſs by Millions of Sins, and ſet down but one hundred, nay, come ſo low as to charge but ten, nay, forgive us all ſave only one, that one would ſink us down to the loweſt Hell. Should God require us to make ſatisfaction but for one evil Thought, we ſhould be utterly undone.

2. We

2. We pray, (ſaith Mr. *Burges*) that God would lay our Sins upon Chriſt, or accept of Satisfaction in and through him; for ſeeing (ſaith he) God hath declared his Will, that Man ſhall die for Sin; if we ſhould pray, that he would abſolutely forgive our Sins, it would be to pray that he might be unjuſt. Therefore in this Prayer thus we may argue, O Lord, we call not upon thee to repeal any Threatning, to nullify thy Word, to become unjuſt; but thy Wiſdom hath ſo found out a way, that we may be pardoned, and thou ſatisfied, *&c.*

3. We pray, that through Chriſt's Atonement, or the Propitiation of his Blood, our daily Sins and Infirmities may be forgiven us, and we kept in a State of Juſtification; for if our former Sins ſhould be forgiven, and not our preſent and future, our Caſe would be deſperate; for Sin, like *Sampſon*'s Hair, tho cut, it will grow again. And as we ſin daily, ſo we ought to pray for Pardon, through Chriſt's Mediation; for Sin is not actually forgiven, before committed, nor before we have the true Senſe and Sorrow of it upon our Hearts. Where God gives Remiſſion, he gives a broken Heart, *Acts* 5. 31.

4. We pray, that God would account or impute Chriſt's Righteouſneſs unto us for Pardon.

5. We pray for the ſenſe and feeling of the Grace and Bleſſing of Pardon in our own Sou's; for it is one thing to be pardoned, and another thing to know, or have the feeling ſenſe of it in our ſelves. We are in this Caſe (ſaith an eminent Perſon) like ſome Heir or Prince, that hath many temporal Dignities, but by reaſon of his Infancy doth not underſtand it. We pray principally, 1. For the real Exhibition of Pardon; and, 2. For the Declaration and Manifeſtation of it in our Conſciences. Some ſay, That God, from all Eternity, hath pardoned Sins paſt, preſent, and to come; and that when we believe or repent, our Sins are pardoned declaratively only to our Conſciences; but now, I ſay, We pray not only for Aſſurance and Manifeſtation of Pardon, but for Pardon it ſelf. The Reaſons are:

(1.) We might by the ſame Rule interpret all the other Petitions, in regard of Declaration only, and not of Exhibition. When we pray for Sanctification and Glorification, in that Petition, *Thy Kingdom come*, it might be as well ſaid, that we are ſanctified and glorified from all Eternity; and therefore when we are ſaved and glorified in Heaven, this is but to our ſenſe and feeling. And thus Men make the Decrees of God to be from Eternity, with the Execution of them in Time. How ridiculous would it be to expound that Petition, *Give us this day our daily Bread*, thus! *viz.* Not that God ſhould give us our daily Bread, but make us to ſee and feel that he hath given it to us.

(2.) A ſecond is from the Nature of Forgiveneſs it ſelf: When Sin is pardoned, it is ſaid to be blotted out; now can any think, that blotting out is only in a Man's own Conſcience and Feeling? It is more immediatly out of God's Book, (it being a Metaphor taken from blotting or croſſing Debts out of a Book of Accounts, *&c.*) and not only the Guilt that lies upon our Hearts; therefore theſe are very ſeparable the one from the other. A Man may feel no Weight or Burthen of Sin upon him, and yet it ſtand in red Characters in God's Book: and on the contrary, a Sin may be blotted out there, yet be very heavy and terrible in a Man's feeling and apprehenſion. So Sin pardoned is ſaid to be covered or hid, not in reſpect of us, as if it were taken from our Sight, but from God's Sight; and he is ſaid to caſt our Sins behind his Back.

(3.) This Explication, as the whole Sence of the Petition, would overthrow all other Scriptures, which make no Pardon of Sin to be, but where the Subject hath ſuch Qualifications as this in the Text, *viz.* forgiving others, *&c.*

(4.) This which theſe Men ſay, would make no difference between Sins repented of, and Sins not repented. Where do we read, that God doth (like the Pope) antedate his Pardon, before the Sin be committed, or repented of? *Burges.*

6. We pray, That as God doth forgive Sin, ſo alſo he would releaſe the Puniſhment, and take away all the Wrath that doth belong to it. It is but a Mockery which Papiſts make about Pardon, as if indeed God did pardon the Sin, but not the Puniſhment; that that abides ſtill, and we muſt work out a Releaſe from that by our own ſelves. It is true, God, tho he doth pardon Sin, yet he may grievouſly afflict; but theſe are only fatherly Chaſtiſements, and not judicial Puniſhments. But in this Prayer we deſire, as the Sin is removed, ſo alſo whatſoever Troubles, Afflictions, or Chaſtiſements do remain, that they likewiſe may be taken away; that as the Gulf of Hell is removed, ſo every Cloud alſo may be diſpelled.

7. We

7. We pray not only for Pardon, but alſo for the gracious Concomitants and Effects of it, which are Peace with God, and Joy in the Holy-Ghoſt, *&c. Rom.* 1. 5.

From the Whole we may infer,

I. That Man is a guilty Sinner, (nay, that Believers are not without Sin, as they are in themſelves.) Man, as conſidered in his fallen State, is accuſed and charged by the Law, and muſt plead, and he cannot plead, *Not guilty*, being under the Impeachment of his own Conſcience, *Ille noſcens ſe damnat quo peccat die.* This might have been the Plea of *Adam* before his Fall, but none elſe. 1 *Kings* 8. 46. *There is no Man that ſinneth not.* Eccleſ. 7. 20. 1 John 1. 8. Our Plea then muſt be, *Guilty*; and in this Caſe we muſt plead Mercy for the ſake of Mercy, or Mercy for the ſake of Chriſt, or upon the account of the Satisfaction he hath made.

II. There is no pleading Mercy for the ſake of Mercy, for (as one well obſerves) that were not to plead, but to beg; nor, were it at all to be juſtified, but meerly pardoned; it were to be dealt with alone upon the Score of Grace, and not at all upon the Score of Righteouſneſs, whereas Juſtification is an Act of Juſtice rather than Mercy: tho it is true, in the Salvation of Sinners both Grace and Juſtice (as hath been ſhewed) meet together; we are both pardoned and juſtified. God is (ſaith one) as merciful as we can deſire, and yet as righteous as himſelf can deſire; there is the freeſt Grace, and the fulleſt Juſtice. As God pardons Sin, he diſplays his Mercy; as he juſtifies us from Sin, he manifeſts his Righteouſneſs.

Pardon is free to us, but it coſt Chriſt dear; there is a Myſtery in the Remiſſion of Sin; it is not forgiven without Atonement, Satisfaction, and Reconciliation made for it by Jeſus Chriſt. Which appears,

1. In that thoſe who are pardoned, are ſaid to be juſtified through him. *Acts* 13. 39.

2. Becauſe Chriſt is ſaid to bear our Sins, or the Puniſhment of them. 1 *Pet.* 2. 24. *Iſa.* 53. 4, 5, 6. He died in our ſtead, for that is the meaning of his bearing our Sin, as might be largely ſhewed from the Old Teſtament, where we read of Perſons that God ſaid ſhould bear their own Sins.

3. Becauſe the Scripture ſaith, *Without ſhedding of Blood there is no Remiſſion.* Heb. 9. 22. And that it is through that one Offering of Jeſus Chriſt, that we are both pardoned and accepted. *Redemption, and Forgiveneſs of Sin, is through his Blood.* Rom. 3. 25.

4. Becauſe Chriſt is ſaid to reconcile us, and pacify the Wrath of God for our Sins. 2 Cor. 5. 19, 20. Rom. 5.

5. Becauſe we are ſaid to be bought with a Price: *Chriſt gave himſelf a Ranſom for many.* 1 Cor. 6. 20. 1 Pet. 1. 18. Mat. 20. 28.

6. Becauſe he is ſaid to be made unto us *Wiſdom and Righteouſneſs*, &c. called, *The Lord, our Righteouſneſs.* Our Juſtification conſiſteth in the Non-imputation of Sin, and the Imputation of his Righteouſneſs, that ſo Salvation might be wholly of Grace, and all Boaſting excluded.

Sin a heavy Burden.

Pſal. 38. 4. *For my Iniquities are gone over my Head, as a heavy Burden, they are too heavy for me.*

Heb. 12. 1. *Let us lay aſide every Weight, and the Sin that doth ſo eaſily beſet us*, &c.

WEight βάς,] ſignifies ſeveral Things; (1.) The Greatneſs of Heavenly Glory, 2 *Cor.* 4. 17. (2.) Trouble, or the Wrath of Wicked Men, *Prov.* 27. 3. which often preſſeth down the Godly. (3.) That which is ponderous, Things, Words, or Matters of Moment, in oppoſition to ſuch Things, or Words, that are Light, Airy, *&c.* (4.) Sin, becauſe it preſſeth down and is grievous to be born, *&c.*

☞ *Note*, Sin is a great Weight or heavy Burden.

Simile.

A Weight or Burden that bears hard, or lies heavy upon the Breaſt of a Perſon, ready to cruſh him to pieces, is very grievous, worſe to be born, than a Weight upon the Legs or Arms, *&c.*

Parallel.

SIn is a Weight or Burden, that lies heavy upon the Soul of an inlightned Chriſtian, and this is the cauſe it is ſo grievous, it preſſeth down the Powers of the Noble and Superiour Part of the Creature. Lay a Weight upon a Stone, and that will bear it, and not break or yield under it; but if a great and mighty Weight be laid upon ſuch things, that are tender, or of a ſoft ſubſtance, how ſorely will it mar and cruſh that? So a ſtony-hearted Sinner, tho he hath great Mountains of Sin and Guilt lying upon him, he complains not, he is, alas! unſenſible (and to uſe the Apoſtle's Words) *paſt feeling*, his Heart being like a Rock, or the nether Milſtone; but a poor Saint whoſe Heart is tender, God having taken away the Heart of Stone, and given him a Heart of Fleſh, he is ſenſible of this Burden, his Soul and Conſcience cannot bear it, he cryes out in great Anguiſh and Horrour of Spirit. Eph. 5. 19. Ezek. 36. 26. Pſal. 38. 4.

II. Some Weights and Burdens laid upon ſome Men, are ſo heavy that they cannot be born, the ſtrongeſt Man cannot ſtand under them, *&c.*

II. Sin is ſuch a Burden or Weight that no Man is able to bear, it will make the ſtouteſt Heart to ake, and the ſtrongeſt Back to ſtoop; it made *David* (that mighty Man of God) to cry out, *I am troubled, I am bowed down greatly*, &c. Pſal. 38 6. *All my Bones are broken.* Nay, when this Weight was laid upon the Lord Jeſus, whom God made ſtrong for himſelf, how did it cruſh him, and cauſe him (if I may ſo ſay) to ſtagger and ſweat under it, as if it had been great Drops of Blood falling down to the Ground: 'Tis ſaid his Soul was exceeding ſorrowful, even unto Death, and that he went forward and fell on the Ground. He bore our Sins upon his own Body on the Tree. O what a Mercy was it, that God laid help upon one who was Mighty; tho he was able to bear this Weight, yet how did it make him to cry out, under the Burden of it, *Father, if it be poſſible, let this Cup paſs from me*, &c. There is a twofold Weight in Sin. 1. As it hinders our Juſtification. 2. As it hinders our Sanctification. The firſt reſpects the Puniſhment that is due to it; and that Weight Jeſus Chriſt bore for us, which none was able to do beſides himſelf. Luke 22. 44. Mark 14. 32, 33. Pſal 89. 19

III. A heavy Weight or Burden, laid upon a Man that is to run a Race, is very troubleſome, and a great Impediment to him, and therefore ought to be caſt off, *&c.* He is a very fooliſh Man that having a long Race to run, will carry a great Weight or Burden about him: can ſuch expect to win the Prize?

III. So Sin greatly hinders the Saints of God in their ſpiritual Race, 'tis unto them like a heavy Burden, and therefore ought to be caſt off by them. *Let us lay aſide every Weight, and the Sin that doth ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us.* Sin will ſoon cauſe a Chriſtian to faint, if he throw it not off by true Repentance. See *Runner.* Heb 12. 1.

Simile.

Simile.

SOme heavy Weights or Burdens, tho they cannot be born when they are bound up or tyed together, yet if ſevered, ſome part of them may be born and eaſily carried.

Diſparity.

BUT Sin is ſuch a kind of Burden, that it cannot be born, either whole or apart; that is to ſay, one Sin ſevered from a Multitude, that a Perſon may be guilty of, and charged upon the Soul; (tho it ſhould be judged the leaſt) no Man is able to ſtand under the Guilt, or Burden of it.

1. For the leaſt Sin being againſt an Infinite God, deſerves an Infinite Puniſhment.

2. The leaſt Sin being a breach of the Law, brings a Soul under Wrath, and the Curſe thereof.

3. The leaſt is not done away without Chriſt's Blood, nothing but that only can waſh it away, or cleanſe from it. Now that which makes Sin to be ſo great a Burden to a Child of God is, (1.) Becauſe it ſets God againſt the Soul, it makes him to become a Man's Enemy, and to fight againſt him, *&c.* (2.) Becauſe 'tis a Burden unto God himſelf, hence he crys out, *I am preſſed under you, as a Cart is preſſed with Sheaves.* Amos 2. 13. Nothing is more oppoſite to God than Sin, or is more loathſome to him. (3.) Becauſe it wounds, bruiſes, and lays the Soul it ſelf a bleeding. (4.) Becauſe it brings the Soul under the dreadful Wrath of an angry God, yea binds down under everlaſting Wrath, cauſing a final Separation from God and Chriſt for ever.

Inferences.

WHat inſenſible Creatures are unconverted Sinners!

2. Moreover, what a ſore and grievous thing it is to have this Burden laid upon the Soul!

3. It may ſtir up ſuch who feel this Weight, to caſt it off, by Repentance and Faith: remember Chriſt hath born it for thee, that thou mighteſt go free. *The Lord hath laid on him the Iniquities of us all.* Iſa. 53.

4. It ſhews us what a wonderful Mercy it is to be freed from this Burden. Saints are delivered from the Power and Dominion, Guilt and Condemnation of it, through the Lord Jeſus Chriſt. Rom. 6. 14

Sin a Sting.

1 Cor. 15. 56. *The Sting of Death is Sin.*

Parallels.

DEath is like a venemous Serpent, that hath a cruel and tormenting Sting, and this Sting is Sin.

II. The Sting of ſome Serpents, in the Fleſh, is very painful, it makes ſuch to cry out exceedingly: So ſuch who feel themſelves ſtung with Sin, cry out, like as thoſe did in *Acts* 2. 36. The pain and torment of a wounded Conſcience is intolerable, as many can experience, and the Hiſtory of *Francis Spira* abundantly ſhews.

III. The Venom or Sting of ſome Serpents is mortal, it killeth the Body: ſo Sin, that Venom of Death and the Devil, killeth both Body and Soul.

IV. If a Serpent biteth or ſtingeth any one part, the Venom and Contagion ſpreadeth over all the Body, and deſtroyeth the whole Man: ſo the Sting and Poyſon of Sin, which entered by one Man's Offence, hath infected and killed all the Lump of Mankind: moreover, he that harboureth but one Sin in his Boſom, it will deſtroy his whole Soul if this Sting be but in his Tongue, 'tis like the Poyſon of Aſps, his Life muſt go for it, without ſpeedy help. Rom. 5 15, 18.

V. No Salve or Medicine could heal the Bodies of thoſe who were ſtung with thoſe fiery Serpents in the Wilderneſs, till they look'd up to the Brazen Serpent, no Phyſician on Earth could cure them: ſo no work of Man can cure the biting of Death and the Devil, or Sting of Sin, but the Venom thereof rageth and raigneth, tormenting the Conſcience, untill the Soul looks up by a true and lively Faith to Jeſus Chriſt. *Dioſcor. l. 6. c. 30.*

VI. As

VI. As the Sting of a Serpent muſt be pulled out, before the Perſon ſtung can be cured; ſo Sin muſt be lifted, pulled, or worked out of the Heart and Life of a Sinner, by the Spirit, before he can be either healed or ſaved.

VII. As ſome Serpents cannot hurt when they have loſt their Sting; ſo Death cannot hurt a Soul, whoſe Sin is taken away by Jeſus Chriſt.

Sin a Wound.

Pſal. 38. 5. *My Wounds ſtinck and are corrupt*, &c.
Prov. 18. 14. — *But a wounded Spirit who can bear?*
Luke 10. 34. *And bound up his Wounds*, &c.

SIN wounds the Soul of a Sinner, a Church or Nation. When *Ephraim* ſaw his Sickneſs, and *Judah* ſaw his Wounds, *&c.* *Hoſ.* 5.13. The Word tranſlated Wound in this place, is from a Word that ſignifieth *colligavit*, he hath bound up, either becauſe of the corruption of the Body that is gathered together, or becauſe of the binding of it up with Cloaths.

Parallels.

WOunds are either new, which we commonly call green Wounds, or elſe old Wounds: Now Sinners have an old Wound upon them, which is like a ſtinking Ulcer, which they received above five thouſand years ago: in the Garden of *Eden*, when *Adam* was wounded by his Sin, in eating of the forbidden Fruit, all his Poſterity were wounded in him; alſo every Sinner hath many freſh Wounds upon him. Rom. 5.12.

II. Some Wounds are venemous, as the biting or cruel ſting of ſome poyſonous Serpent, *&c.* Sin is a venemous Wound, it is the ſting of a Serpent, the old Serpent. [See *Sting*.]

III. Some Perſons have been full of Wounds, wounded from the Crown of the Head to the Soles of the Feet, they are (as it were) nothing but Wounds: ſo Sinners are full of Wounds, every Sin is like a Wound, or makes a Wound in the Soul; ſo many Sins a Man is guilty of, ſo many Wounds he hath in his inward Man. Every Faculty of their Soul is wounded: (1.) Their Judgment is corrupt. (2.) Their Underſtanding darkned, full of Vanity, Blindneſs, Incredulity, Enmity and Unteachableneſs. (3.) The Will, that noble Faculty, is wounded, and fearfully depraved; the Mind of a Man being corrupt, the Will muſt needs be corrupt: As to a Man that hath his Pallate poſſeſt with a vicious Humour, every thing ſeems bitter according to the Humour; ſo the Underſtanding reckoning the ways of God both Enmity and Folly, the Will acts accordingly. The Will of wicked Men acts croſs and contrary to God and his Holy Will in all things, they reſiſt and fight againſt him, and are *not ſubject to his Law, neither indeed can be*; there is much Pride, Inconſtancy, Stubbornneſs and Diſobedience in the Will, *Our Tongues are our own, and who is Lord over us?* (4.) Their Affections are wounded, and very filthy, Men naturally love the Creature, more than God, nay they love their Luſts, horrid Sins and Uncleanneſs, above the Majeſty of Heaven. The Apoſtle, giving a Character of ſome Men, ſaith, they are *Lovers of Pleaſures more than Lovers of God.* (5.) The Memory is wounded, being forgetful of that which is good, and like a leaking Veſſel: Men are ready to remember what God bids them forget, but forget that which he commands them to remember; they are too apt to think upon Injuries; nay, may be one Injury will be thought on more than many Kindneſſes and Years of good Service: they are ſubject enough to remember Trifles and vain Sotties, whenas a profitable Sermon, or wholeſome Counſel, is forgot, *&c.* (6.) The Conſcience of a Sinner is wounded with Sin, tho not for it, or in a deep and real Senſe of the evil of it. *Unto them that are defiled and unbelieving, is nothing pure, but their Minds and Conſciences are corrupt*; the Conſcience, which ſhould like *Job*'s laſt Meſſenger, bring us Word that all the reſt of the Faculties are dead, *i. e.* wounded, and corrupted; alas! is maimed, dumb, or miſguided, or grievouſly diſtempered, that when it ſhould accuſe, it excuſeth; it ſhould act the part of a faithful Regiſter, to ſet all our Sins down exactly, but it falſifies in this, and, as ſaith Dr. *Preſton*, when it ſhould ſet down Hundreds, it ſets down Fifties, when it ſhould reſtrain from Evil, it is almoſt aſleep, and lets the Sinner alone: whom it ſhould condemn,

Rom. 8.7. Pſal. 12.4. 1 Tim. 3.4. Tit. 1. 15 *Preſton.*

Parallels.

for want of Light it acquits: And as a Man is wounded in every Faculty of his Soul or rational part, ſo likewiſe he is in his ſenſitive part; his Eyes are full of Adultery, his
Rom. 3. 13 Lips are unclean, his Throat is like an open Sepulchre, the Poyſon of Aſps is under his Tongue, his Ears are deaf and dull of hearing that which is good.

IV. As ſome Wounds a Man receives are very deep and reach to the Heart: ſo Sin makes a deep Wound; Man is not only wounded in every part, but very deeply wound-
Jer. 4. 18 ed: *This is thy Wickedneſs, becauſe it is bitter, becauſe it reacheth to thine Heart. Their*
Gen. 6 5. *Heart deviſeth Wickedneſs*, &c. *Every Imagination of the Thoughts of his Heart is only evil*
Jer. 4. 14 *continually:* Hence ſaith God, *Waſh thine Heart from Wickedneſs*, &c.

V. Some Wounds are corrupt, filthy, and very loathſome; the Wounds Sin makes
Iſa. 1. 6. in the Soul, are very filthy and abominable, *From the ſole of the Foot, even to the Head, there is no ſoundneſs in it, but Wounds and Bruiſes, and putrifying Sores: they have not been bound up, neither molified with Ointment; My Wounds ſtink and are corrupt.*

VI. Some Wounds ſmart and are very painful, cauſing the Patient to cry out in great anguiſh: Sin makes ſuch a Wound in the Soul, that it cauſeth ſuch who have their Spiritual Feeling to cry out; the pain is ſo great, that a Chriſtian cannot, with-
Pſal. 38. 8, 9. out Divine Help, bear up under the ſmart and torture of it; *I have roared* (ſaith the Pſalmiſt) *by reaſon of the diſquietneſs of my Heart; Lord, all my deſire is before thee, and my groaning is not hid from thee.*

Lev. 13. 2, 3, 4, 5, 6. VII. Some Sores or Wounds are infectious, like Plague-Sores, or the Leproſy, they infect the Cloaths and Garments of the wounded and diſeaſed Perſon, and not only ſo, but the very Houſe where he dwells, and the People alſo that come near him, or converſe with him: Sin is of an infectious Nature, no Plague more catching and infectious, than the Sore or Plague of Sin, it defiles all a Man's beſt Actions, and makes all our Righteouſneſs like filthy Rags. If ye daily converſe with, or are frequently in the Company of ſome wicked Men, 'tis a thouſand to one if you are not the worſe for it; *Who can touch Pitch, and not be defiled therewith?* We are commanded to keep our ſelves unſpotted from the World; 'tis a hard matter to keep clear of theſe Spots and Pollutions wicked Men are defiled with. Sin is of ſuch an intectious Na-
Iſa. 24. 5. ture that it hath corrupted the Earth, *The Earth is defiled under the Inhabitants thereof*, &c. Nay ſome conceive, the Sin of Man hath darkned, in ſome reſpect, the glorious
Job 25. 5. Heavens, with the Sun, Moon and Stars, that they ſhine not ſo ſplendidly as they did at the firſt.

VIII. Some Wounds are of a feſtering and ſpreading Nature, whilſt the Patient is under Cure, they grow worſe and worſe: The Wounds or Sins of ſome Men (tho they are under Cure, *i. e.* ſit under a powerful and Soul-ſearching Miniſtry) feſter, as
2 Tim 3. 13. it were; they, inſtead of growing better, grow worſe and worſe, like as the Apoſtle ſpeaks of Deceivers.

IX. Some Sores, Wounds and Scabs, bring Shame upon ſuch who have them: Sin is ſuch a Sore, and ſo hateful a Scab, that it cauſes Shame, and Confuſion of Face.
Phil. 3 19. Sin is the ſhame of any People, and yet how do ſome glory in it? *They glory in their Shame!* Sin is the foul Diſeaſe; the Hurt, nay all the Hurt, Sorrow, and Shame Sinners meet with, came in originally by Sin, by yielding to the Devil, and by adulterating from God: no running Sore, no Scab, no breaking out in the Fleſh, like Sin in the Heart and Life of a Sinner.

Ezek. 18. Joh. 8. 22. Rom. 8. 13. X. Some Wounds are Mortal: Sin makes a mortal Wound; *The Soul that Sins ſhall die*; and, *unleſs ye believe that I am he, ye ſhall die in your Sins. If ye live after the Fleſh, ye ſhall die*, &c. I do not ſay there is no Help, nor Cure for theſe Spiritual Sores and Wounds; yet I muſt ſay they are incurable, as to Man, no Man can find by all his Skill and Art any healing Medicine. And upon this account the Lord ſaid of *Judah* and *Iſrael*, *their Wound was incurable*, they had brought themſelves into ſuch a Condition, that none could help them, nor bring them out; *O* Iſrael, *thy deſtruction is of thy ſelf, but in me is thy help.* Indeed ſome Men are ſo deſperately and dangerouſly wounded, that there is little hope of them, they have all the ſigns of Ruine and Eternal Death upon them imaginable.

Queſt. It may be you will ſay, When may the ſtate of a Perſon be ſaid to be deſperate, and almoſt (if not altogether) paſt hope, or wounded even unto Death?

Anſw. 1. If a Man ſins, and is ſorely wounded, and yet continues in his Sinful Courſe, the Sting is not pulled, as it were, out of his Fleſh, I mean out of his Heart, nor is he willing it ſhould; there is little hopes at preſent of this Man. Can a Wound

be

be healed and yet the venemous Sting ſtick faſt in him? A continual courſe or cuſtom in Sin, tho they be ſmall Sins comparatively, may prove deadly.

2. When Sin is in the Affection 'tis dangerous You know when the Heart is wounded and corrupt, there is no hopes of Life: if in times of Infection you can keep it from the Heart, you are well enough. Phyſicians, tho they have Medicines to keep Infection from the Heart, yet they have no Medicine to cure the Heart, if once the Diſtemper gets into it. When a Man cloſes in with his Sin, likes it, loves it, and makes Proviſion to fulfil the Luſts of it, 'tis a dangerous ſign.

3. When the Wound ſpreads and increaſeth, or a Perſon grows more vain, carnal, and filthy, 'tis a ſad ſign. Some Men have been for a time cautious, and ſomewhat tender, their Conſciences have reſtrained them from yielding unto Sin, but afterwards they came to grow more hard and bold, and have adventured on this and the other Evil; and ſo by degrees from little Sins make no Conſcience of greater, till they are notorious in Wickedneſs, and this after common Illuminations; this is a ſign they are near Hell.

4. When a Perſon is ſorely and grievouſly wounded, and yet is unſenſible, does not cry out, nor feel any pain, 'tis a ſad ſign. Come to ſome wounded Perſons, and ask them how they do; they will anſwer you, Very well, I ail nothing, then Relations begin to weep: ſo ſome Sinners, through a cuſtom of Sin, grow inſenſible, they are paſt feeling, they are not only without pain themſelves, but laugh at ſuch who complain of their *Sores upon the Head, and mourn for their Sin*; of this Man you may write in Red Letters, *Lord have Mercy upon him.*

5. When a Man is dangerouſly wounded, and nothing that is given him will go down, neither Food nor Phyſick; or if he doth take it, yet it will not ſtay with him, 'tis a very bad ſign: ſo when a Sinner refuſeth all good Counſel that is given him, and inſtead of vomiting up, by true Repentance, his Sin, he vomiteth up the Phyſick and Food of his Soul that ſhould do him good, and deſpiſes all Reproof, hardning himſelf againſt it, he is near to Deſtruction. Prov. 28. 1.

6. And Laſtly, When a Man is wounded, and that Balſam, Means or Medicine, that ſeldom fails to work a Cure in others, yet will do him no good, but contrary-wiſe, whilſt in Cure, and under the beſt Means, he grows worſe and worſe, there is little hopes of him: ſo when a Sinner under a powerful and Soul-ſaving Miniſtry, and divers ſore Afflictions, is not at all reformed, but grows worſe and worſe, his Condition is bad; it may be that Sermon that works no change at all in him, hath tended, through the Mercy of God, to the Converſion of ſeveral Souls who were as ſorely wounded as he. If a Phyſician gives the beſt Medicine he has, and lays on a moſt Soveraign Plaiſter, and yet the Patient ſaith, Sir, that which you preſcribed hath done me no good; I wonder, ſaith he, it ſeldom fails me, I fear your Condition, I muſt give up, I have done what I can for you, the Lord pitty your Soul, you are no Man for this World; 'tis an Argument that Wound or Sickneſs will be unto Death, when the beſt Preaching, the beſt Means that can be made uſe of, will not work upon a Man's Heart; he is under Loſſes and Affliction, and divers melting Providences, but nothing will do.

Inferences.

IS Sin a Wound? or doth it wound the Soul, wound the State, Nation, and Church of God? We may then infer from hence the Folly of Men and Women who love and hug their Sin. Wilt thou, O Sinner, hug a Serpent in thy Boſom, that ſtrives to ſting thee to Death? what Fools are wicked Men?

2. Let us learn from hence to bewail the Condition of our ſinful Relations, let the Husband mourn over his unbelieving Wife, and the Wife mourn over the unbelieving Husband; Fathers grieve for their unconverted and wounded Children, and Children grieve for their wounded and unconverted Parents, *&c.* What are they that thou loveſt ſo dearly, and who lye in thy Boſom mortally wounded, and wilt thou not be troubled for them? what not one Sigh nor Tear come from thee for them? be aſtoniſhed, O Heavens! what a hard Heart haſt thou?

3. Seek out for help, you that are unconverted, delay not; and let ſuch who are healed, do what they can to get help and Cure for their Friends: if a Husband, a Wife, a Father, a Child or Brother be dangerouſly ſick, or wounded externally, how ready are you to enquire for ſome skilful Phyſician, or Chyrurgion! and what ſpeed will you make! and will you not be as tender and as careful of their Souls?

4. Take heed you do not draw others into Sin. What not only wound thy own Soul, but be cruel alſo to the Souls of others! wilt thou murther thy ſelf, and murther thy Friend too?

5. What blind Wretches are they that make a mock at Sin? [*See Fools.*]

6. Let it be alſo matter of caution to all, to take heed they reſt not ſatisfied with
Jer. 8. 11. ſlight healing, *They have healed the hurt of the Daughter of my People ſlightly*, &c. This may be done many ways.

(1.) Some reſt ſatisfied, and lick themſelves whole with the thoughts of federal Holineſs, think they are in Covenant with God, through the Faith of their Parents;
Mat. 3. 9. thus the Jews, *We are* Abraham's *Seed, we have* Abraham *to our Father*; my Parents were Godly; and ſo they might, and yet thou a Child of the Devil, and be damned for all that.

(2.) Some fly to their Godly Education: but that will never heal their Wounds; 'tis not what a Godly Family thou waſt brought up in, and what good Inſtruction thou hadſt, but what thou art, and what a change there is in thee, what Faith and Fear of God is there wrought in thy Soul?

(3.) Others apply the Mercy of God, when they begin to feel Conſcience to terrify them, and their Wounds appear, but never conſider his Juſtice: remember God is
Exod 34. 6 gracious and merciful, *&c.* but will *in no wiſe clear the Guilty.*

(4.) Others truſt to a partial Reformation of Life, they are other Men to what they were once. Soul, 'tis not Reformation, or leaving all manner of groſs ſcandalous Sins, but a change of Heart and Regeneration thou muſt ſeek after.

(5.) Some apply the Promiſes of God to Sinners, before their Wounds were ever lanced, or their Sores laid open, and the Corruption let out: this is but skinning over the Sore, and to leave it to feſter and rancle inwardly; the proud Fleſh muſt with ſome corroding Plaiſter be taken down, thou wanteſt through Humiliation for Sin.

(6.) Many ſatisfy themſelves, becauſe they are not ſuch great Sinners as ſome are.
Luk. 13 3, 5. Remember, *I tell ye, nay, except ye repent, ye ſhall all likewiſe periſh.*

(7.) Some fly to their Duties, they ſin and are wounded, and they think Prayer will make them whole.

(8.) Some boaſt of their Knowledg and Experiences *&c.* they can diſcourſe and talk well, nay, and will tell you, they are Members of the Church too: and this may be, and yet they die of their Wounds, and go to Hell. O take heed you are not ſlightly healed.

Queſt. Well, but it may be you will ſay, *What ſhould we do to be throughly healed?*

Anſw. There is but one Phyſician can heal theſe Wounds; none but the Lord Chriſt only has the healing Medicine; his Blood is the Balſam, which thou muſt apply by Faith. And if thou wouldeſt have a perfect Cure, thou muſt be put to pain; He that would be healed, muſt ſuffer his Wounds to be lanced, and ſearched to the bottom.

2. Take the Phyſician's Counſel, and careſully follow his Directions; come to him preſently, whilſt it is to day, or thou art a dead Man.

3. If it be ſo, that he ſays, thy right Hand muſt be cut off, bear the Pain; or thy right Eye muſt be pull'd out, ſubmit to him. Whatſoever is dear to thee, that hinders the Cure, thou muſt deny thy ſelf of.

4. A Purge thou muſt take, or thy Wounds cannot be healed; the evil Humors, or the Filth and Corruption that is in thy Heart, muſt by the Spirit of Grace be purged out.

5. Thou muſt become a new Creature: *Except a Man be born again, he cannot ſee*
John 3. 3. *the Kingdom of God.*

Sin a Plague.

1 Kings 8. 38. *What Prayer and Supplication ſoever be made by any Man, or by all thy People* Iſrael, *which ſhall know every Man the Plague of his own Heart*, &c.

Levit. 13. 2, 3, 4, 5, 6. — *And it be in the Skin of the Fleſh like the Plague of Leproſy*, &c.

BY the Plague of the Leproſy, all Expoſitors agree, was repreſented the hateful Nature of Sin.

Note. Sin may fitly be compared to the Plague, to the Plague of the Leproſy, *&c.*

Parallels.

THE Leproſy proceedeth from poyſoned and corrupted Humors in the Body: So Sin is nothing elſe but the poyſonous and corrupt Humors of the Soul.

II. The Plague of the Leproſy ſpreads over every part of the Body: So Sin hath ſpread it ſelf over the whole Lump of Mankind, and over every Faculty of the Soul.

III. No Diſeaſe is more ſtinking and hateful to Men than the Leproſy: So nothing is more abominable and deteſtable in the ſight of God, and ſincere Chriſtians, than Sin.

IV. No Diſeaſe is more contagious and infectious than the Leproſy; the Plague of the Peſtilence (ſaith a Divine) is not ſo infectious as the Plague of the Leproſy; it infecteth Houſes, Walls, Veſſels, Garments, *&c.* So nothing is ſo infectious as Sin. [See *Sin a Wound.*] Dr. *Taylor*

V. The Plague of the Leproſy ſeparated the infected Perſon from the Fellowſhip of all Men, whatever they were, if incurable, altho Kings; they were utterly and for ever excluded the Hott, as *Uzziah*, neither were they admitted to come into the Temple, to join in holy Things: So Sin unrepented of, ſeparateth from God and Chriſt, and from the Fellowſhip of the Saints; it ſhuts Souls out of the Church, nay, out of Heaven it ſelf. 2 Kings 15. 5.

VI. No Diſeaſe is more painful and mortal, or more incurable; therefore they were enjoined to put on mournful Apparel and Garments; it was ſo rarely and ſeldom cured, that moſt carried it to their Graves: So Sin is very painful and tormenting, as we before have ſhewed.

VII. The Symptoms of the Leproſy agree with the Symptoms and Effects of Sin.

1. There is a Debility and Weakneſs of all Parts in them that have this Diſeaſe, becauſe the Spirits are exhauſted: So Sin makes feeble, weakens, and debilitates the Powers of the Soul. Hence *Jacob*, when he bleſſed *Reuben*, cries out, *As weak and unſtable as Water, becauſe of his Sin.* Saints have weak Hands, and feeble Knees oft times hereby.

2. There is in a Leper a Tumor and Swelling in the Fleſh: So Sin ſwells a Man up in Pride, Vain-glory, and Self-conceitedneſs.

3. There is in them, ſaith my Author, a burning Thirſt, through the aduſt and burnt Blood by Melancholy, whereof it ariſeth: So Sin cauſeth an Inflammation and Burning of Anger, of Luſt, and vehement Thirſt after the World, Preferment, Pleaſures, Riches, *&c.* [See *Poyſon.*]

4. There is in them filthy, putrid Matter, breaking forth in a moſt loathſom manner: So ſuch as are greatly infected with the Plague of Sin, caſt forth nothing but horrid Pollution. Hence wicked Men are likened to the *troubled Sea*, that caſts forth miry Dirt.

5. They have a hoarſe and weak Voice: So Sinners cannot pray, or if they do, they cannot be heard. God hears not Sinners. John 9.

6. They have a ſtinking Breath and Mouth, and therefore they muſt cover their Lips, leſt by their Breath they ſhould infect others: So Sinners have a filthy Breath: Their Mouths are full of unclean and adulterous Speeches, belching forth nothing but vile and abominable Oaths, Curſings, and ſlanderous Accuſations againſt the Godly, and ſometimes alſo againſt one another; but theſe ſeldom cover their Lips.

Inferences.

Inferences.

WHat an horrid Diſeaſe, and Plague of Plagues, is Sin! Every Man hath a running Plague-Sore upon him. Who is it that is not a Leper from the Womb? We were all born with this Plague; we brought it into the World with us. Every Man, as he is in himſelf, may cry out, *Unclean, unclean.* Sin hath ſpread it ſelf over us like a Leproſy.

II. Wicked Men are miſerable, whoever they are, if not cured of this Plague. Sin renders a Man more hateful to God, than an ugly Toad is to us.

III. It may caution Saints to ſhun the Company of a vile Sinner, and dread Sin, and flie from it, as from the Plague. Nothing that Sinners touch, but they defile, infect, and taint it, (till they are cleanſed) whether earthly or heavenly Things; all Creature-Comforts and Actions are unclean to them hereby: The very Plowing
Prov. 21. 4. of the Wicked is Sin, yea, the Sacraments, Prayers, or Alms, all is polluted, ſo long
Tit. 1. 13. as they are unconverted. *Unto them that are defiled, nothing is pure,* &c.

IV. A wicked Man can converſe with no Man, but, as a Leper, he infects him by his ill Example; he endangers the Lives and Souls of Men.

V. It may teach the Saints to bleſs God, and admire his Grace, who hath delive-
Joh. 5. 14. red them from the Contagion of Sin. *But art thou made whole? ſin no more.*

VI. None but the High-Prieſt pronounced a Perſon clean from the Leproſy: ſo none but Chriſt can diſcern our Uncleanneſs, and pronounce us clean, and wholly free from the Plague of Sin.

O What is Sin? it is a Leproſie,
When Scripture ſo compares it, may not I
Call it a Plague, a Wound, a loathſome Sore,
That doth corrupt and ſpread the Soul all 'ore?
Like to an Ulcer, or infectious Biles,
Which the whole Man moſt wofully defiles.
O how do Men fly from the Peſtilence,
And ſhall not we learn Wiſdom now from thence?
Sin is a Plague that kills eternally,
All ſorts of Men, unleſs they ſwiftly fly
To Jeſus Chriſt; no Med'cine will do good,
Nor heal the Soul, but this Phyſicians Blood.

Sin compared to Poyſon.

Rom. 3. 13. *The Poyſon of Aſps is under their Tongues.*

POyſon of Aſps denotes, 1. Sometimes great Puniſhments. *Job* 6. 4. & 20. 16. *He ſhall ſuck the Poyſon of Aſps,* &c. 2. Sometimes corrupt Doctrine, and Hereſies, wherewith Men poyſon themſelves and Followers. *Deut.* 32. 33. *Their Wine is the Poyſon of Dragons,* i.e. their Doctrine; So *Ainſworth. Rev.* 17. 2. *With the Wine of her Fornication:* Which intends Venom and Poyſon of the Devil, the old Dragon; or the deteſtable Superſtition and Idolatry of Antichriſt, and Church of *Rome.* 3. It ſignifies the cruel Malice and Rage of Men.

Note. Sin is the Venom or Poyſon of the Serpent, or the old Dragon.

Parallels.

POyſon inflames, heats, and (as it were) ſets the Body on fire: So Sin inflames, heats, and ſets (as it were) a Man's Spirit on fire. What a Heat doth the Devil put ſome Men in, by ſtirring up their Wrath, Rage, and Malice againſt their Neighbours!

II. Poyſon cauſeth a great and extreme Thirſt. Groſs or dreggiſh Liquor will not
Caryl. quench the fiery Thirſt of Poyſon; it drinks (ſaith one) nothing but pure Spirits: So Sin ſtirs up an inſatiable Deſire or Thirſt after Revenge, as alſo after the Pleaſures, Profits,

Parallels.

Profits, and Honours of this World, which nothing can allay, but the Water of Life, which Jeſus Chriſt gives, *John* 4. 14.

III. Poyſon gets quickly (ſaith one) to the Spirit, 'tis ſubtil and ſpiritful, and in a very little time will corrupt the whole Maſs of Blood, *&c.* So Sin in a little time corrupted the whole Lump of Mankind. *Adam* had no ſooner ſinned againſt God, but the ſpiritual Poyſon and Venom thereof ſtruck to his Heart, corrupting every Faculty of his Soul, and not only ſo, but alſo the Souls of all his Poſterity. [*See Wounds.*] *Plutarch.*

IV. 'Tis noted by *Plutarch*, that when an Aſp ſtings a Man, it doth firſt tickle him, and makes him laugh, till the Poyſon by little and little gets to the Heart, and then it pains and torments him, more than ever it delighted him before: So doth Sin, it may pleaſe a little at firſt: *Though Wickedneſs be ſweet in his Mouth, tho he hide it under his Tongue, though he ſpare it, and forſake it not, but keepeth it ſtill within his Mouth: Yet his Meat in his Bowels is turned, it is the Gall of Aſps within him.* Forbidden Profits and Pleaſures are very delightful to carnal Men, and many love to be medling with theſe poyſoning Morſels of Sin. Many eat that on Earth, which they digeſt in Hell. Men muſt not think to dine and dance with the Devil, and then to ſup with *Abraham*, *Iſaac*, and *Jacob*, in God's Kingdom. Job. 20 12.

V. Poyſon in a Toad or Serpent, ſuits and agrees well with their Nature; but Poyſon in a Man's Stomach makes fearful Work, it being of a contrary Nature: So Sin in a wicked Man, one that hath no ſpark of true Grace in him, ſeems to be ſuitable, and agree well with him, his whole Nature being ſo grievouſly corrupted, and changed into the evil Nature thereof, he having uſed himſelf ſo long in ſinful Ways, that Sin, (*viz.* open Prophaneneſs, Superſtition, and Error) is habitual, and become natural to him, as Poyſon to a Toad. Naturaliſts ſay, That if a Man take a little quantity of Poyſon at a time, and ſo accuſtom himſelf to it, it will at length become ſo natural to him, that he may take it as Food: Even ſo wicked Men, by a continual Courſe and evil Cuſtom in Sin, drink it down as pleaſant Liquor, (like as the Fiſh drinks Water.) But now Sin to a true Chriſtian, is like much Poyſon in a Man's Stomach: 'tis contrary to that new Nature, and divine Principle, which is wrought in him by the Spirit of God; he cannot bear nor endure it, he hates every falſe Way: *That which I hate, that do I.* Rom. 7.

VI. Poyſon is deadly in its own Nature, and of a killing and deſtroying Quality, if not timely vomited up, by taking ſome fit and proper Antidote, *&c.* So Sin, (whether fleſhly or ſpiritual, *viz.* ſenſual Debauchery, or Hereſy) will kill and deſtroy all where-ever it is, both Body and Soul, eternally, except by true Repentance it be vomited up. Tho Men take it down as ſweet Wine, and are not preſently ſenſible of any harm; yet at laſt it will bite like a Serpent, and ſting like an Adder. Prov. 23. 31.

VII. Oil will expel Poyſon, and it is often given to Perſons who have taken it, to cauſe them to vomit it up: So the Oil of Gladneſs, *viz.* the Spirit of God, is the beſt Antidote in the World, to expel and work out the Poyſon of Sin in the Soul. [*See* Oil of Gladneſs, *in the Firſt Volume, Book* 2.]

Inferences.

WHat do Sinners mean? will they poyſon themſelves? are they void of Underſtanding, to take down the Poyſon of Dragons? Will they wilfully murther themſelves? What Blindneſs and Folly is in their Hearts!

II. O how ſhould this ſtir up the Godly to pity wicked Men, and to ſtrive, as much as lieth in their Power, to prevent their ſinning, and endeavour to turn away their Wrath!

III. It may alſo caution Believers to take heed of Sin, and of the Venom of an evil Tongue, as alſo of the Poyſon of Hereſy and Error.

IV. Let Sinners alſo learn from hence timely to look out for Help. O get a fit Antidote to ſave you from this Poyſon!

Ah! what is Sin? 'tis Poyſon in a Cup,
That's gilt without, and Men do drink it up,
Moſt earneſtly, with joy and much delight,
Being pleaſant to the carnal Appetite.

Sin's

Sin's ſweet to him whoſe Soul is out of taſte,
But long (alas!) its Sweetneſs will not laſt.
Sin's ſweet to th' Fleſh, that does it dearly love;
But to the Soul it doth rank Poyſon prove.
Haſt thou ſuck'd this moſt deadly Venome in?
And doſt not ſee thy vital Parts begin
To ſwell? Art poyſon'd, Soul? Look, look about,
To get an Antidote to work it out,
Before it be too late, the Poyſon's ſtrong,
Don't ſtay a Week, twelve Hours is too long.
One drachm of Grace, mix'd with repenting Tears,
The Grace of perfect Love, that caſts out Fears,
Mix'd with that Faith which kills all Unbelief,
Took down with ſpeed, will eaſe thee of thy Grief;
'Twill purge the Soul, and work by Vomit well,
And all vile Dregs of Venome 'twill expell.
Unleſs thou vomit up each Dreg, be ſure
No hope of Life; one Sin will Death procure,
Eternal Death: Repentance is not right,
'Till Sin, nay, every Sin's forſaken quite.
Not only left, but as a poyſonous Cup,
Thou muſt it loath, 'tis hateful, ſpue it up.

Sin a Sickneſs.

Iſa. 1. 5. *The whole Head is ſick, and the whole Heart faint,* &c:
Mat. 9. 12. —*The whole need not a Phyſician, but they that are ſick.*

Spiritual Sickneſs is twofold; (1.) To be ſick with Sin. (2.) To be ſick of Sin: as Sin wounds the Soul, ſo it makes ſick, and this is Man's Miſery; but to be ſick of Sin, (*viz.*) to be ſenſible of the Evil and curſed Nature thereof, this is a Mercy.

Parallels.

THE Cauſes of Natural Sickneſs are divers, ſometimes it ariſes from ſome inward, and ſometimes from ſome outward Cauſe; to know from whence the Diſtemper grew or did ariſe is very neceſſary, whether it be Chronical or Acute, *i. e.* that which hath ſeized on the Patient on a ſudden, by Heats, Cold, or from the Corruption of the Blood, by an infectious Air, *&c.* which an able Phyſician is diligent to pry and ſearch into. Now as touching the Sickneſs of the Soul, 'tis evident the Original Cauſe thereof, was by eating of the forbidden Fruit, which ſurfeited the whole Lump of Mankind; or (if you pleaſe) it was occaſioned by Poyſon, by the Poyſon of the old Serpent. Deadly Poyſon makes a Man very ſick, and corrupts the whole Maſs of Blood: And as 'tis needful to find out (if poſſible) the Cauſe of Sickneſs, ſo 'tis as neceſſary to find out the Cauſe of Spiritual Sickneſs; the Cauſe being diſcovered, the Cure is eaſy. If a Man doth not ſee what his ſtate is, as conſidered in the firſt *Adam*, nor the evil and damning Nature of Sin in general, nor the particular Plague of his own Heart, he is in no hopeful way of help and healing.

II. Some Sickneſſes or Diſeaſes are Epidemical: Sin is a Sickneſs or Diſeaſe ſo univerſal, and a Contagion ſo catching, that none have eſcaped, nor are totally free from it.

III. Some are ſo ſick that they have no place free: Sin is a Diſeaſe that afflicts every
Iſa. 5. part, the whole Head is ſick, and the whole Heart faint.

IV. The Diſtemper which we call the Sickneſs, or Peſtilence, is very mortal; and ſweeps away thouſands: Sin is ſuch a Sickneſs, no Peſtilence like it; Sin is the Plague of

of Plagues. That which is moſt oppoſite to God, is the greateſt Evil; but Sin is moſt oppoſite and contrary to God, and therefore the greateſt Evil. That which ſeparates Man from, and deprives him of the greateſt Good, muſt needs be the greateſt Evil, or the Plague of Plagues; but Sin doth this, therefore the greateſt Evil. That which is the greateſt Judgment to be left unto, is the worſt of Evils; but 'tis the greateſt Judgment in the World, to be left or given up to the Luſts of our own Hearts: *Ergo, &c.* When God deſigns to bring his ſevereſt Wrath upon a People, or a particular Soul, when he reſolves to afflict them to the uttermoſt, he doth not ſay, I will bring Plague, or Sickneſs, or Famine upon them, but, I will deliver them up to their Sins. *Iſrael would have none of me*, &c. and what then? *So I gave them up to their own Hearts Luſts*, &c. Thus he gave up the Gentiles to vile Affections. That Sickneſs, Plague, or Peſtilence, that deſtroys moſt, that kills Millions, which is ſo infectious, that none amongſt Thouſands, nay, Millions of Thouſands, can eſcape, is the Plague of Plagues; but ſuch a Sickneſs is Sin. More ſhall be damned, than ſhall be ſaved; nay, but few comparatively enter in at the ſtrait Gate, and ſo find Life. Now all that are damned, are damned or deſtroyed by Sin, and therefore it is the worſt of Evils. That which kills or deſtroys Body and Soul too, is the Plague of Plagues; but Sin deſtroys Body and Soul too: *Ergo*, Sin is the Plague of Plagues.

Pſal. 81 11. Rom. 1. 26, 8.

V. Many of thoſe who have the Diſeaſe we call the *Sickneſs*, have Spots upon them, which are of two ſorts, one of which are called the *Tokens*; and when they appear, they look upon themſelves as dead Men: So Sin, this ſpiritual Plague and Sickneſs of the Soul, marks ſome Men out for eternal Death: *Their Spot* (ſaith the Lord) *is not the Spot of my Children*; that is, their Sin is not a Sin of Infirmity, ſuch as appear upon the Children of God. Any Spot is bad, but ſome are worſe, very bad, they are deadly Spots, they have the Tokens of Death and Wrath upon them.

Deut. 32. 4.

1. The Sin or Spot of a godly Man is rather a Scar or Wound that is healed, or almoſt healed: But Sin in ſome of the Ungodly, is like a rotten, putrifying Sore in the Fleſh.

2. The Spots of the Godly are not ſo contagious or infectious as the Sins or Spots of the Wicked. The Sins of the Ungodly make their very Perſons and Prayers loathed and hateful in God's ſight; now God, tho he hates the Sins of his own Children, yet he loves their Perſons.

Pſal 109. 7.

3. Sin in a Saint is his Sorrow, 'tis that which he hates, it wounds and grieves his Soul, he is ſick of his Sin; but the Wicked love their Sin. Sin is in a godly Man's Converſation, and that is his Trouble; but Sin is in a wicked Man's Affection, which renders it to be a deadly Spot.

Rom. 7. 3.

4. Sin reigns and predominates in the Hearts of the Wicked: But Sin, tho it may ſometimes tyrannize in a Saint, yet he obeys it not, he is not the Subject or Servant of Sin: The one yields and ſubjects to Sin; the other oppoſes and reſiſts it, every Faculty of his Soul is ſet againſt it; and not only ſo, but againſt every Sin.

VI. Sickneſs brings oft-times utter Weakneſs upon the Body: So Sin brings Weakneſs upon the Soul: *I am feeble*, &c. It makes a Chriſtian very faint. [*See* Leproſy.]

VII. Some Sickneſs is very grievous to be born: So Sin is grievous to a true Chriſtian, who is made ſenſible of it.

VIII. A Man that finds himſelf very ſick, and like to die, will ſoon look out for Help, or ſend to a Phyſician: So the Soul that is ſin-ſick, will ſeek for Help, *viz.* haſten to Jeſus Chriſt, for none elſe can cure the Sickneſs of the Soul.

Inferences.

ART thou ſick, and ready to die, and inſenſible of any Illneſs? doth nothing ail thee? This is ſad.

II. Art thou ſick, and greatly afflicted? is thy Soul weary of its Groanings? Haſte to the Phyſician, go to Chriſt.

1. The more ſick, the more need of Phyſick; the greater Sinner thou art, the more need of a Saviour thou haſt.

2. The longer thou delayeſt, the more hard and difficult will thy Cure be, beſides the Danger thou runneſt, Death may be at thy Door.

3. Conſider, you muſt have a Cure, and be freed from this Sickneſs, this Stone in the Heart, this Unbelief, or what-ever elſe the Diſeaſe be, or elſe be damned.

4. Chriſt came from Heaven on purpoſe to be thy Phyſician: *He came not to call the Righteous, but Sinners to Repentance.*

5. Soul, let me tell thee, as it was once ſaid to blind *Bartimeus*, *Be of good cheer, Chriſt calls thee. Come to me all ye that are weary*, &c.

Mat. 11. 28, 29.

Luke 10.30. 6. Thou mayeſt have Phyſick and Cure very cheap: Tho thou haſt no Money, Chriſt will do all freely, if thou wilt caſt thy ſelf upon him.

7. Chriſt is able to cure all Diſeaſes. Tho thou art never ſo ſick, he is able to make thee
Heb. 7. 25. whole: *He is able to ſave to the uttermoſt all that come to God by him.*

8. Chriſt is willing as well as able. See *Mat.* 8. 2. *Mark* 1. 41.

9. Chriſt can do the Work, when all other Means fail, (*Mark* 5. 26.) when Purpoſes fail, good Deſires fail, Prayers fail, and good Works, and Moral Righteouſneſs fails, *&c.*

10. Chriſt is ſuch a Phyſician, that rather than thou ſhouldeſt go without Cure, he hath ſhed his own Blood, to make thee whole, and free thee from thy Sickneſs.

11. If Chriſt undertakes the Cure, he will never leave thee, till he hath perfectly reſtored thee to Health again. But remember, there is no Cure, but by his precious Blood: *He died, that we might live.*

Canſt thou be ſick, and ſuch a Doctor by?
Thou canſt not live, unleſs thy Doctor die.
Strange kind of Grief! that finds no Med'cine good
T'aſſwage the Pain, but the Phyſician's Blood.

Fr. Quarles.

Sin compared to Vomit.

Jer. 48. 26. Moab *alſo ſhall wallow in his own Vomit*, &c.
2 Pet. 2. 22. — *The Dog is turned to his Vomit again*, &c.

A Wicked Man, or one who turns to his old evil and wicked Courſes, is compared to a Dog, and Sin to Vomit which a Dog licketh up.

Parallels.

A Vomit is a very loathſom Thing, but a Dog's Vomit is moſt deteſtable: So Sin is a very loathſom Thing, but Apoſtacy is the worſt of Sins; no Sin is more abominable in God's ſight than that.

II. A Vomit is caſt up ſometimes by reaſon of the Sickneſs of the Stomach: So a Chriſtian being very ſick of his Sin, catts it up, or vomits it out by Repentance.

III. Some Men finding themſelves oppreſſed by means of ſome Obſtructions, or by reaſon of the Foulneſs of their Stomachs, take ſomething to make them vomit, to free themſelves of that which otherwiſe may endanger their Health, if not their Lives: So a Chriſtian, being ſenſible of internal Obſtructions, and Pollutions of his inward Man, takes a fit Antidote of Chriſt's preparing, by which means he vomits up the Filth and Pollution of his Heart and Life, and thereby attains a healthy Soul, and flouriſhes in Godlineſs.

IV. Some Men on a ſudden are made to vomit, by eating ſomething that offends, or agrees not with their Stomachs: So many Sinners, by hearing of a Soul-ſearching Sermon, and by the Rebukes and continual Gnawings of their own Conſciences, vomit up ſome of the Sins of their Lives; but in a little time they grow more ſick of Religion than ever they were of their Sins, and ſo, with the Dog, they lick up their old Vomit again, *i. e.* turn to their former Ways of Sin and Error.

V. What is more hateful, or cauſeth greater Shame, than to ſee a Man wallow in his own filthy Vomit? So 'tis hateful to ſee a wicked and an ungodly Apoſtate, who hath turned his Back upon Chriſt and his Ways, wallowing in all his former Sins, and brutiſh Luſts.

Inference. Let this teach us to hate Sin and Apoſtacy.

Sin an Uncleanneſs.

Ezek. 36. 29. *From all your Uncleanneſſes*, &c.
Zech. 13. 1. *In that day there ſhall be a Fountain opened to the Houſe of* David, *and to the Inhabitants of* Jeruſalem, *for Sin, and for Uncleanneſs.*
Eph. 4. 19. *To work all Uncleanneſs*, &c.

SIN is compared to an unclean thing, and Man by reaſon of Sin is ſaid to be defiled; who can bring a clean thing out of an unclean? the *Hebrew Tama*, as Mr. *Caryl* obſerves, comes near the Word *Contaminatum*, which is uſed by the *Latines* for Uncleanneſs, and it ſpeaks the greateſt Uncleanneſs, Pollution, Sordidneſs, and Filthineſs imaginable, as of Habit, Goar of Blood, the Muddineſs of Water, or whatſoever is loathſome or unlovely, noiſom or unſeemly; ſuch an Uncleanneſs is Sin.

Note, *Sin is an unclean thing:* They who ſee the Face of Sin in the Glaſs of the Law, ſee it the moſt ugly and deformed Object in the World: If Vertue could be ſeen, ſhe would attract all Eyes to her, and raviſh all Hearts to behold her, *Vertue is an inviſible Beauty*; ſo if Sin could be ſeen, all Eyes would turn away from it, and all Hearts loath it. *Sin is an inviſible Deformity.* The Spirit of God doth as it were ſtrive for Compariſons, to ſet out the uglineſs of Sin, it is compared to the Blood and Pollution of wretched new-born Infants, to the Corruption and Putrefaction of a rotten Sepulchre, to the Scum of a Seething-Pot, to loathſome, ſtinking and putrifying Sores, to the ſuperfluity of Naughtineſs, to the Leproſy, *&c.* all theſe Compariſons ſhew forth the uglineſs of Sin, but alas! 'tis filthy beyond compare.

Ezek. 16. Rom. 3. 13. Iſa 1. 5, 6. Jam. 1. 17.

Parallels.

SOme things are ſo unclean and filthy, that they defile every thing they touch: Sin is ſuch an Uncleanneſs who can touch it, meddle with it, and not be defiled by it? 'tis an infectious Uncleanneſs: as Good is ſo much the better, by how much the more it is diffuſive, ſo Sin is ſo much the worſe, by how much it is the more infectious and diffuſive. Sin is diffuſive two ways. 1. By Propagation from *Adam* to all his Poſterity. 2. By way of Imitation.

II. Some things are full of Uncleanneſs, they abound in Filth and Pollution; ſuch a Defilement and Uncleanneſs is Sin, it is not in one Part only, but in and upon the whole Man, it goes quite through; there is not the leaſt part free from Head to Heel, *They are all gone out of the way and become vile, vile all over.* There is a double univerſality of this Uncleanneſs. 1. It defiles all Men. 2. All of Man, not one Man in the World but is unclean by Sin, and not one part in Man but is unclean; view him in his Underſtanding, Will, Judgment, Memory, Affection, Conſcience, Eyes, Hands, Tongue, Feet, all parts of the Body, and Powers of the Soul are unclean. *Caryl.*

III. Some Uncleanneſs is active, prevailing and powerful, it encreaſeth and grows worſe and worſe, and defiles, and pollutes more and more; ſuch an Uncleanneſs is Sin. Man is unclean as he comes into the World, but this Uncleanneſs grows and prevails more and more upon him, by actual Sin he becomes worſe and worſe, and is more defiled every day; it ſtrives to captivate and bring the Souls of all Men under the defiling Power and Pollution of it. Rom. 7. 23.

IV. Some Uncleanneſs is ſo loathſome, that it cauſes ſuch things to ſtink as come near it; Sin makes the Sinner ſtink, his Perſon ſtink, his Life ſtink, and his Services and Prayers, and all his beſt Actions to ſtink in the Noſtrils of God. *The Sacrifices of the Wicked are an Abomination to the Lord.* Prov. 15. 8.

V. Some Uncleanneſſes are inward, hidden, obſcure, appear not to the external Eyes: Sin is not a Spot in the Garment, or viſible Pollution in the Face, or rottenneſs in the Fleſh, tho that's bad, and ſometimes the effects of this Uncleanneſs, but it is rottenneſs in the Heart; all a Man's Intrals are as it were corrupted. Man, as you heard, and every part of Man is defiled, and yet externally this uncleanneſs doth not appear, the Sinner ſeems as beautiful and comely to the outward Eyes as other Men, this Uncleanneſs is internal: As Saints internally are glorious and beautiful, ſo Sinners internally are foul, filthy, and deformed, their Heart, Liver, and Conſcience, is defiled. Tit. 1. 15.

Diſparity.

WHat Pollution and Filth is ſo fixed and abiding, that all the Nitre and Fuller's Soap in the World cannot waſh it off, nor the hotteſt Fire purify, purge it out, or conſume it? But ſuch an Uncleanneſs and Pollution is Sin, that all the Water in the mighty Ocean cannot waſh it out; nay, could a Man bathe himſelf in briniſh Tears of godly Contrition, it will not cleanſe, or take away the Filth of his Tranſgreſſion. *Tho thou waſh thee with Nitre, and take unto thee much Soap; yet thy Iniquity is marked before me, ſaith the Lord.* All the Fire of Hell cannot burn it out; Hell-Fire ſhall never (as ſaith Mr. *Caryl*) conſume this Filth; thoſe who are not purged in this Life, ſhall never be purged in the next. The Wicked ſhall ever be in punitive Flames, but ſhall not find (as Papiſts dream) any purgative Flames; the Fire and Brimſtone of Hell ſhall never fetch this Uncleanneſs out of the Damned.

Jer. 2. 22.

II. What Uncleanneſs, and abominable Filth and Pollution is enſnaring? Men and Women are ſhie of, and ready at all turns to flie from, and avoid any external, horrible Uncleanneſs: But Sin is a bewitching and enſnaring Uncleanneſs. All the bodily Beauty in the World did never entice ſo many, as the Deformity and foul Face of Sin hath. Beauty and Comelineſs are the Attractives, the Loadſtone of Love; Chriſt was not loved by many, becauſe he did not appear beautiful, he vail'd his glorious Beauty: Luſt is loved, tho it be altogether unbeautiful. Chriſt is the Mirror of Beauty; tho ſome ſee no Comelineſs in him, he is *fairer than the Children of Men:* But there is no Form or Comelineſs in Sin, nothing indeed why it ſhould be deſired; yet how is it admired and eſteemed by all Sorts of Men! They dote upon it, and run mad with love to it, ('tis ſo bewitching) as the choiceſt Beauty in the World.

III. What Filth, Uncleanneſs, or Pollution, is of ſuch a murthering, killing, and deſtroying Nature, as Sin? It is true, ſome horrid Pollution is of a corrupting, poyſonous, and deſtroying Quality, but not like Sin: This Venom, this Uncleanneſs, is worſe than any, more mortal than any; it kills both Body and Soul too; it deſtroys eternally. O there is no finding out the curſed Nature of it; there is nothing can ſave from the killing Power of it, nor cleanſe from its Pollution, but Chriſt's Blood.

Inferences.

Job 15. 16.

O What a woful Condition is Man in by Nature, how unclean in God's ſight! Well might *Eliphaz* ſay, *How abominable and filthy is Man, who drinketh in Iniquity like Water!* The Word נחעב notes that which is moſt abhorring to the Nature of Man; that which is not only ſo nauſeous that the Stomach cannot digeſt it, but ſo baſe, that the Mind is burthened to think upon it; yea, the Word imports that which is rejected by all the Senſes, that which the Eye cannot endure to look upon, that which the Ear cannot endure to hear of, that which is a Stink in the Noſtrils, and which the Hand will not touch; ſuch a thing is Man in God's Sight, by reaſon of Sin. *Filthy*, נאלה, the Word is derived from a Root that ſignifies, corrupt, rotten, putrified, the Scum of a Pot, the Ruſt of Metals, the Dung or Excrement of Man and Beaſts. There are no Words (ſaith *Caryl*) filthy enough to expreſs the Filthineſs of Man. The Word is found, ſaith he, but three times in Scripture, in this Conſtruction, and in all of them 'tis applied to ſhew the abominable Wickedneſs of Man: The firſt is this, *Job* 15. 16. *Pſal.* 14 3. *Pſal.* 53. 3. as if this were a Word pick'd out on purpoſe, as a Glaſs, to ſhew Man his Face and natural Complexion in, *&c.*

Caryl on *Job* 15. 16.

Job 7. 17.

II. O what is Man, that God ſhould be mindful of him! What Beauty is there in him, that the Almighty ſhould ſet his Heart upon him!

III. What little reaſon have wicked Men to be proud? And how ſadly are they miſtaken, who think to adorn themſelves with Sin? How do Sinners pride themſelves in their filthy Garments, and Cloak of Unrighteouſneſs? He is no Gallant now a days, unleſs he can ſwear and curſe, and cry, *Damn-him*, and, *Sink-him.* Lord, what an Age is this! They ſhew their Sin, as *Sodom*, and hide it not; they glory in their Shame.

IV. Let us learn from hence to be fully ſenſible of our Birth-Pollution, I mean, Original Sin, that which we brought into the World with us: *Can he be clean that is born of a Woman? Who can bring a clean thing out of an unclean? not one.* Can the Stream be clean, when the Fountain is ſo unclean? All that are born by natural Generation, are unclean. *Adam's* particular Act or Breach of the Law of God was ours, we being in him; he ſtood as the common Root of all his Poſterity; 'tis alſo by the Almighty imputed to us: The natural Pravity or Corruption which iſſueth from thence, paſſeth from Generation to Generation.

Job 25. 5. Job 14. 4.

V. We

V. We may infer from hence, that every Man and Woman hath need of waſhing; ſay not therefore with *Peter*, Thou ſhalt never waſh my Feet, when every part is defiled, *&c.*

VI. Go, polluted Soul, go to the Fountain, *'Tis the Blood of Jeſus Chriſt, that cleanſeth us from all Sin.*

VII. Bleſs God, there is a Fountain to waſh in, a Fountain opened for Sin and Uncleanneſs. [*See* Fountain *in the Firſt Volume.*]

VIII. You that are clean, praiſe the Almighty: Ye were as filthy as others: *Such were ſome of you*, &c. Saints may be ſaid to be clean four manner of Ways: (1.) Clean meritoriouſly, by the Blood of the Lord Jeſus. (2.) Efficaciouſly, by the Spirit uniting them to Chriſt, and ſanctifying their Hearts. (3.) Clean inſtrumentally, by the Word: *Now are you clean, through the Word which I have ſpoken unto you.* (4.) Clean impulſively, and attractively by Faith: —— *Purifying their Hearts by Faith.*

Sin compared to Gray-Hairs.

Hoſ. 7. 9. ——*Yea, gray Hairs are here and there upon him, and he knoweth it not.*

HE *knoweth it not*, that is, *Iſrael*, or *Ephraim*, viz. the ten Tribes. *Ephraim* may be conſidered as a Kingdom, *I am againſt the ſinful Kingdom*; or as a Church: They were a People in Covenant with God; or in a National Church-State, and once youthful and beautiful, but now they are become old and gray-headed, *i.e.* they had Symptoms of Decay and Ruine upon them. Hoſ. 1. 4. Amos 9. 8.

Gray Hairs: Some by *gray Hairs* underſtand heavy Judgments; others, ſome prevailing Evils or Sins, which were Signs of Deſtruction, *&c.* There may be Truth in both.

Note. Symptoms of Ruine oft-times appear upon a People, before their Ruine comes.

Parallels.

GRay Hairs are a Sign that a Man's beſt Days, his youthful Days, are gone: So ſome Sins and Judgments upon a People, are a Sign that their beſt Days are paſt away, that their Youth and Glory is departing.

II. Gray Hairs are a Sign of old Age: So ſome Sins and Judgments upon a People, ſhew forth that they are old in Wickedneſs.

III. Gray Hairs come oft-times by great Grief. *Scaliger* tells us of a young Man, who through the extreme Trouble of his Spirit, was turned gray in one Night: So the Judgments and Miſeries of a People, becauſe of their Sins, make them gray-headed, and thereby look old and withered, *&c.* *Burroughs.*

IV. When gray Hairs come upon a Man, they bring oftentimes with them feeble Knees, and Stiffneſs of the Limbs: So Sin makes feeble; the Heat of Zeal, and Vigour of Spirit is thereby abated.

V. Gray Hairs are Symptoms and Fore-runners of Death and Mortality: So ſome Sins and Miſeries upon a People, are the clear Symptoms of ſpiritual Death, or Night of Darkneſs.

VI. Some Men have gray Hairs here and there, and they know not of them: So a Soul, Nation, or Church, may have ſad Symptoms of Ruine upon them, and they be ignorant of them: *He knows it not.*

Queſt. What were thoſe gray Hairs that were upon *Ephraim?*

Anſw. 1. One was, *Strangers had devoured his Strength:* Their Support and chief Stay, that which ſhould uphold, comfort, and ſuccour them, was gone. —— Wicked Men were let in upon them, and ſuch who ſought to ſpoil them of their Rights, Liberties, and Eſtates; or ſpiritually, Sin prevailed, ſtrange Luſts had devoured their Strength. *Ephraim* was fallen in love with other Lovers, his Affection was ſet upon Strangers. Saints ſhould keep their Hearts cloſe to Chriſt, or elſe the Love of the World will ſoon ſteal away their Strength, and make them decay in Godlineſs. The Whoredom of *Ephraim* was doubtleſs one of thoſe gray Hairs he had upon him. Hoſ. 2. 5.

2. The Pride of *Ephraim* was another gray Hair: *The Pride of* Iſrael *doth teſtify to his Face; and therefore ſhall* Iſrael *and* Ephraim *fall in their Iniquity.* Hoſ. 5. 5.

3. Their Goodneſs was *as the Morning-Cloud, and as the early Dew, it paſſed away:* Which might be another of his gray Hairs. By their Goodneſs, doubtleſs is meant their Goodneſs and Kindneſs to God, and one towards another. They were falſe-hearted, unconſtant, Hoſ. 6. 4.

and

and fickle, like a Morning-Cloud; their Words were empty Sounds, like Clouds without Water; they dealt treacherously with God, and deceitfully with their Brethren.

4. They were like a silly Dove without a Heart; they let their dearest Enjoiments go, like as a silly Dove parts with her Young, and did not, like the Hen, strive to preserve them: This might be another of his gray Hairs. A Dove is easily caught with a Net; so was *Ephraim* easily ensnared by his Enemies. A Dove will keep her Nest, tho you take it away, and thereby take her captive: O how unwilling are some Men to part with their Lusts! They will not leave their Sins, or Company, tho it prove their Ruine: They are like the silly Dove.

5. The great Things of God's Law were accounted strange Things to *Ephraim*; tho God himself wrote them, yet he liked them not, but rather derided at them that owned, and subjected to them. This was another gray Hair.

Hos. 7. 8. 6. *Ephraim* was as a *Cake not turned*, he was not through for God; he stood halting between two Opinions, did not know what Religion to be of: Or he was so perverse, that tho he lay under heavy Judgments, and was ready to be burned on the Coals; yet he sought

Hos. 7. 14. not to prevent the Danger, and escape the Fire; he cried not to God in his Affliction. And this was another of his gray Hairs.

7. *Ephraim* was as an empty Vine; he brought forth Fruit to himself: God received but little from *Ephraim*; all his Labor and Doing was for himself, to enrich himself, and lay up for himself; he cared not for the Interest of God. *An empty Vine:* He had Juyce and Sap enough to bring forth Fruit to himself, but was barren towards God. They cannot spare Time, nor have they leisure to wait upon his Service: They can't spare Money to further the Interest of Godliness, tho they can give two, three, four, or five hundred, nay, a thousand Pounds, to such a Son, or such a Daughter, and maintain them bravely, when some of Christ's Ministers want Bread: They love (alas!) their Sons and Daughters more than Christ: They are empty Vines, they bring forth Fruit to themselves. O what a base Spirit and Principle are some Professors of! They are like *Ephraim*. And this was another of his gray Hairs.

Hos. 12. 1. 8. He was broken in Judgment, he *fed on the Wind, and followed after the East Wind:* He pursued after Vanity, and the empty Things of this World. And that was another of his gray Hairs. Many more I might mention, they were indeed thick upon him, he was become very gray in Wickedness.

Inference.

LEt us take heed we have not gray Hairs upon us, and know it not. Is not *England*, and the Church of God in *England*, grown here of late gray-headed? O what Signs and Symptoms of Ruine are there upon us! I will leave you to find them out. Where is that Love and Zeal that was once? Is not the World got into the very Hearts of Professors? Do they not follow after the Wind, and pursue the East Wind? Are they not like an empty Vine? Doth not every one mind his own carnal Interest? Have not Strangers devoured our Strength? Are we not become like a silly Dove without an Heart? Is not Whoredom and Superstition amongst us? Doth not our Pride testify against us? And is not our Goodness like the Morning-Cloud? Where is that Love and Bowels which should be in us towards one another? Are not some of the Things, yea, the great Things of God's Law, accounted by us as strange Things? Search further, and more gray Hairs will appear. Are we not divided and broken in Judgment? Can a Nation divided against it self, long stand? —— Are there not many faithful Ministers snatch'd away in a short time? Is not this the Fore-runner of some dismal Calamity? Have not we had many fearful Signs in the Heavens? And are not the Evening-Wolves come out of their Holes? Besides all this, let every Soul search and see what gray Hairs he hath upon himself.

Metaphors,

Metaphors, Similes,

AND

Other Borrowed TERMS,

CONCERNING

The Devil, or Evil Angels.

The Devil called the God of this World.

2 Cor. 4. 4. *In whom the God of this World hath blinded the Minds of them which believe not.*

THE Devil here is called a God; not that he is a God, either by Nature, or hath this name conferred upon him by the Almighty, in respect of his Office, but rather he is called so in respect of wicked Men, who serve and obey him as their God, and in whom he rules and works effectually, as in his own People and Subjects.

Properly there is but one God: tho there are many who are called Gods, yet they are not Gods by Nature; *I am God and none else. Unto us there is but one God:* one eternal, immense, infinite, and incomprehensible Majesty. And this God is either considered Essentially, *God is a Spirit*, Joh. 4. 24. or else Personally, *viz.* the Father, the Son, and the Holy Spirit; *There are three that bear Witness in Heaven*, &c. *and these three are one.* Isa. 45. 22.

Improperly, (1.) Idols are called Gods; (2.) The Ark, 1 *Sam.* 4. 7. (3.) Magistrates, *I have made thee a God to* Pharaoh. *Thou shalt not revile the Gods*; the *Chaldee* saith [*Rab*] that is, a Master; the *Hebrew Elohim* (God) as Mr. *Ainsworth* observeth upon the place, is attributed to Judges and Magistrates, *I said ye are Gods*, these are Gods by Office. (4.) Satan, as in this Text, who would be look'd upon and worshipped as a God, he is properly an Angel, once an Angel of Light; God created him; and before he fell, he was a good Angel, as other Angels are who kept their first Estate; he is called a God; but there is one Word that confines his Power and Soveraignty, and greatly degrades him, limits him, and spoils his Divinity, makes him but a poor petty God, he is but the God of this World, both for extension and duration; he bears no rule above, nor shall he bear any sway in the World to come: If the God of this World, 'tis by Usurpation; he is like an audacious Traitor who rebels and strives against his Lawful Soveraign, *For the Earth is the Lords, and the fulness thereof*; Christ is Heir of both Worlds; tho he admits Satan to God it here for a while, he is a false God, an Enemy to God, and no God. Exod. 7. 1. Exod. 22. 28. Psal. 82. 6.

Disparity.

GOD is without Beginning; the Devil had a beginning: God is an uncreated Spirit, the Devil an Angel and a created Spirit (I do not say he was created a Devil) Sin made him a Devil. God can do what he pleaseth, he hath an unlimited Power; the Devil's Power is limited, he can go no further than God permits him. God hath a just and rightful Power, Satan hath only an usurped Power, *&c.* God is infinite, immense, *&c.* But some may say, in what Sense is Satan said to be God of this World? What World? *&c.* The word World is a convertible Phrase, and here I understand it is to be taken for the Inhabitants of the World; I mean the Wicked, distinct from the Godly. He is the wicked Man's God three ways.

1. By

1. By Devolution, they have fallen off from God to Satan, they have departed from the true God, and his Service, and have cloſed in with the Devil; and ſo Satan owns them to be his Subjects. The whole World is divided into two parts, two Bodies, and are under two Heads, either Subjects of Chriſt's Kingdom, or of the Kingdom and Power of Satan; they are either of the Army of Light, or Regiment of Darkneſs.

Rom. 6. 16. 2. The Devil is the wicked Man's God by voluntary ſubmiſſion, *His Servants ye are to whom you obey.* Wicked Men are Satan's Volunteers.

3. By God's juſt Deſertion, as they have caſt off God and his Service, and deſire not the knowledg of his ways; ſo God hath caſt them off, and ſuffered Satan to poſſeſs them, *&c.*

The Devil a Prince.

Joh. 14. 30. —*The Prince of the World cometh*, &c.
Eph. 2. 2. *According to the Prince of the Power of the Air.*
Rev. 9. 11. *And they had a King over them, which is the Angel of the bottomleſs Pit.*

THE Devil is in theſe Scriptures called a Prince, Prince of Darkneſs, Prince of the Power of the Air, King of the bottomleſs Pit, *&c.*

Parallels.

PRince is a Term that denotes Power and Soveraignty; Satan hath great Power over wicked Men, *&c.* There is alſo, no doubt, ſome kind of Supremacy or Superiority amongſt the evil Angels; we read of the Prince of Devils, *He caſts out Devils by Beelzebub the Prince of Devils.* Alſo ſome of theſe wicked Angels are called Principalities and Powers, which ſignifieth Eminency of Place, above others. What degrees or order there is amongſt Devils is hard to find out, what ever Order there is amongſt them, yet we know he is the Maſter of miſ-rule amongſt Men, *&c.*

II. A King or Prince ruling and reigning, imports a Kingdom: for what is a King without a Kingdom and Dominions over which he reigns? The Devil hath a Kingdom. There is a twofold Spiritual Kingdom ſpoken of, *viz.* the Kingdom of Light, and the Kingdom of Darkneſs, called ſometimes the Kingdom and Power of Darkneſs. 1. His Kingdom is in the Hearts of ungodly Men, he rules and reigns there. 2. His Kingdom takes in all the Confines and Territories of Anti-Chriſt, and all other falſe and corrupt, erroneous and tyrannical States whatſoever, throughout the whole Earth, where his Power is owned, and his Authority ſubjected to. 3. He is ſaid to be King of the bottomleſs Pit.

III. The Name of ſome Kings puts an awful fear upon Men: So the Name and Power of Satan is ſuch, that it makes many Souls to dread and quake at the Thoughts of him.

IV. Some Kings have been great Tyrants. There is no Tyrant in the World, nor ever was, ſo vile as the Devil. True, ſome have acted like Devils, they ſeemed more like Devils than Men, as *Nero*, who cauſed the Bowels of his own Mother to be ripped up to ſee where he lay, *&c.* [See *Lion and Dragon.*]

V. Some Kings are mighty in Power, and their Dominions very large: Satan is a mighty King, he hath a Power that no meer human force can ſtand againſt, hence called the *ſtrong Man armed*; none ever ſeemed a match for him but the Prince of Peace. Beſides, he rules over all the Nations of the ungodly, and by force or fraud enſlaves to his helliſh Scepter Millions of Souls, there is no Kingdom, or Nation, in the whole Univerſe, but he pretends to ſome Right, Supremacy, and Authority in it; the World is full of his Creatures; nay there are more Souls who are his Vaſſals, than the Son of God hath faithful Subjects.

The Devil a Hunter.

Pſal. 91. 3. *He will deliver thee from the Snare of the Hunter.*
Prov. 6. 5. *Deliver thy ſelf as a Roe from the Hand of the Hunter.*

BY the Hunter in theſe places, I ſee no ground to doubt, but that the Holy Ghoſt principally intends the Devil, who is the great Hunter and Deſtroyer of Mens Souls, out of whoſe Hand, *i. e.* Power, Wiſdom adviſes her Son to deliver himſelf.

Parallels.

A Hunter is one that purſues, or eagerly follows after his Prey, what ſort of Beaſts ſoever he hunts, he ſeems unwearied in his Purſuit, his Heart is affected with his Game, and hence takes great delight in it: So the Devil purſues Sinners, nay and the Godly too, for they are part of his Game, and how eagerly doth he purſue them, 'tis the only thing he ſeems to delight in, he is never weary of this work, nor in the work.

II. A Hunter in purſuing after the poor ſenſitive Beaſt, deſigns to kill and deſtroy them, 'tis to take their Lives away, *&c.* So the Devil in hunting after the Souls of Men, his grand deſign is to deſtroy them, *He ſeeketh whom he may devour*; 'tis the Soul, the Life of the Soul, he ſtrives to deſtroy. As *David* ſpeaks of his Enemy, *Thou hunteſt after my Soul to take it*, ſo may every Man and Woman ſay of Satan. 1 Sam. 24. 12.

III. A Hunter has many Devices and cunning Stratagems to enſnare the Game he purſues: So the Devil hath many Snares and cunning Wiles to catch and deſtroy the Souls of Men, Hence he is compared to a Serpent: *We are not ignorant* ſaith *Paul*, *of his Devices*, and in another place, he exhorts the Saints to put on the whole Armour of God, that they may be able to ſtand againſt the Wiles of the Devil. The Greek Word ſignifies ſuch Snares as are ſet to catch a Man, *He will deliver thee*, ſaith the Pſalmiſt, *from the Snare of the Hunter*, meaning (ſaith *Ainſworth*) the Devil; Satan hath many Devices and Snares to draw Men into Sin. 1. By perſuading the Soul it is no great matter, 'tis, ſaith he, but a little one. 2. By preſenting the Pleaſure and Profit of ſinful Practices, and hiding the Shame thereof, and the Wrath and Miſery they will certainly bring on the Soul at laſt. 3. He lays before a Man the Sins of good Men, O ſaith he do you not find that ſuch and ſuch Godly Men have done as bad as this, was not *David* overcome with Adultery, *Ezekiah* with Pride, and *Noah* with Drunkenneſs, *&c.* but all the while he ſtrives to hide from them their Vertue and unfeigned Repentance, and utter abhorrence of theſe Sins afterwards. 4. He preſents God to the Soul, as one made up all of Mercy, and that Repentance will make all whole again; but afterwards, it may be, when the Soul is defiled by yielding to his Temptation, perſuades Souls the Sin is ſo great, and God ſo juſt, that he will not pardon Sin, 'tis little before committed, but great when 'tis committed, and this way he ſeeks to enſnare the Sinner. 5. Another way he hath to catch his Prey with, is by leading the Soul into the way of Sin, it may be, to the Harlots, Door, he allures into the Company of Sinners, and entices the Soul to contemplate upon Sin to toy a little with *Dalilah* (as it were) and a Multitude of other Snares he hath. 2 Cor. 9. 11. Pſal. 91. 3.

IV. A Hunter, that he may the better catch his Prey, hath not only his Snares, but alſo his Dogs, and them of every ſort fit for his Sport and Enterprize, he hath his ſetting-Dogs, his ſcenting-Dogs, his race-Dogs, ſome to ſtart his Game, and others to purſue his Game, *&c.* So the Devil, the great Hunter of Souls, hath, beſides his ſubtile Wiles and Snares, fit Inſtruments to effect and accompliſh his Deſign; he has his Dogs (for ſo as we have ſhewed you elſe where) wicked Men are called, and them alſo of every ſort, ſome great ones, and ſome ſmall ones, ſome that are like ſetting-Dogs, who watch how they may trapan, and prey upon the Godly to draw them into Sin, or into Sufferings; and others, who are like cruel Blood-Hounds, who, as being void of Mercy, endeavour to tear the Saints in pieces.

V. Some Hunters mind little elſe, ſave Hunting; 'tis ſaid of *Nimrod*, he was a mighty Hunter, *&c.* So the Devil he is a mighty Hunter, he minds nothing more than the hunting of the Souls of Men, O the Millions, that he hath catched and deſtroyed, he is a moſt cruel Hunter. Gen. 10. 9.

VI. Some Hunters are very ſwift and diligent in the purſuit of their Prey, they will ride over many Fields in a day, they will ſearch and beat about with abundance of diligence, to find out their Game, they are it may be here now, and a few hours hence many Miles off, and hardly allow themſelves time to eat their Meat, *&c.* So the Devil is a ſwift Hunter, he is like Lightning (as it were) ſwift in Motion, he is a Spirit, and ſo has the advantage to leap

Parallels.

ſuddenly upon his Spiritual Prey, he has his Eyes upon all the ways of Men, he is here to tempt this Man, and preſently in another place to catch unwary and ſecure Souls.

VII. A Hunter is diligent to obſerve the Diſpoſition of the Creature he hunts, and alſo the places where it haunts: So the Devil, he obſerves the Diſpoſitions and natural Inclinations of Men and Women, and alſo all their haunts, that ſo he may the better prey upon them, he knows what Men are prone to Lying, and what Men are addicted to Covetouſneſs, and who are naturally inclined to the Luſts of Uncleanneſs, and who are ſubject to Paſſion, *&c.* and according to the various Tempers and Inclinations of Perſons, he ſuits his Temptations.

VIII. A Hunter ſeeks to come ſometimes, if poſſible, on his Prey unawares, when they are ſecure, to ſeal as it were upon them: So the Devil comes upon Chriſtians many times when they are aſleep and in a ſecure ſtate; an Enemy hath done this whilſt Men ſlept. And hence *Solomon*'s advice is to the Sons of Wiſdom, not to *Give ſleep to their Eyes, nor ſlumber to their Eye-lids, and to deliver themſelves from the Hand of the Hunter*, &c.

Prov. 6. 4, 5.

Diſparity.

OTher Hunters generally hunt for their Recreation, 'tis not out of Envy and Hatred they bear to the Creatures they hunt: But the Devil hunts the Souls of Men out of that implacable Hatred he bears to them, 'tis not his Pleaſure, but his Malice, which ſtirs him up to kill and deſtroy poor Sinners, he knows he is miſerable himſelf, and he would make, if he could, all the Children of Men as miſerable as himſelf.

Inferences.

THis may ſerve to awaken all Men, to take heed and deliver themſelves from this mighty Hunter; Soul fly to Chriſt, he is able to ſave thee, who hath promiſed to deliver thee from the Snare of the Hunter, *&c.* labour to be like the Roe, ſwift-footed, O labour with *David* for Hinds Feet.

The Devil a Fowler.

Prov. 6. 5. *Deliver thy ſelf as a Roe from the Hand of the Hunter, and as a Bird from the Hand of the Fowler.*

AS Satan is likened to a Hunter, ſo he is likewiſe unto a Fowler, they are both Metaphors of a like Import.

Parallels.

A Fowler hath his Nets, Gins, and many Allurements to catch the poor ſilly Bird: So hath Satan to catch the Souls of Men, ſome of which we mentioned before.

II. A Fowler having taken divers Birds, he makes uſe of them, in a crafty manner, to bring others to his Net: So doth Satan, he this very way ſeeks to allure Sinners, he ſets before the Eyes of the unwary Soul, how many Birds he hath got in his Snares, and yet they ſing moſt ſweetly, and leap about as if they had all Joy and Enlargements in the World; he would perſuade Gods Children none have ſo ſweet and pleaſant a Life as the Ungodly, who flouriſh in Proſperity, and are not plagued like other Men, and by this means, this cunning Fowler oft-times enſnares the Souls of Men.

III. A Fowler is very cautious how he ſpreads his Net in the ſight of any Bird: So Satan craftily ſtrives to hide his Net and Snare, by which he ſeeks to catch the Souls of Men, he preſents the Golden Cup, but hides the Poyſon. Thus he deceived *Eve*, he ſtrove to affect her Heart with the choiceſt and excellent Nature of the Fruit of the Tree, *Ye ſhall be as Gods*, &c. This was the Bait, but the Net or curled Hook is hidden, he ſeems to court her as a cordial Friend, as one that wiſhed her the greateſt Happineſs imaginable; but alas! his deſign was to catch her in the Net of Rebellion againſt God's Law, to deſtroy and undoe her for ever; *In vain is the Net ſpread in the ſight of any Bird.*

Eccl.

IV. A Fowler ſtrives to counterfeit the real call of Birds, thereby to entice them into the Snares and Nets he hath ſpread for them: So Satan endeavours to transform himſelf into an Angel of Light, and alſo teaches his Miniſters to counterfeit the Garb, Behaviour, and Call of Chriſt's true Miniſters, thereby to deceive and draw Souls into Perdition and Deſtruction.

2 Cor. 11. 14, 15.

Who

Parallels.

who more ready to preſs Holineſs, and Self-denial, *&c.* than ſome of the grand Deceivers of this Age, *They come to you in Sheeps cloathing, but inwardly they are ravening Wolves.* Mat. 7. 15.

V. A Fowler ſome times in the Night dazles the Eyes of the poor Birds with a great Light, and thereby moſt eaſily ſpreads his Net over them: So Satan by falſe Lights preys upon the Souls of Men, who crys out, Light, Life and Power, *&c.* and this hath ſo dazled the Eyes of People, that many have been taken, and little think where they are, nor the danger they are in, alas! the cunning Fowler has got his Net over them.

The Devil a Lion.

2 Pet. 5. 8. *Be ſober, be vigilant, becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour.*

CHriſt is compared to a Lion, ſaith the learned *Glaſſius*, becauſe Noble, Heroick, and Unconquerable. 2. Wicked Men and Tyrants are ſo called, becauſe Fierce, Outragious and Cruel. And 3. The Devil is called a Lion, becauſe Roaring, Rapacious and devouring, *&c.*

Some of the common Epithets of a Lion, as we have under another Head noted, are theſe, *viz.* Bold, Stony-hearted, Preying, Ravening, Stubborn, Cruel, Bloody, Terrible, Swelling, *&c.* Which ſets forth his Natural Evil, and worſt Properties, upon which account the Devil, as all the Learned obſerve, is compared to him.

Parallels.

THE Voice of the Lion is called *Rugitus*, that is, Roaring, or Bellowing, which is very terrible to other Beaſts, who when they hear him roar, tremble; he roars when he is hungry and wants Prey: So the Devil is ſaid to walk about like a roaring hungry Lion, who is not ſatisfied with the Prey he hath already got, but ſeeks to devour more Souls: for as the Lion is a very greedy and unſatisfied Beaſt; ſo is the Devil, he would, did not God reſtrain him, deſtroy the whole World, not a Soul ſhould eſcape.

II. A Lion is a very ſtrong Beaſt, *What is ſtronger than a Lion?* So the Devil is a ſtrong Enemy; and one reaſon, doubtleſs, why he is compared to a Lion, is to ſignify his Strength, as his being compared to a Serpent, doth his Subtilty. Hence God hath laid help for us upon one Mighty to ſave, *viz.* the Lord Jeſus, who was able to encounter with this ſtrong and furious Adverſary, *For to this end was the Son of God manifeſt, that he might deſtroy the Works of the Devil, and deſtroy him who had the Power of Death, which is the Devil.* 1 Joh. 3. 14. Heb. 2. 8.

III. A Lion is a very bloody and tyrannical Beaſt, he will ſet upon and deſtroy whole Flocks and Heards of Cattel, he is a great Enemy to Sheep and Lambs and other innocent Creatures: So the Devil is very bloody and cruel, as appears in *Job*'s Caſe, he took away his Cattel, and then all his Children, and after that ſmote his Body with Biles; he ſeeks to deſtroy the Bodies and Souls of Men too, the Godly ſtand in fear of him; for Chriſt's Sheep and Lambs, have not a more cruel and bloody Foe in the World. *Toſſ l.*, p. 361.

The Devil a Dragon.

Rev. 12. 7. *And the great Dragon was caſt down, that old Serpent called the Devil and Satan*, &c.

AS the Devil is compared to a Lion, ſo likewiſe to a Dragon. Some are ready to queſtion whether there be any ſuch Creature, or no; but it is without any juſt ground, ſince the holy Scripture ſpeaks of them in ſo many places: Beſides, we have approved Hiſtories and Hiſtorians, which treat of them, as *Ælianus*, *Ariſtotle*, *Pliny*, *Mantuan*, *Geſner*, *Ovid*, &c.

Parallels.

THe Dragon is a flying Serpent, he is deſcribed with Wings very voluble, and ſpreading themſelves wide according to the quantity or largeneſs of the Dragon's Body; which cauſed *Lucan* the Poet to write in this manner,

Vos quoq; qui cunctis innoxia numina terris
Serpitis, aurato nitidi fulgore Dracones,
Peſtiferos ardens facit Africa; *ducit is altum*
Aëra cum Pennis, &c. ——

You ſhining Dragons, creeping on the Earth,
Which fiery *Africk* holds, with Skins like Gold,
Yet peſtilent by hot infecting Breath,
Mounted with Wings in th' Air we do behold.

The Devil is ſaid to have Wings, to denote his Swiftneſs in purſuing his Prey. He is like to a furious flying Dragon. No Man can get out of the reach of Satan; let them climb up never ſo high in Grace and Vertue, Satan hath Wings, and can purſue them with his poyſonous Breath of Temptations.

Elianus, *Megaſthenes*. II. Naturaliſts obſerve, that Dragons ſeldom hurt in the Day-time, but in the dark Night they come out of their Holes, and deep Caves: So the Devil does the greateſt hurt in the Night of Ignorance; he hates the Light, like his curſed Children; his Kingdom is the Darkneſs of this World.

Topſell, p. 706. III. Naturaliſts ſay, Dragons have cruel Teeth, and that they have a treble Row of them in their Mouths, and that their Bite is very dangerous. Teeth, ſaith *Glaſſius*, denote Virulence, and an hoſtile Power, becauſe Beaſts, when they fight, uſe them as offenſive Weapons. The Wounds the Devil gives to poor Sinners by his prevailing Power, are venemous and mortal.

IV. Dragons are mortal Enemies to Mankind, and Multitudes have been deſtroyed by them; in this they fitly reſemble the Devil.

V. Dragons have a cruel infectious Breath: Thoſe in *Phrygia*, when they are hungry, turn themſelves towards the Weſt, and gaping wide, with the force of their Breath (ſaith my Author) they draw the Birds that flie over their Heads into their Mouths; which ſome attribute to the infectious Nature of their Breath: Alſo they kill with their Tails; nay, ſome ſay, the Strokes of their Tails are more deadly than the biting of their Teeth. The Devil, like the Dragon, has many ways to wound and deſtroy Mankind. Sin is like the biting

Deut. 22. of Dragons, and falſe Doctrine in Scripture is called Dragon's Poyſon, 'tis the Poyſon of this old Dragon: *Their Wine is as the Poyſon of Dragons, and the cruel Venome of Aſps.*

VI. They will fight terribly, and are (as Naturaliſts note) always in War with the Elephant, and with divers other Beaſts, both wild and tame, for he is the cruel Enemy of

Rev. 12. 7, 8. them all: So the Devil makes War with the Lamb, and with all his Followers: *There was War in Heaven*; Michael, *and his Angels, fought againſt the Dragon*; *and the Dragon fought, and his Angels, and prevailed not.* The Lord Jeſus is too hard for this old Dragon.

VII. There

Parallels.

VII. There are in *Ethiopia*, and other hot Countries, Multitudes of Dragons, ſome greater, and ſome leſſer, alſo ſome of a red colour. We read of ſome that have been found to be nine Cubits long, and of a great Thickneſs. Neither is it to be thought, (ſaith Mr. *Topſell*, out of *Geſner*) incredible, that the Souldiers of *Attilius Regulus* killed a Dragon, which was an hundred and twenty Foot long. Dragons (ſaith he) are certainly great Beaſts, and there are few or none bigger on Earth: So there are many Devils, and by ſome places of holy Scripture, we may conclude there is a chief or grand Devil, one whoſe Helliſh Power is above the reſt, *&c.* The Earth and Air are full of theſe curſed Dragons, but being Spirits, we cannot ſee them: Beſides, we may ſuppoſe, that they may abound more in ſome Countries than in others. *Topſell*, p. 704.

The Devil a Serpent.

2 Cor. 11. 3. *But I fear leſt by any means, as the Serpent beguiled* Eve *through his Subtilty*, &c.

Rev. 12. 9. *The old Serpent, the Devil*, &c.

SErpents are venemous Beaſts, that creep upon the Ground, or go as it were upon their Bellies, which, as it appears from *Gen.* 3. 14. was laid upon them at firſt as a juſt Judgment of God: *Upon thy Belly ſhalt thou go*; meaning, ſaith *Ainſworth*, in great Pain, *&c.* This Creature the Devil made uſe of to deceive *Eve*; the Devil ſpake in, or by the Serpent, *i. e.* opened the Serpent's Mouth; for we are not to conclude that Serpent was the Devil, becauſe the Text ſaith poſitively, it was a Beaſt of the Field, who (as ſome conceive) is ſaid to be more ſubtil than any other Beaſt, by means of Satan's Influences; yet all agree, that naturally the Serpent, or ſome Serpents are very crafty and ſubtil. *Ariſtotle* and *Galen* define a Serpent to be, *Animal ſanguineum, pedibus orbatum, & oviparum*; that is, A bloody Beaſt, without feet, laying Eggs.

There are divers ſorts of Serpents; we read of the Adder, Aſp, Dart, Dragon, Cockatrice, *&c.* Some affirm that the Cockatrice or Baſilisk hath Wings, from *Iſa.* 14. 29. *Out of the Serpent's Root ſhall come a Cockatrice, and his Fruit ſhall be a flying Serpent.* The Baſilisk is eſteemed the King of Serpents, partly for the great Strength of his Poyſon, and partly for his ſtately Pace, and magnanimous Mind; for he goes upright with his Head, near half a Yard in length. *Dipſius.*

Parallels.

SErpents are a venemous ſort of Creatures, eſpecially the Cockatrice: For his Poyſon (Naturaliſts affirm) infecteth the Air, and the Air ſo infected killeth all living Creatures, and all green Things, Fruits and Plants of the Earth; it burneth up the Graſs whereupon it goeth, or creepeth; and the very Fowls of the Air fall down dead, when they come near his Den or Lodging: So the Venom or Poyſon of the old Serpent, *viz.* Sin, is very deadly, and of an infectious Nature, as hath been largely ſhewed. What Creature hath not been hurt and corrupted, more or leſs, by this Poyſon? It hath diſordered the whole Creation; the very Ground is curſed, and bringeth forth Thorns and Thiſtles hereby. Gen. 3.

II. Amongſt all living Creatures, there is none that periſheth ſooner than doth a Man, by the Poyſon of a Cockatrice, for with his Sight he killeth him, the Beams of his Eyes do corrupt the Spirit of a Man; nay, ſaith my Author, he kills other Serpents by his Sight, ſuch is the Venom of his Poyſon: So no Creature hath ſuffered, or received ſuch hurt, as Mankind hath by the Poyſon of the old Dragon. Tho the Sin of Man, which is the Venom of this Serpent, hath been a Plague to all Creatures, yet Man receives the greateſt Ruine by it, it deſtroys him eternally. Wicked Men, who are compared to Serpents, are deſtroyed by this old Serpent.

III. A Serpent is a very ſubtil Beaſt; *Be ye wiſe as Serpents*, &c. The Devil being compared to a Serpent, it principally denotes his Subtilty, who hath a thouſand Ways to deſtroy and undo the Children of Men.

IV. Serpents

Parallels.

IV. Serpents are moſt envious, implacable, and furious Beaſts; they are *immitiſſimum animalium genus*, a moſt ungentle and barbarous kind of Creatures, ſaith my Author; as appears by the Rage of a little Snake, one of the leaſt of the Serpents kind: for when he perceives he is hurt or wounded, he never ceaſeth caſting out his Poyſon, until he hath done harm, or died of Madneſs. In this he is the very Image of the Devil, who is ſo outragious, and filled with Envy, to Mankind, that he cares not what Miſchief he doth, though it greatly heightens his own Puniſhment in the end. There is an irreconcileable Enmity between the Serpent and the Woman, and between his Seed and her Seed. A Man naturally, by a kind of ſecret Inſtinct, abhorreth the ſight of a Serpent; and ſo doth the Serpent the ſight of a Man.

Topſell. *Elianus.* *Pliny.*

Geſner. *Topſell.*

V. There is a certain ſort of Serpents, that if a Man look ſtedfaſtly upon them with one Eye, with a ſingle Eye, they will run away from him: Such a Serpent is Satan; for if a Chriſtian face him with a ſingle Eye, that is, look upon him with an Eye of Faith, it will reſiſt him, and make him flie.

Pliny. *Seneca.*

Inferences.

FRom the Whole we may perceive, what the Nature of Sin is: Theſe evil Angels were glorious Creatures at firſt, before they fell: but behold, what vile, curſed Creatures and Monſters their departing from God, and Rebellion againſt him, hath made them!

II. It may teach all Men to beware of the Devil, to watch againſt him, to avoid Sin, and the Venom of Sin, as they would a Serpent.

III. It may be of uſe to ſtir up the Godly to Diligence and Watchfulneſs, *&c. Be ſober, be vigilant*, &c.

IV. It may teach us to bleſs and praiſe God for Chriſt, in whom, through Faith, we get the Victory over this terrible and crafty Enemy.

THE

THE Eleventh HEAD OF METAPHORS, SIMILES, AND Other Borrowed TERMS, CONCERNING The Means of Grace, Providence and Affliction.

The Day of Grace.

Mat. 20. 6. *Why ſtand ye here all the Day idle?* &c.
Heb. 3. 7. *To day if you will hear his Voice, harden not your Hearts*, &c.

THE Time that God alloweth Men to repent, and provide themſelves for another World, is called a Day: *Behold, now is the accepted Time, behold, now is the Day of Salvation. I muſt work the Works of him that ſent me, while it is Day*; that is, whilſt the allotted Seaſon laſts. *John* 9. 4. *To day if you will hear his Voice*, &c. that is, before the Time allotted you, or the Space given you to repent, be expired.

Parallels.

A Day is a certain Time, ſo many Hours, &c. A natural Day is twenty four Hours, an artificial Day contains twelve Hours: So God allows a Man a certain and prefix'd Time to repent. *Jeruſalem* had a Day: *O that thou hadſt known, even thou, at leaſt in this thy Day, the Things that belong unto thy Peace.*

II. The Day is ſet in oppoſition to the Night, and it ſignifies the Time of Light: So the Time of God's Patience, whilſt the Goſpel is preached to Men, and God waits upon them, and ſtrives with them, to bring them over to the Knowledg of the Truth, is the Time of Light; and when God takes away the Means of Grace, and the Goſpel, from a Kingdom, Nation, or particular Soul, that is a Time of Darkneſs, and then it may be ſaid, the Day is gone, and Night is come upon them.

III. 'Tis Day when the Sun riſes, and Night when the Sun ſets: So 'tis the Sinner's Day, whilſt the Goſpel-Sun ſhines, and the Means of Grace are continued to them; but Night then, when the Miniſtration of the Goſpel is taken away, and no more Means of Grace afforded to them.

IV. The

Parallels.

IV. The Day is Man's working Time; Labourers in the Field, when the Day is ended, go home, they can work no longer: So whilſt God affords the Goſpel, and Means of Grace, Sinners ſhould, like faithful Labourers, work hard, work out their own Salvation, labour for the Meat that periſheth not: for when that is gone, no Man can work; then the Things of their Peace will be hid from their Eyes, like as it fell out with *Jeruſalem*.

V. The Day brings great Light with it, which makes great Diſcoveries of Perſons and Things; whilſt the Night laſts, Men cannot ſee what is near them, neither the Good they may receive, nor the Evil they ſhould refuſe, and eſcape from; but the Day diſcovers all, and makes every thing manifeſt: So the Goſpel-Day brings Light, and the Light thereof diſcovers the Evil that is in the Hearts, Works, and Lives of Men; by this Light they ſee their Sins, and the Danger they are in thereby, and alſo the Way to be delivered from them. Chriſt is the Way which the Day-Light makes manifeſt. In the Night of Popery, Men loſt the bleſſed Path to Peace, and Way of Life, and ran to the Merits of their own Ways, and to Popiſh Pardons, and what not? but the Day of the Goſpel in *England* hath diſcovered their Miſtake, and ſhewed them the plain Way to Heaven, *&c.*

Eccleſ. 11. 7. VI. The Day is comfortable, 'tis a pleaſant thing for the Eyes to ſee the Sun: So are the Means of Grace, and the Day of Goſpel-Light. O how ſweet and pleaſant a thing it is to ſee this Day, wherein the Word of God is powerfully and plainly preached amongſt us!

VII. The Day ſometimes is over-caſt, and the Light darkned: So the Goſpel-Day is ſometimes, as a Judgment upon a People or particular Soul, darkned, and Clouds ſeem to cover the glorious Heavens, even as at this Time. O what thick and black Clouds ſeem to ariſe!

VIII. Some Days prove ſtormy, and high Winds ariſe: So ſometimes the Day of Goſpel-Grace proves ſtormy, and high Winds of Perſecution ariſe upon a People; nay, not only Winds of Perſecution, but alſo ſtrange Whirl-winds of Deluſions abound in it, which make it very perilous.

IX. A Day hath its Morning, its Noon, and its Evening: So hath the Day of Goſpel-Grace in a Nation, and to a particular Soul, who improves it not. God threatned his People

Mich. 3. 6. of old, *That the Sun ſhould go down over the Prophets, and the Day ſhould be dark over them.*

X. The Day ſuits not with ſome Men, they are for the Night; they are ſaid to rebel againſt the Light, they hate the Light, the Night is for them; ſuch are the Thief and

Prov. 7. 9. Adulterer: *The Whoriſh Woman waits for the Twilight, even for the black and dark Night.* So many Sinners love not the Day of Goſpel-Light, they are for the Night of Ignorance and Error. They had rather have Popery come, or any Thing come, than to have the Goſpel, or the powerful Preaching thereof; it ſuits beſt with their carnal Hearts, they love that Religion that indulges them in their brutiſh Luſts.

XI. There are many ways to know when the Day draws towards an end, and Night approaches: As, (1.) When the Heat of the Sun abates. (2.) When the Shadows grow long, or are ſtretched forth. (3.) When the Harveſt-Men begin to go home apace. (4.) When the Evening-Wolves begin to lurk out of their Holes. Now when theſe Signs are upon a People in a ſpiritual ſence, their State is bad, they may fear Night approaches upon them. (1.) When the Goſpel in its powerful Preaching, abates in its Heat, and bleſſed Influences upon Mens Hearts, ſo that but a few are warmed, and effectually wrought upon by it. (2.) When Religion is more in Shew than in Subſtance; when the Shadow is long, and the Subſtance little; Men being more zealous for the Form, than concerned for the Power of it. (3.) When many powerful or painful Miniſters and Labourers are called home. (4.) When the Romiſh Wolves, who have lain long in their Holes, and dark Caverns, or lurking Places, begin to come boldly abroad, and impudently ſhew themſelves, 'tis a Sign of Evening-Tide, and that the Day is near expiring. Is not this thy State, O *England?*

The Means of Grace compared to the Summer.

Jer. 8. 20. —— *The Summer is ended*, &c.

BY *Summer* is doubtleſs meant that Time that God allows Men to gather in, and lay up ſpiritual Good for their precious Souls. The Time of Goſpel-Light, or Means of Grace, is compared to the Summer.

Parallels.

THe Summer is the chief Time of the Year, that Seaſon which generally all Men prize, long for, and rejoyce in: So the Time of Goſpel-Grace, and Goſpel-Light, is the chiefeſt and choiceſt Seaſon in the World. The Time of the Goſpel, the Diſpenſation of the Goſpel, was the Time which the Prophets, and many good and righteous Men of old longed for, and which all ſincere godly Perſons do prize, and rejoyce in.

II. Summer is the Seaſon that ripens the Fruits of the Earth; were it not for the Heat and Influence of Summer, what would become of the Husband-man's Labour? So the Means of Grace, or Miniſtration of the Goſpel, ripens the good Seed which is ſown in the godly Man's Heart, nay, it maketh all fit and ready for the Harveſt, and for cutting down. It ripens the godly Man for Heaven, and the ungodly Man for Hell: The Word is either a Savour of Life unto Life, or elſe the Savour of Death unto Death; it either ſoftens or hardens. It hath the ſame Effects upon Mens Hearts, that the Sun hath in the hotteſt Time of Summer, upon that which it ſends forth its Influence upon.

III. The Summer is the poor Man's working Time, 'tis the Seaſon in which he is to provide himſelf for Winter with ſuch things he wants. The Day of Goſpel-Grace is the Saints Summer, 'tis the Time in which he works hard, gathers in, and lays up for his immortal Soul: He *learns of the Ant, who provides her Meat in Summer*, &c. Prov. 6.

IV. In Summer every thing looks green; the Herbs, Graſs, Plants, Trees, and all the Fruits of the Earth, are in their Beauty, and greateſt Glory: So in the Day of Goſpel-Grace, whilſt God affords Means of much Light and Knowledg, when Seaſons, Sabbaths, Sermons, and Ordinances, in a plentiful manner do abound amongſt us, how do the Saints flouriſh, their Graces flouriſh! O what Beauty and Greenneſs is there upon all ſincere Chriſtians!

V. He that is ſlothful and idle in Summer, as he brings Shame upon himſelf, ('tis a Sign of Folly, &c.) ſo he ſuffers, wants Bread, and is expoſed to great Straits in Winter. *He that gathereth in Summer, is a wiſe Son; but he that ſleepeth in Harveſt, is a Son that cauſeth Shame.* Prov. 10. 5. So he that is idle and negligent in the Time of Goſpel-Grace, or improves not the Means God affords, for the Good of his Soul, as 'tis a Reproach and Shame to him, ſo he expoſeth himſelf to Ruine thereby. What will he do when Death and Judgment comes? Then he will want, and ſuffer Hunger, &c.

The Means of Grace compared to Harveſt.

Mat. 9. 37. *The Harveſt is great, but the Labourers are few*, &c.

Note. The Time of Goſpel-Grace, wherein Work is to be done, and many Souls are prepared, and made willing to hear the Word of God, is compared to Harveſt.

Parallels.

HArveſt is the Time to work and do buſineſs in, and it behoveth Men to labour hard then: So whilſt there is an open Door for the Goſpel, or God is pleaſed to continue the Means of Grace, Chriſt's Miniſters ought to labour hard.

II. Harveſt greatly tends to the relief of the Poor; they in Harveſt-time gather in, and lay up againſt a Time of Want and Scarcity: So do the Saints, whilſt the Day of Grace laſts, provide and lay up for their Souls.

Parallels.

III. Sometimes there is bad Weather in Harveſt, which doth hinder and diſcourage the painful and laborious Husband-man: So Storms ariſe, and very bad Weather (as it were) often attends Chriſt's faithful Labourers, which greatly hinders them in their Miniſtry.

IV. The Harveſt is ſometimes great, and the Labourers but few, ſo that the Work lies very heavy upon ſome Men: So in a ſpiritual ſence, the Harveſt is great, *i. e.* many People are willing to hear God's Word, but there are but few painful Preachers, and by this means the Work lies heavy upon them; and when it is thus, we are enjoined to *pray to the Lord of the Harveſt, to ſend more Labourers into his Harveſt.*

Mat. 9 37.

V. The Harveſt ſometimes proves thin, and comes into a little Room; or it may ſeem much in Bulk, and yet but a little Grain: So 'tis ſometimes in the ſpiritual Harveſt, there are many Multitudes hear the Word, attend upon the Means, they flock into the Aſſemblies; but alas! but few are converted; the Corn is little: A ſmall Room will hold them, were they ſevered from the Straw and Chaff of the fruitleſs and unprofitable Multitude.

VI. When the Harveſt is like to be catching, or the Husband-man ſees Clouds begin to gather, and grow black, or they hear it thunder mightily, they work very hard, and hurry in the Corn, not knowing when they may have fair Weather again: So Chriſt's Servants, when they perceive a diſmal Day approaching upon them, labour hard, and bring in what Souls they can into his Barn.

VII. The Harveſt ſometimes is very long, and ſometimes but ſhort: So God lengthens or ſhortens the Day of Grace, as he pleaſes. The old World had an hundred and twenty Years; others but a ſhort Seaſon. *O that thou hadſt known in this thy Day the Things that belong to thy Peace! but now they are hid from thine Eyes.* Chriſt ſeems to be quick with them. And ſo it fared with thoſe, *Acts* 13. 46.

VIII. In Harveſt the Husbandman will not neglect a fit Opportunity of gathering in his Hay and Corn, upon preſumption of much fair Weather to come: So a wiſe Chriſtian will not loſe the preſent Seaſon for his Soul, upon hopes of much Time to come, but rather ſays, Now is the Time, *&c.*

Obſerve in Summer's ſoultry Heat,
How in the hotteſt Day,
The Husband-man doth toil and ſweat
About his Corn and Hay.
If then he ſhould not reap and mow,
And gather in his Store,
How ſhould he live, when for the Snow
He can't move out of Door?
The little Ants, and painful Bees,
by Nature's Inſtinct led,
Theſe have their Summer-Granaries,
For Winter furniſhed.
But thou, my Soul, whoſe Summer's Day
Is almoſt paſt and gone,
What Soul-Proviſion doſt thou lay
In Stock, to feed upon?
If Nature teacheth to prepare
For temporal Life; much rather
Grace ſhould provoke to greater Care,
Soul-Food in time to gather.

Days of Affliction and Diſtreſs,
Are haſting on apace;
If now I live in Careleſneſs,
How ſad will be my Caſe?
Unworthy of the Name of Man,
Who for that Soul of thine,
Wilt not do that which others can
Do for their very Kine!
Think, frugal Farmers, when you ſee
Your Mows of Corn and Hay,
What a Conviction this will be
To you another day?
Who ne're were up before the Sun,
Nor broke an Hour's Reſt,
For your poor Souls, as you have done,
So often for a Beaſt.
Learn once to ſee the Difference
Betwixt eternal Things,
And theſe poor tranſient Things of Senſe,
That fly with Eagles Wings.

J. F.

Godlineſs compared to a Trade.

Heb. 3. 1. *Wherefore, holy Brethren, Partakers of the Heavenly Calling, conſider the Apoſtle and High-Prieſt of our Profeſſion, Chriſt Jeſus.*

THe Profeſſion of Godlineſs is in this, and divers other Scriptures, compared to a Trade or Calling; and 'tis a very fruitful and profitable Metaphor.

Parallels.

A Trade or Calling properly is that Art, Craft, or Occupation, whereunto one hath been trained, or wherein he exerciſeth and employeth himſelf, whatever it be, whether Handicraft, or Merchandizing, *&c.* Now Godlineſs is the Occupation of every true Chriſtian, 'tis that which he hath been trained up in, 'tis that which he exerciſeth and daily employeth himſelf about. *Herein do I exerciſe my ſelf*, &c. *Rather exerciſe thy ſelf unto Godlineſs*, &c. Act 24. 16.

II. A Man, when he firſt ſets up a Trade, hath, or ought to have, a Stock ſuitable to what it doth require, in order to the well-managing of it, or otherwiſe he is not like to do good of it; for the Want of a convenient Stock hath ruined and utterly undone many new Beginners: So every Chriſtian ought to ſee, when he firſt begins to profeſs Godlineſs, what Stock he hath, I mean, what Grace, what Faith, what Love to God, and to his Neighbour, what Experiences of a thorow Change; for without a Stock of the Truth of Grace, and Work of Regeneration, no Man can follow the Trade of Godlineſs, to make any ſaving Earnings of it.

III. A Man that ſets up a Trade, ought to know the Nature, Worth, and Value of thoſe Goods and Commodities his Calling leads him to trade or deal in, or elſe he may be quickly cheated, and run out of all, by buying counterfeit Goods, or bad Ware: So every Chriſtian muſt know what Goods he is to trade ſpiritually in. as alſo the Nature and Excellency of them. Now the heavenly Commodities are theſe, Faith, Love, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Meekneſs, Temperance, Pardon of Sin, Communion with God, Joy in the Holy-Ghoſt, *&c.* Now he ought to know all theſe Things, the true from the counterfeit. And next unto the Graces of the Spirit, and the other excellent and rare Things he deals in, there are the Ordinances of the Goſpel, the Nature and Uſefulneſs of which he ought alſo to underſtand, and not to be deceived about them, leſt he take the Traditions of Men for Chriſt's Inſtitutions.

IV. A Man who ſets up a Trade, ought alſo to know who he is to deal or trade with: So ought every Chriſtian; and that is God, through the Mediator Jeſus Chriſt; for without him there is no trading to Heaven. 'Tis by him we believe in God, by him we come to the Father. Chriſt is a Saint's only Correſpondent; he receives all our Prayers and Duties, and makes Returns of Mercies.

V. A Man who begins a Trade, ought to be well inſtructed, and to know every particular Art and Myſtery in it: Some Trades or Profeſſions are hard to learn, they are full of Myſtery, and very intricate; and if they underſtand them not, or are not Crafts-maſters therein they will never live comfortably of them, as Experience commonly ſheweth: So every Chriſtian ought to learn the Myſtery of Godlineſs; this heavenly Calling is not eaſily learned; there is no Trade that is more myſterious than the Trade or Art of Godlineſs, as we ſhall fully evince, and make appear,

1. By plain Texts of Scripture.
2. By Arguments and Demonſtrations drawn there-from.

As to the *Firſt*, ſee theſe Scriptures: 1 Cor. 2. 7. *But we ſpeak the Wiſdom of God in a Myſtery, even the hidden Wiſdom*, &c. Compared with *Rom.* 16. 25. *Eph.* 1. 9. & 3. 3, 4. *Col.* 1. 26. 1 *Tim.* 3. 16. *Without Controverſy great is the Myſtery of Godlineſs, God manifeſt in the Fleſh*, &c. Godlineſs is twofold, 1. The Doctrinal Part. 2. The Practical Part.

A Myſtery is a Thing hidden, hard to find out, that which few underſtand, which lies not open to the Sight and Apprehenſion of Men. Many Arts uſed amongſt Men are full of Myſtery. If a Man go into a Chymiſt's Shop, poſſibly he may ſee there ſeveral Extractions of Minerals, but he may not know how he extracted thoſe Spirits, nor doth he *Godlineſs a Myſtery.*

understand the Nature and Operation of them, that is a Mystery. There are divers other curious Arts and Devices very hard to learn, they are so mysterious; but all come short of these heavenly Mysteries. The Mysteries of Godliness are exceeding great.

1. These Things are hidden Things from the Eyes of Men. See *Mat.* 11. 25. The Gospel is read daily, every Man hath the History of it in his House; but alas! very few understand it; 'tis a Mystery; 'tis not known, but by such only who feel its Power, and blessed Effects and Operations of it upon their Hearts.

2. The Gospel, and great Things of Christianity and Godliness, are the rare Contrivance
1 Cor. 8. 2. of God's eternal Wisdom, and therefore full of Mystery. *If any Man thinks he knows any thing, he knoweth nothing as he ought to know.* These things are not easily found out.

3. The History of the Gospel, and Principles of Christianity and Godliness, could not be known without Revelation; had not God afforded us the written Word, what should
John 20. 31. we, or could we have known of these Mysteries? What do the Heathen know of them,
Rom. 16. 25, 26. that have not the Holy Scripture? Doth the Light within discover the Incarnation, Birth, Life, Death, Resurrection, Ascension, and Intercession of Jesus Christ? Doth that teach the Mystery of Faith and Regeneration? 'Tis true, some have affirmed, that they should have known all Things the Gospel reveals, if they had never had the written Word: But how false that is, appears to all; and they themselves have been silenced, by putting one
John 20. 30. Question to them, which is this: 'Tis said in *John* 20. *Many other Signs did Jesus, in the presence of his Disciples, which are not written*, &c. Now let them shew us what those other Signs were: But alas! they can tell us nothing but what the Scripture relates; neither had we or they known them, but by the Record thereof.

That which we have the History of, and yet cannot understand, or make our own, unless the Spirit of God opens and explains it to us, is a great Mystery: But we cannot understand the Mystery of Religion and Godliness, without the Spirit's Teaching and Explanation: *Ergo*, &c. As the History must be revealed by the written Word, so the Mystery must be revealed by the Spirit: *For what Man knoweth the Things of a Man, save the*
1 Cor. 2. 11. *Spirit of a Man, which is in him; even so the Things of God knoweth no Man, but the Spirit of God.*

4. That which needs or requires several Gradations and Mediums, to open and explain it from time to time, is a great Mystery: But the Gospel, or Mystery of Godliness, requires such several Gradations and Mediums, to open it unto the Children of Men. (1.) God under the Law revealed these Things by divers Sacrifices, Washings, and other Rites, whilst Persons remained in their Non-age. (2.) It requires the Use of divers earthly Similitudes, to open and explain it to the Understanding of Men. God is compared to a Father, to an Husband-man, to a Judg, to a Creditor, to a Portion, to an Housholder, *&c.* Christ, to a Lamb, to Light, to an Husband, to a Vine, to a Shepherd, *&c.* The Spirit is compared to the Wind, to Oil, to Water: and Grace, to Seed, to Gold tried in the Fire, *&c.* The Mysteries of Religion and Godliness are so hard to understand in their own Nature, that God condescends to open them to us by earthly Things: In this God shews what Children we are, and how difficult 'tis for us to understand these Things. And tho they are thus explained, yet how little is it that we are able to understand of them! Now that which the Children of Men are not able fully to take in, or comprehend, tho God makes use of the best Mediums he in his Wisdom sees good to make use of, is a great Mystery: But the Children of Men are able to take in but little of the Mysteries of the Gospel, notwithstanding these gracious Mediums God is pleased to make use of: *Ergo*, &c.

5. That which the Children of Men are not able to take in or receive the knowledg of at once, but when God sees necessary to discover by degrees, by little and little, notwithstanding all those proper and fit Mediums he condescends to make use of, is a great Mystery: But the Mysteries of the Gospel, and Godliness, God sees the Children of Men, notwithstanding all those Mediums he is pleased to make use of, cannot take in or receive at once, but that there is need for him to open and discover them by degrees, by little and little: *Ergo*, 'tis very mysterious, so vast a Depth, so great a Light, so strange a Mystery is this Mystery, that God reveals it now a little, and then a little. *Adam* had the first Discovery of it: *The Seed of the Woman shall break the Serpent's Head.* *Abraham* had more of it made known to him; *Moses* had a greater Revelation of it than the Prophets: And then, *John Baptist*, who saw more than all that went before him, and upon that account
Luke 7. 28. was called the greatest Prophet that ever arose amongst them that were born of Women; and yet he saw but a little of this great Mystery, comparatively to what those saw who were in the Kingdom of Heaven, *viz.* the Gospel-Church, after the Death and Resurrection of Jesus Christ.

6. That

6. That which all the wiſe Men of the World, meerly by all their natural Wiſdom, Arts, and Sciences, could never find out, nor arrive at the true knowledg of, is a great Myſtery: But all the wiſe Men of the World, meerly by all their Arts and Sciences, and human Learning, could never arrive to the true knowledg of Chriſt, and real Godlineſs: *Ergo*, the Principles of true Godlineſs, and the Myſteries thereof, are out of the reach of meer humane Reaſon; tho not againſt or contrary to Reaſon, yet they lie above Reaſon: Reaſon muſt ſtoop to Faith in theſe things. The Goſpel is called Wiſdom, as oppoſite to the Wiſdom of Men; and the Apoſtle ſaith poſitively, That it was Wiſdom in ſuch a Myſtery, that none of the Princes of this World knew. Nay, the Spirit, ſays one, jeers all the Learned of the World in this very thing, becauſe of their groſs Ignorance. Where is the Scribe? where is the Wiſe? where is the Diſputer of this World? *Hath not God made fooliſh the Wiſdom of this World?* Hence *the Preaching of the Goſpel was accounted by the learned Greeks but Fooliſhneſs.* Natural Men may underſtand natural Religion; but true Godlineſs conſiſts in the Light of Divine Truth, and in the Life of Grace, God manifeſting himſelf in the Light of Truth, and working the Life of ſupernatural Grace by his Spirit in the Heart. True Godlineſs doth not conſiſt in the Knowledg of the Letter of the Goſpel. A natural Man may have the hiſtorical or notional Knowledg of the Goſpel and Chriſtianity, he may arrive to the moſt exact underſtanding of things, as far as Letters and Words can expreſs them; that is, he may know the true ſence and meaning of things in the Goſpel, according to what either the Hiſtory, or Tenor of ſuch Words will import, and know the Grammatical Sence of Words, better than many true Chriſtians: But this is not the ſpiritual and true Knowledg of Religion and Godlineſs; for that conſiſts in the ſaving and experimental Knowledg of God, and Jeſus Chriſt: The Myſtery of the Goſpel, and Power of Godlineſs, is the Diſcovery of God's Glory in it ſelf, and the working of it gloriouſly in the Soul; it lies not in the bare Expreſſion, or Knowledg of Words, nor in the external Form of Profeſſion of theſe Words; but it lies in the Divine Glory of God, which is wrapt up in theſe Words, and the gracious Conformity, Diſpoſition, and Affections of the Soul to theſe things. 'Tis an eaſy matter to confeſs Jeſus Chriſt to be the Son of God, and to read the Scriptures, to pray, *&c.* but to ſee the Myſtery of that Glory which is in this, that Chriſt is God's Son, and to have the powerful Influences of it upon the Heart, whereby the Soul is brought into the Image or Likeneſs of Chriſt's Death and Reſurrection; this is a Myſtery.

Sydenham.

1 Cor. 1. 20. Verſe 18.

7. That which the moſt wiſe and knowing in the ſame Art or Myſtery, can reach or underſtand but part of, muſt needs be a great Myſtery: As ſuppoſe a School-maſter, nay, the ableſt in the World, who profeſſes to know and teach ſuch or ſuch an Art or Myſtery, is forced to confeſs, he ſees and knows but little of it, or ſees but in part, 'tis ſo hard and difficult to find out; all would conclude, that Art or Science was a Myſtery indeed: But ſo it is here; for the holy Apoſtles, who had as great a knowledg of theſe Myſteries as any ever had in the World, nay, we may modeſtly conclude, a greater, yet they declare, they knew but in part, and ſaw but in part, they ſaw comparatively but a little way into theſe Myſteries, *For we know but in part.* —— *Now we ſee through a Glaſs darkly.* —— *Now I know in part.* —— *Ergo*, Theſe are great Myſteries.

1 Cor. 13. 9, 12.

8. That which the holy Angels deſire to pry into, nay, look into with the greateſt Earneſtneſs and Deſire imaginable, and are contented, the better to underſtand, to learn of the Church; and yet, when all is done, do admire, and ſtand as it were aſtoniſhed at, is a great Myſtery: But the Angels do pry into theſe Myſteries with the greateſt earneſtneſs, and are contented to learn of the Church, that they may the better or more fully underſtand them, and after all, ſtand and wonder, 'to behold the Depth of this Grace, of this Love, and the Strangeneſs of this Myſtery. *Ergo*, the Goſpel, or Doctrine of Godlineſs, is a great Myſtery. Now to make this Argument good, pray conſider theſe Texts of Scripture: 1 Pet. 1. 12. *Which things the Angels deſire to look into.* The word [*deſire*] ſignifies the utmoſt coveting or longing after a thing which a Man cannot be without: *Deſire to look into:* παρακύψαι, this Word ſignifies bowing down to pry heedfully and narrowly into a Thing. 1. The Angels are greatly taken with this Myſtery, with this Grace and Love in Jeſus Chriſt, manifeſted to fallen Man; they look and pry into it, according as it was typified of them, by the placing of the Cherubims looking down towards the Mercy-Seat. 2. That they are content to learn of the Church, ſee *Eph.* 3. 10. *To the intent, that now unto the Principalities, and Powers in heavenly Places, might be known, by the Church, the manifold Wiſdom of God.* 3. That they after all ſtand as it were amazed, and wonder at theſe Depths, ſee 1 *Tim.* 3. 16. —— *Seen of Angels,* ἀφθὴ, it is not meant of a bare Sight, but a Sight which aſtoniſhes the Underſtanding, and takes up the Heart: *He was ſeen with admiration and wonderment:* Thus Dr. *Sibbs.*

Exod. 25. 20.

9. That

9, That which the glorified Saints ſhall admire, when they arrive to a perfect Knowledg, muſt needs be a great Myſtery: But the glorified Saints ſhall admire at the Myſtery of this Grace and Love, in the Day of Chriſt, nay, it will be the matter of their wonder to all Eternity. See 2 *Cor.* 1. 10. Therefore the Doctrine of Godlineſs is a great Myſtery.

10. This will be further manifeſt, by conſidering wherein the greatneſs of this Myſtery doth conſiſt.

Firſt; Now the Myſtery of Godlineſs principally conſiſts in the Perſon of Chriſt, God manifeſt in the Fleſh. *Paul* determined to *know nothing ſo much as Chriſt, and him crucified.* When we know Chriſt better, we ſhall underſtand this Myſtery better: Chriſt is the Myſtery wrapt up in all the Goſpel, he is the Scope of all the Scripture, the Pearl hid in the Field; every Line is drawn to him, as the proper Center; all the Types and Shadows pointed to him, and all the Promiſes run in him. Jeſus Chriſt is really and truly God, and yet very Man, God and Man in one Perſon, and is not this a Myſtery? (1.) Is it not a Wonder, that a Woman ſhould compaſs a Man? (2.) That he that made the World, ſhould be born of a Woman! (3.) That the Ancient of Days ſhould become a Child of a Day old! (4.) That Bleſſedneſs it ſelf ſhould be brought under a Curſe for Sinners! *Chriſt was made a Curſe for us, as it is written, Curſed is every one that hangeth on a Tree.* (5.) That he that was the Heir of all things, Heir of both Worlds, ſhould be laid in a Manger! (6.) That he who was God over all, ſhould have no where to lay his Head! (7.) That he ſhould become poor, who was ſo rich, and by his Poverty make others rich! is not this a Myſtery? (8.) He by dying deſtroyed Death; and unleſs he had died, we could not live; and by Death he brought us to Life! (9.) And is it not a Myſtery, that a Perſon ſhould be capable to die, and yet by his own Power raiſe himſelf up again from the Dead? (10.) Is not this a Myſtery, that the Phyſician ſhould die to cure his Patient, nay, and unleſs he die, the Sin-ſick Soul could not live; and that his Blood ſhould be the Balſam? Is it not a great Myſtery, that the offended Saviour ſhould ſuffer, to free the offending Sinner?

1 Cor. 2. 2.

Gal. 3. 13.

11. Is it not a Myſtery, that the Nature of Man ſhould be ſo joined to the Divine Nature of God, that both ſhould make but one Chriſt? and that our Natnre ſhould be exalted above the Nature of the Angels, that Man ſhould ſit at God's right hand, that Man ſhould be very God, and God very Man, in one Perſon? O how great is the Myſtery of Godlineſs!

12. Is it not a Myſtery, that Chriſt ſuffered according to the Decree and determined Counſel of God, and yet the Jews did wickedly in putting him to Death?

Acts 2. 23. chap. 4. 28.

Secondly; The Myſtery of Chriſtianity appears to be great, 1. in God's caſting off the Jews, who followed after Righteouſneſs, and in calling the Gentiles, who followed not after Righteouſneſs! That God ſhould not be found of them that ſought him, and be found of them that ſought him not! (2.) That God ſhould chuſe poor and contemptible Ones into his Service, and reject the Wiſe, the Noble, and the Learned! and that by weak Things he overcame the Mighty, and by Folly confounded the Wiſdom of this World!

Thirdly; There is a great Myſtery in Election, in Juſtification, in Sanctification, in Renovation, *&c.* Nay, what Branch or Part of the Doctrine of Godlineſs is not full of Myſtery?

Fourthly; There is a Myſtery in every Grace:

1. In Faith: As, (1.) That a Sinner ſhould believe, *i. e.* go out of himſelf, and be carried above himſelf, to believe Things impoſſible to Man's Senſe, and above his Reaſon, that he ſhould ſeek for Juſtification by the Righteouſneſs and Obedience of another! for a Man (as one would think) to have a great deal of Holineſs, and good Works, and yet to throw it, as it were, all away, and be dead to it in point of Truſt and Dependence! is not this a Myſtery? (2.) To believe, when every thing is oppoſite to it: To work for Life, and to oppoſe ſome Sin, a natural Man is ready to do; but to believe in Chriſt for Life and Holineſs, to relie upon his Doings, his Works and Merits, this the Heart of Man is averſe to; nay, and Satan oppoſeth it, the World mocks at it, and accounts it Fooliſhneſs. (3.) That a Man ſhould believe, and not ſee, nay, believe, as *Abraham* did, *in hope againſt hope.*

2. There is a Myſtery in Love, that a Man ſhould love him with an endeared Affection, with a ſuperlative Love, whom the World can ſee no beauty in; nay, thus to love him, whom their natural Eyes never beheld, nay, love him, who is able to make great, and ſave from all Miſery, and yet ſuffers his People, and beſt beloved Ones, to lie amongſt the Pots, and to be hated and perſecuted in the World, and, to appearance, to be of all Men the moſt miſerable! A Saint knows the Reaſon of theſe Things, but 'tis a Myſtery to others. The Love of Chriſt turns the Affections another way, it drives, as it were, *Jordan* back, it makes the Waters aſcend, and run up hill. Is it not a Myſtery, to ſee a Saint, who hath a

Hundred,

Hundred, nay, it may be, Five Hundred a Year, a gracious Wife, many ſweet and lovely Children, enjoying much Health, and living in all Proſperity; yet if he hath loſt the Light of God's Countenance, or Chriſt be withdrawn from him, he is caſt down, and greatly diſtreſſed and afflicted in his Spirit, and crying out, Ah! what is all that I poſſeſs, ſith I want the Love of Chriſt, the Preſence of Chriſt? what's an Eſtate, and no Chriſt? Wife and Children, and no ſight of Chriſt? Chriſt (ſaith he) is all to me, and all is nothing without him. This is a Myſtery to carnal Hearts, they wonder at it: Nay, to ſee a Man, that hath all the Comforts of the World, expoſe himſelf to cruel Mockings, Loſs of Goods, to Impriſonment, and Death it ſelf for Chriſt's ſake, is a ſtrange thing to worldly Men, they think the Man is mad, 'tis a Myſtery to them, *&c.*

Fourthly; The Effects and Operations of Grace and Godlineſs are a Myſtery.

(1.) That God ſhould make Men wiſe, by teaching them to become Fools. 1 Cor. 3. 18.

(2.) That the way to become rich, very rich, eternally rich, is to become poor: This is a Myſtery, yet this Myſtery is taught us in the Perſon of Chriſt. *David* was a King, and very rich, yet cries out, *I am poor*; he was poor in Spirit. This poor Man cried, *There is that maketh himſelf rich, yet hath nothing; there is that maketh himſelf poor, and yet hath great Riches.* Prov. 13. 7.

(3.) That the way to have all, is to loſe all; and that a Man gains moſt, when he loſes moſt: Is not this a Myſtery?

(4.) That Men muſt die to live, or that the way to live is to die; nay, that God kills by making Souls alive, and yet by that killing and death, brings them to life: And is not this a Myſtery? Sin muſt die, and we muſt die to Sin: *Sin revived, and I died*; yet by that Death he revived, and lived. A Man muſt die to Self, or he can never live himſelf. Rom. 7. 11.

(5.) God makes Men blind by giving Sight, and turns that Darkneſs into Light; and is not this a Myſtery?

(6.) The way to Honour and Exaltation, is to be abaſed, and ſuffer our ſelves to be trod upon; this is opened alſo in the Perſon and Life of Chriſt. To enjoy God's Favour, is firſt to bear his ſeeming Frowns. And many ſuch like Myſteries there are in Godlineſs.

Fifthly; There is a Myſtery in Ordinances, which thoſe who follow this Trade ſhould underſtand, a Myſtery in Baptiſm, a Myſtery in the Lord's Supper. But theſe things I cannot enlarge upon for want of Room.

Uſe 1. Let all take heed they do not ſlight or reproach theſe Myſteries.

2. Let them not think to underſtand them in their own fleſhly Wiſdom.

3. Let them labour to get the Power and Operation of them upon their Hearts, and then they will eſteem them, and ſay, there is a Truth in what we affirm and teach.

VI. He that would drive a Trade to gain by it, or thrive upon it, muſt follow it cloſely, he muſt make it his chief Buſineſs, nothing will be done in it to purpoſe without diligence. So every Chriſtian, who would gain by the Trade of Godlineſs, muſt keep cloſe to it; he muſt follow it day and night, and manage it wiſely, throughout all his other Affairs. Godlineſs muſt be followed without intermiſſion, it muſt be every day's Work; the Head, Heart, Hands, Feet, Time, Strength, Diſcourſe Contrivance, muſt be taken up about it. No Man can thrive in Godlineſs, if his Heart be not in it. When thy Hand is in the World, thy Heart ſhould be in Heaven.

VII. He that drives a Trade with diſcretion, muſt take heed he runs not too far in debt, and that he keeps his Books carefully, or elſe he may ſoon run out of all: So muſt a Chriſtian take heed he run not far in debt. Debts will be contracted: *In many things we offend all:* But be ſure to ſee theſe Debts paid, leſt the Creditor come on a ſudden upon thee. *If any Man ſin, we have an Advocate*, &c. Renew Repentance every day, and labour after freſh Acts of Faith; keep thy Accounts even with God, obſerve the Mercies thou receiveſt from him, and be ſenſible of thy Faults and Miſcarriages. 1 John 2. 1.

VIII. There is no Man that follows a great Trade, but ought to ſee he hath a Stock ſufficient to truſt; he that cannot truſt, in ſome Callings, ſhall have but a poor Trade: So every Chriſtian muſt be careful to get a good Stock of Faith and Experience; for if a Saint cannot truſt God, he will never make any Earnings of Godlineſs. It is true, it behoves a Trader to take heed whom he truſteth; ſo it behoveth a Chriſtian; he muſt not truſt his own Heart, nor in his own Righteouſneſs, nor put too much confidence in Princes. We can never truſt Men too little, nor God too much.

IX. A Man that would follow a Trade to Advantage, muſt be much at home, and keep his Shop, and, as the Proverb is, his Shop will keep him; but he that is more abroad than at home, will ſoon come to Beggery: So a Saint muſt be much at home, and keep his own Heart well. Some Profeſſors are more abroad, ſpying Faults in other Men, than they are in taking notice of their own.

X. A Man that drives a Trade, ought to take heed he go not behind-hand, and inſtead of getting, loſe by his Trading: So ought a Saint to take heed he go not backwards inſtead of going forwards, and loſe inſtead of gaining. *Thou haſt loſt thy firſt Love.* —— *Remember from whence thou art fallen, and repent.*

Rev. 2.

XI. Some Men trade upon other Mens Stocks, as Factors, Stewards, &c. And ſuch Traders are Chriſtians, they trade upon Chriſt's Stock, they regulate their Affairs by Chriſt's Advice, they drive on Chriſt's Intereſt. All that Saints have is their Maſter's Money, and it behoveth them ſo to lay it out, that it may bring in the moſt Increaſe. Remember, all your Graces, Gifts, and Temporal Goods too, are the Lord's.

XII. Some Trades require great Layings out; and if a Man is ſparing in his Layings out, he muſt expect his Comings in will be accordingly: So the Trade of Godlineſs requires great Layings out. A Chriſtian, who will not lay out his Strength, Time, and Parts, and what he hath, for God, will never grow rich in Faith and Godlineſs.

XIII. Quick Returns are the Life of a Trade, and animate a Man in his Calling and Buſineſs exceedingly: So quick Returns do enliven and greatly encourage a Chriſtian, when he finds God anſwers his Prayers, as the Promiſe runs, *Whilſt they ſpeak, I will anſwer*, &c.

Iſa. 65. 24.

XIV. Some Men grow very rich by a Trade: So ſome Chriſtians grow very rich in Faith and Experience, by Godlineſs. [*See* City of God, *pag.* 82, 83.]

Inferences.

THis may inform the Saints what they undertake, when they enter upon the Work and Buſineſs of Godlineſs, they muſt look upon it as their chief and principal Calling.

II. How are many Men deceived! They purſue the World as their chief Buſineſs, and mind Religion and Godlineſs, when they have nothing elſe to do.

III. Be exhorted, O Chriſtian, to follow thy Calling; doſt thou want Motives?

1. Conſider, 'tis an honourable and ancient Trade; Chriſt Jeſus himſelf was of this Profeſſion, Godlineſs was his chiefeſt Buſineſs; all the Saints and Worthies of old followed this Calling.

Prov. 3. 14.

2. 'Tis the beſt Trade and Calling in the World: *For the Merchandiſe thereof is better than the Merchandiſe of Silver, and the Gain thereof than fine Gold.* Heavenly Things are rare Things, Things of great worth: (1.) They coſt dear, *viz.* the Price of Chriſt's moſt precious Blood. (2.) They are durable Riches. (3.) O what precious Things are Pardon of Sin, Peace with God, Union and Communion with God! What a rare Thing is Heaven! Is not a Crown worth Trading for?

3. Conſider who you trade with, and that is the great God, through Jeſus Chriſt.

4. You have a faithful Correſpondent, one that ever lives to make Interceſſion for you.

5. You have your Goods upon eaſy Terms: *Ask, and you ſhall receive. Come, buy Wine and Milk without Money, and without Price.*

Iſa. 55. 1.

6. 'Tis the moſt profitable Trade: *Godlineſs with Contentment is great Gain.* 'Tis *profitable to all things, having the Promiſe of the Life that now is, and of that which is to come.*

1 Tim. 6. 6. & 4. 8.

Metaphors,

Metaphors, Similes, &c.

CONERNING

Providence and Affliction.

Afflictions compared to Clouds.

Pſal. 97. 2. *Clouds and Darkneſs are round about him*, &c.
Joel 2. 2. *A Day of Clouds*, &c.
Lam. 2. 1. *How hath the Lord covered the Daughter of* Sion, *with a Cloud, in his Anger?*

CLouds are a moiſt Vapour, exhaled from the Earth and Sea, by the Sun, and condenſated by the Cold in the middle Region, and carried by the Winds up and down, called the Bottles of Heaven; which God, ſaith one, doth fill with Wine and Vineger, with Mercy or Wrath.

By Clouds and Darkneſs are meant Afflictions and dark Providences, under which God often times exerciſes his own People.

Parallels.

CLouds are many, *Who can number the Clouds in Wiſdom?* So the Calamities of God's People are many, innumerable Evils compaſs me about, many are the Afflictions of the Righteous. Job 38. 37.

II. Clouds are ſaid to be round about the Almighty, nay *thick Clouds are ſaid to be a covering to him*, and yet he dwelleth in the Light, which no Man can approach unto: Now when God is ſaid to dwell in Darkneſs, or to have Clouds and Darkneſs round about him, it ſhews that God's Works and Ways are hid from us: ſo that we are not able to ſee him, nor look up to behold what he doth, God's Providences are like Clouds, they obſcure or hide God's Counſel and way of his working from us; he is in the Clouds tho we ſee him not, thoſe Clouds and Darkneſs which are about him do not hinder his ſight of us, tho they hinder our ſight of him. Job 22. 14.

III. Clouds are of different kinds, ſome are ſaid to be thick and very black, when others have a kind of thinneſs in them, and are, as Mr. *Caryl* notes (as it were) tranſparent; ſome are more groſs and opacous, quite hindring and intercepting our ſight of things beyond them: So ſome of God's Diſpenſations are dark, very dark, and others more bright; ſome are ſo dark and gloomy, ſuch black and thick Clouds are over us, that we can ſee no Light, we cannot ſee through them, no ſeeing things beyond them; when others are not ſo dark, they are like light Clouds, the Mind of God may be ſeen and plainly underſtood in them. *Job* was covered with thick darkneſs, he underſtood not the reaſon why God contended with him, he had quite loſt ſight of the Almighty; *I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand, where he doth work, I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him:* but it was his Mercy, God was hid on the right hand; for ſometimes he hides himſelf on the left hand from a People. Job 23. 9, 10.

IV. Clouds make the day dark, dull, and People very Melancholly: So ſome of God's diſmal Providences make the Diſpenſation in which we live very dark and uncomfortable, and fill us with Trouble and Sorrow.

V. Clouds are at the Commandment of God, he covers the Heavens with them, and again diſſipates and ſcatters them at his Pleaſure: So all the Troubles and Calamities that attend a People or Nation, are brought upon them by the ordering and over-ruling hand of God's Providence: Is there any evil in a City and I have not done it? *Who gave* Jacob *to the Spoil, and* Iſrael *to the Robbers? did not the Lord?* &c. and then he again, ſometimes in an unexpected manner, ſcatters all the thick Clouds in a moment, making the day clear, ſerene, and comfortable. Iſa. 42. 24.

VI. Clouds ſometimes grow thicker and thicker, threatning a diſmal Storm of Thunder and Hail, cauſing all that are in the Field to haſten home: So the Diſpenſations of God's Judgments ſometimes are ſuch, that all God's People fear a dreadful Storm will come upon them; and then thoſe who have ſtrayed abroad, and eſtranged themſelves from God, begin to look about them, and haſten home apace, to take Sanctuary in God.

VII. Clouds cover the Face of Heaven; many Vapours gathering together riſe up and darken the Sun, and keep from us the comfortable Aſpect thereof: *I will cover the Sun with a Cloud.* The ſame Word that is uſed for a Cloud, doth ſignify a Multitude: So Clouds (as Mr. *Greenhil* obſerves) ſometimes ſignify a Multitude of Men, a Multitude of Enemies, as it was propheſied concerning *Nebuchadnezzar*'s Army, and of the great *Gog*, *Thou ſhalt aſcend, and come like a Storm, and ſhalt be like a Cloud to cover the Land.*

VIII. Clouds are ſo ſwift, that they are irreſiſtible; they pour out the Rain, and none can let them: So the Enemies, and other Troubles, come ſometimes in upon God's People, that there is no ſtopping them.

IX. Clouds are ſuch plain Emblems of Miſery and Affliction, that the Hebrew Word עב for a Cloud, ſignifies alſo Calamity: So the Day of the Lord's Wrath in Scripture is ſet out by Clouds frequently: *That Day is a Day of Trouble and Diſtreſs, a Day of Darkneſs and Gloomineſs, a Day of Clouds and thick Darkneſs.*

Now the Reaſons why God brings Clouds and Darkneſs upon his People, are many, which I muſt paſs by.

Affliction compared to Fire.

Iſa. 24. 13. *Wherefore glorify ye the Lord in the Fire.*
Zech. 13. 9. *I will bring the third part through the Fire,* &c.
1 Cor. 3. 13. — *And the Fire ſhall try every Man's Work, of what ſort it is.*

FIre is taken in the holy Scripture two ways, either literally, or figuratively and metaphorically; and ſo it ſignifies ſeveral Things, and amongſt the reſt theſe;

1. The Wrath of God. *Mal.* 4. 1.
2. The Effects of his Wrath. *Iſa.* 52. 4.
3. Any ſore and diſmal Affliction, Trial, or Perſecution. *Iſa.* 24. 15.

Note. Judgments, or ſore Calamities, are compared to Fire.

Parallels.

THere is a great Judgment and Terror in Fire let looſe upon a People: So when God brings in Enemies, or lets them looſe upon a People, 'tis a great Judgment, very terrible and amazing.

II. There are different Fires: Some are a Judgment, as before; but others are profitable, as the Refiner's Fire: So there are different metaphorical Fires. God's Wrath on the Wicked is like a devouring and conſuming Fire, that burns up all; but the Fire in which he puts his own Children, is like the Refiner's Fire. Afflictions and Judgments upon the Godly, are but to burn up their Corruption, and make them more pure; they ſhall not conſume them.

III. Some Fires break forth ſuddenly and unexpectedly: So ſome Judgments break forth upon a People and Nation ſuddenly, when no Man looks for it, whether it be Plague, Sword, or Famine.

IV. Fire burns terribly; when it hath gotten to a Head, 'tis hard to ſtop it: So when the Wrath of God breaks forth in good Earneſt upon the Wicked, 'tis hard to ſtop it. Tho Wrath hath been quenched by Prayer, yet ſometimes Prayer cannot quench Wrath: *Pray not for this People.*

Jer. 7. 16.

V. The Fire will refine Gold, and make it more fit for uſe; but Wood, Hay, and Stubble it conſumeth to Aſhes: So ſincere Chriſtians endure the Fire of Affliction, and are made better by it; but all droſſy Profeſſors and Hypocrites the Fire of Perſecution conſumes.

Affliction compared to a Rod.

Job 9. 34. *Let him take his Rod away from me.*
Pſal. 89. 32. *I will viſit their Tranſgreſſion with a Rod.*
Mic. 6. 9. — *Hear ye the Rod,* &c.

THE Rod hath divers Acceptations:

1. The Word שבט *Shabat*, is taken ſometimes ſtrictly, for a Bough or Sprig growing from the Stock of a Tree, becauſe a Rod or Staff is made of a Bough of a Tree.

2. It ſignifies a Scepter, the Scepter of a King, an Emblem of Power, *&c.* And becauſe in ancient Times, (as the Learned obſerve) they were wont to make Scepters of ſuch Rods, and all Scepters have the Form or Shape of a Rod; therefore the Original expreſſes the Rod and the Scepter by the ſame Word. *Gen.* 49. 10. *The Scepter,* (*Shebet*, the Rod) *ſhall not depart from* Judah, *&c.* This Scepter (ſaith Mr. *Caryl*) denotes two things: (1.) Authority to judg or command, (2.) Power to correct or puniſh.

3. The Word ſometimes refers to Eccleſiaſtical or ſpiritual Diſcipline, or Cenſure of the Church: *Shall I come with a Rod?* &c.

4. The Word is often uſed in Scripture to ſignify Puniſhment or Correction, becauſe Correction is often given with a Rod; and therefore to be under the Rod, is to be under Puniſhment or Affliction, *&c.* *The Rod and Reproof give Wiſdom.* Prov. 29. 15. There is a Divine Rod of Chaſtiſement for the Godly, and an Iron Rod of Wrath and Vengeance for the Wicked. And in this Sence the Words are to be taken in the above-cited Texts.

Parallels.

A Rod puts to pain, if it be ſharply laid on; it makes the Perſon to ſmart, and cry out, *&c.* So Afflictions are grievous and painful to Fleſh and Blood; they wound and pain the outward Man, whilſt the inward Man takes pleaſure in them: *I take pleaſure in Infirmities, in Reproaches, in Perſecutions, in Neceſſities, in Diſtreſſes for Chriſt's ſake.* 2 Cor. 12. 10. Yet in another place the ſame Apoſtle ſaith, *No Affliction for the preſent ſeemeth to be joyous, but grievous.* Heb. 12. 11. As the Spirit would not do thoſe Evils, which the Fleſh would and doth; ſo the Fleſh would not endure thoſe Evils of Sorrows and Afflictions, which the Spirit gladly yieldeth to. As a Believer delights in the Law of God after the inward Man, when the Fleſh is vex'd and troubled at it: So he delights in the Rod after the inward Man, when his corrupt Part is moſt impatient and unquiet under it: *Rejoyce when ye fall into divers Temptations*; that is, into divers Afflictions. Jam. 1. The Fleſh hath its Senſe, and feels Smart; but the Spirit is armed with Faith, which overcomes the Smart. Afflictions were not ſo much as a Rod, if they did not pain, and make ſmart; and we are not ſo much as Chriſtians, if we cannot bear the Smart with Patience, *&c.* *Caryl.*

II. A Rod is uſed to correct, not to kill: 'Affliction is called a Rod, in regard of the 'Hand that uſeth it; a Sword is in the hand of a Judg, and a Rod in the hand of a Father. 'God deals with his People, as a Father with his Children, in chaſtizing them. When we 'offend him, he doth not take a Sword into his hand to ſlay us, but a Rod to ſcourge us.

III. A Rod is uſed by a Father, when no other Means will reclaim the Child: So God never afflicts his People, but when he ſees there is need of it, he ſeeing no other Means will do. *He doth not willingly afflict nor grieve the Children of Men.* Lam. 3. 33.

IV. A Father hath divers Rods; if one will not do, and make the Child bow, ſubmit, and humble himſelf, another ſhall: So God hath divers Rods; He ſometimes corrects with the Rod of Sickneſs, Loſſes, Croſſes, *&c.* Sometimes with the Rod of Poverty, ſometimes with the Rod of Deſertion; and ſometimes he uſes the Wicked in his hand, as a Rod to afflict and chaſten his own People, which is one of the worſt of God's Rods; and therefore *David* choſe rather to fall into the immediate Hand of God, than to be ſcourged with the Rod of the Enemy. The *Aſſyrian* is called the Rod of God's Anger. Iſa. 10. 5.

V. In uſing the Rod, the tender Father always deſigns the Good of the Child: So God in afflicting and chaſtening his People, deſigns their great Good: 'Tis not *for his Pleaſure, but our Profit, that we might be Partakers of his Holineſs.* Heb. 12. 8.

Inferences.

LEt thoſe Chriſtians who are under the Rod, confeſs they have deſerved it; He hath not puniſhed us according as our Sins have merited at his hands.

II. Let us from hence alſo learn to ſubmit to the Rod, and not ſtrive and ſtruggle with God. O how uneaſy are ſome Men and Women under Affliction. O I could bear, ſaith the Soul, any thing but this. Alas! is it neceſſary that thou ſhouldeſt chuſe thy own Rod? God will correct us with what Rod he pleaſes, according to his good pleaſure it muſt be, for the degree and kind of it too; and are you troubled at the Rod, at this Rod? It may be you had rather God ſhould afflict you ſome other way; but God ſees this is the beſt, and no other will do the work upon your Hearts. It may be, if we had committed ſome other Sins, and not ſuch and ſuch a Sin, we ſhould have been corrected but with ſuch and ſuch Rods, and not with this which ſeems moſt croſs and grievous to us.

Lam. 3. 40. III. Let us labour to find out what God ſpeaks to us by the Rod: *Let us ſearch and try our Ways.* Many times we may find out our Sin in the Puniſhment of it.

Jer. 8. 6. Pſal. 51. 4. IV. Let us confeſs our Faults when we are under the Rod; God hearkens to hear what we ſay: *Againſt thee only have I done this thing, and in thy ſight.*

V. Let us labour to be throughly humbled when under the Rod.

Queſt. Some may ſay, *Why does God uſe the Rod?*

Anſw. 1. Becauſe Believers are his Children; Fathers will look after the Good of their Prov. 22. 15. Children. To ſpare the Rod, may be the Ruin of the Child.

Amos 3. 2. 2. Becauſe the Sins of God's own People are grievous in his Sight. *You have I known above all the Families of the Earth, and therefore will I puniſh you for your Iniquities.*

VI. Hear the Rod: *The Lord's Voice crieth to the City, and the Man of Wiſdom ſhall ſee thy Name: Hear ye the Rod, and who hath appointed it.*

1. The Man of Wiſdom is one that fears God, *Prov.* 9. 10. A holy Man is a wiſe Man, and a Sinner is a Fool; Holineſs is the beſt Wiſdom, and Wickedneſs is the greateſt Folly.

2. He that eſcapes the greateſt Evil, and chuſes the greateſt Good, is a Man of Wiſdom.

3. He that prefers the Good of his Soul, before the Good of his Body, is a Man of Wiſdom.

2. The Man of Wiſdom will hear the Rod. (1.) He will commune with his own Heart, to find out the Cauſe of God's Anger, the Cauſe of Affliction. (2.) He will tremble at God's Judgments. (3.) He will juſtify God under the Rod. (4.) He is one that finds out God's Name in the Rod: He finds out Anger in the Rod, Mercy in the Rod, Wiſdom in the Rod, Power in the Rod, Faithfulneſs in the Rod, *&c.*

3. A wiſe Man under the Rod will endeavour to turn away and pacify the Anger of God.

There is (it appears) a Voice in the Rod, which a wiſe Man ſtrives to underſtand. (1.) There is a chiding Voice in the Rod. (2.) And not only ſo, but in ſome Rods an amazing Voice. (3.) A threatning Voice. (4.) An awakening Voice. (5.) A convincing Voice. (6.) There is an humbling Voice in the Rod.

Queſt. Why do ſo few Men and Women hear and underſtand the Voice that is in the Rod?

Anſw. 1. Becauſe the Affliction or Judgment perhaps is general, 'tis hard for Men to make ſpecial and particular Application of common Calamities.

2. Becauſe Men are more ſubject to look to ſecondary Cauſes in the Rod, than to the immediate Hand of God.

3. Becauſe Men are ſo heedleſs and unſenſible, they will not trouble themſelves to find out the Voice that is in the Rod.

4. 'Tis becauſe Men are ſo full of other Buſineſs, that they have not Time to hearken to God's Voice in the Rod.

5. 'Tis becauſe they do not ſee any preſent Effects of God's Hand; he is loth to ſtrike: *How ſhall I give thee up, O* Ephraim? *&c.*

Affliction compared to a Furnace.

Deut. 4. 20. *But the Lord hath taken you, and brought you forth out of the Iron Furnace.* Jer. 11. 4.
Ezek. 22. 18. — *And Lead in the midſt of the Furnace.*

A Furnace is either taken properly, or figuratively.

1. Properly. (1.) For a Place which Refiners refine their Gold in. *Prov.* 17. 3. (2.) A Place of Torment, ſuch as was that which the three Worthies were put into, who refuſed to worſhip *Nebuchadnezzar*'s Golden Image, *Dan.* 3. 6, 22.

2. Metaphorically, for heavy and cruel Bondage, *Deut.* 4. 20. *Jer.* 11. 4. For Hell-Torments, *Mat.* 13. 42. *And ſhall caſt them into a Furnace of Fire.*

Note. Afflictions, or ſore and cruel Trials, are compared to a Furnace.

Parallels.

A Furnace is prepared for Gold: *The Refining-Pot for Silver, and the Furnace for Gold:* So Afflictions are appointed for the Saints, who are compared to Gold.

II. A Furnace refines Gold, and makes it much more pure than before: So doth Affliction refine, and make more holy, the Hearts and Lives of godly Chriſtians: *When he hath tried me, I ſhall come forth as Gold.* Job 23. 10.

III. A Furnace is made ſometimes very hot: So Afflictions are ſometimes very ſore and grievous to the Godly. A weak Fire will not refine ſome Gold; no more will ſmall Trials refine ſome Chriſtians.

IV. A Furnace melts the Gold, and makes it ſoft, before it is refined: So Afflictions melt or make the Hearts of Believers ſoft: — *And I will leave you there,* (ſpeaking of the Furnace) *and melt you.* Ezek. 22. 20.

V. A Furnace conſumes Tin, Lead, *&c.* and alſo the droſſy part of Gold: So thoſe Afflictions and Trials God brings upon his People, burn up or conſume all looſe and hypocritical Profeſſors, who are compared to baſe Metal, as Tin, Lead, *&c.* And not only ſo, but alſo all the Filth and Corruption of ſuch who are ſincere. *Into Smoke ſhall they conſume,* (ſpeaking of ungodly Ones.) [*See* Gold, *and* Refiner *in the Firſt Volume, pag.* 262,264.] Pſal. 37. 20.

VI. Some Furnaces denote great Torment; 'tis an amazing thing, to be thrown into a hot fiery Furnace: So ſome Afflictions and Judgments brought upon an ungodly People, are very terrible, when they are in Wrath. The Wrath of God is to wicked Men like a burning and conſuming Furnace: *Who can ſtand before his Indignation? or who can abide in the fierceneſs of his Anger? His Fury is poured out like Fire.* [See *Furnace*, as it reſpects Hell-Torments.] Nah. 1. 6.

Affliction compared to the Winter.

Cant. 2. 11. *For lo, the Winter is paſt,* &c.

SOme underſtand by *Winter*, the State of the Elect before Converſion; but others, (in my Judgment) upon better grounds, thoſe cruel Perſecutions the Church of God ſhall be under, during the Reign of the Tyrannical and Antichriſtian Powers of the Earth: *The Winter is paſt, the Rain is over and gone,* &c. Theſe things (ſaith Mr. *Ainſworth*) 'may be applied to the outward Troubles and Grievances of this Life, by 'the Malice of the World, as when *Iſrael* was brought into the Bondage of *Egypt*, and of '*Babylon*, and after was releaſed: likewiſe to the ſpiritual Winter, Reign, and Rage of 'Antichriſt; after which the Graces and Fruits of the Goſpel began again to flouriſh: It 'may alſo ſignify the Afflictions of the Soul. *Guild. Durham. Ainſworth.*

Parallels.

WInter is a Time of Cold, attended with Snow, Froſt, Storms, and ſharp Weather: So whilſt the ſpiritual Winter of the Church continues, ſharp and bitter Storms of Perſecution frequently ariſe upon the Godly.

II. Winter

II. Winter, tho it be ſharp, yet it is a profitable and wholeſom Seaſon of the Year, in reſpect of the Body of Man, and Fruits of the Earth: So is the ſpiritual Winter of the Church, or Soul; the Godly can no better be without Adverſity, than we can be without Winter.

III. Winter-Froſts, *&c.* kill the Worms, Weeds, and Vermine: So do Afflictions, and the Froſts of Perſecution, deſtroy the Weeds of our Corruption, and free the Church from carnal Profeſſors, who are like Worms, and baſe Vermine, that hinder the Growth of God's choice Grain.

IV. In Winter 'tis a difficult and hard thing to travel ſome Roads: So 'tis a difficult thing to travel in the Way to Heaven, *i. e.* to keep on in the Path of Goſpel-Holineſs and Obedience, in a Day of Perſecution.

V. In Winter many things look as if they were dead; Trees, Flowers, and Plants, have no Beauty in them, they are not pleaſant to the Eye: So whilſt the Winter-Time of the Church continues, the bleſſed Trees and Plants of Righteouſneſs ſeem as if they were withered, and their Beauty and Glory gone, by means of the Tyranny and Oppreſſion of the Ungodly; but when the Winter is paſt, and the longed-for Spring beginneth to appear, they will ſprout up, and flouriſh again gloriouſly.

VI. In Winter we have now and then ſome good and comfortable Weather: So now and then in the Winter-Time of the Church, there is a ſweet, ſerene, and calm Time of
Acts 9. 31. Peace and Tranquillity: *Then had the Churches Reſt throughout all* Judea, Galilee, *and* Samaria, *and were edified, and walking in the Fear of the Lord, and in the Comfort of the Holy-Ghoſt, were multiplied.*

VII. The Winter makes the Spring and Summer much more acceptable and ſweet: So the Storms, Tempeſts, cold Froſts, and nipping Time of Trouble, Oppreſſion, and Perſecution, will cauſe the Golden Age of the World, *viz.* the Reign and Kingdom of Chriſt, like the Spring and Summer, to ſeem much more ſweet and acceptable to the Saints, and all that fear God. This is ſignified by the Singing of Birds, *&c.* *They ſhall ſing in the*
Jer. 31. 12. *Heights of* Zion, *&c.* *The Wilderneſs and the ſolitary Place ſhall be glad, and the Deſert ſhall*
Iſa. 35. 1, 2. *rejoyce, and bloſſom as the Roſe; it ſhall bloſſom abundantly, and rejoyce even with joy and ſinging,* &c.

VIII. In Winter, Froſts, and cold pinching Weather uſually laſt not long; they are but for a ſeaſon; a Thaw will come: So the afflicted State of a godly Man, tho it be unpleaſant, yet 'tis not laſting, to be ſure not everlaſting. Tho ſome Froſts hold longer than others, yet none hold always; Summer will come: And uſually where Winter is fierceſt, Summer for a Recompence is pleaſanteſt. Our Modern Geographer, having deſcribed the
Heylin's Geography. Sharpneſs of Winter in *Muſcovia*, concludes thus: 'Such is their Winter, *&c.* Neither is 'their Summer leſs miraculous; for the huge Seas of Ice, which in a manner covered the 'whole Surface of the Country, are at firſt approach of the Sun ſuddenly diſſolved, the 'Waters dried up, and the Earth dreſſed in her Holy-day Apparel; ſuch a mature Growth 'of Fruits, ſuch flouriſhing of Herbs, ſuch chirping of Birds, as if it were a perpetual 'Spring. Even thus, after a cold Winter of Affliction, ſhall the Church, or a particular Soul be relieved by a ſweet and comfortable Summer of Proſperity.

Inferences.

THis may help the Godly to bear up under Afflictions and Sufferings in this World: What tho they be pinching and troubleſom whilſt they laſt? yet they have a very good Effect. Like as Froſt mellows the Earth, and after it the Clods crumble eaſily; whereas if there was no Winter, no Froſt, they would be more ſtiff, and not fit for the Husbandman: So thy Heart is hereby made mellow, and more meet and fit to receive the good Seed. Froſt dries up the ill Humors of the Earth; ſo do Afflictions thoſe of the Soul, *&c.* The Winter-Froſts kill the Weeds and Worms which eat the Roots, and hinder the Growth of Herbs and Corn: So Afflictions tend to kill our Luſts, thoſe Weeds and Worms that breed and grow in our Hearts always, hindering our Fruitfulneſs in Grace, and true Godlineſs.

II. You know Fire does well in Winter, to warm the Blood, *&c.* So the Fire of the Spirit will warm and heat thy Soul in and under Afflictions and Temptations; get therefore near it, and labour to experience its powerful Operations. [*See*, The Word and Spirit compared to Fire, *in the Firſt Volume.*]

III. It may reprove ſuch who are diſcontented under Afflictions; they would not be in ſuch and ſuch a troubled Condition, *&c.* Alas! Soul, will a wiſe Man be angry and offended with the Winter? Wouldeſt thou have all Summer, and no Winter? all Peace and Proſperity, and no Adverſity? Conſider how neceſſary Winter is.

Affliction compared to Darkneſs.

Iſa. 8. 22. *Behold Trouble and Darkneſs*, &c.
Lam. 3. 2. — *And brought me into Darkneſs*, &c.
Joel 2. 2. *A Day of Darkneſs*, &c.

DArkneſs is taken properly, or metaphorically.

1. Properly; Darkneſs is nothing elſe but a Privation of Light; 'tis no poſitive Creature, it hath no Cauſe in Nature, but is the Conſequent of the Sun's Abſence. *Caryl.*

2. Metaphorically, or improperly; it ſignifies divers Things: (1.) The State of Nature, or Unregeneracy, or deep Alienation from the Life of God: *Ye that were ſometimes Darkneſs*, &c. (2.) Several Sins wherein wicked Men live. (3.) Deſertion. (4.) The Grave. (5.) Hell. (6.) Afflictions. Eph. 5. 8. Eph. 5. 11.

Note. Afflictions, Calamities, and ſpiritual Deſertions, may be compared to Darkneſs.

Parallels.

DArkneſs is a Judgment; thick Darkneſs was one of the Plagues of *Egypt*: So ſome Calamities and ſevere Afflictions are brought upon a People or Nation, as a juſt and dreadful Judgment of God.

II. Natural Darkneſs is occaſioned by the Abſence of the Sun, and Obſcurity of the other Luminaries of Heaven: So ſome Afflictions and Calamities are occaſioned by the abſence of the Light of God's Word, and hiding of his Face. When the Goſpel is taken away from a People, that People are preſently involved in thick Darkneſs, which is a moſt ſore and fearful Judgment.

III. Darkneſs is very uncomfortable, 'tis a doleſom thing to have no Light: So to be under ſome Afflictions, eſpecially Deſertion, is the moſt uncomfortable State in the World.

IV. Darkneſs cauſeth a Man to loſe his Way, and wander about, and expoſeth him to many Dangers: So ſpiritual Darkneſs cauſes a Man to ſtumble. *Walk whilſt you have the Light, leſt Darkneſs come upon you; for he that walketh in Darkneſs, knoweth not whither he goeth. Give Glory to the Lord your God, before he cauſe your Feet to ſtumble upon the dark Mountains; and whilſt you look for Light, he turn it into the Shadow of Death.* John 12. 35. Jer. 13. 16.

V. There are Degrees of Darkneſs; Darkneſs, and thick Darkneſs, and the Blackneſs of Darkneſs, *&c.* One degree of Darkneſs may attend the Day; a Day may be dark, but not like the Darkneſs of the Night; and ſome Nights are darker than others, as Experience ſhews. And hence we read of Darkneſs, and of the Shadow of Death: *Tho I walk through the Valley of the Shadow of Death, I will fear no Evil*, &c. That is, the greateſt Darkneſs and Evil that can befall a godly Man. The Shadow of a Thing in Scripture (ſaith Mr. *Caryl*) denotes the Power of a Thing; and to be under the Shadow of a Thing, is to be under the Power of it: To be under the Shadow of the Almighty, is to be under the Power of the Almighty, *&c.* To be under the ſhadow of Death, is to be under the power and reach of it: Tho I may be ſo near Death, that it may ſeem to others to be really Death, and that it is impoſſible to eſcape Death, yet I will fear no Evil. Some Afflictions threaten Death upon God's People, and upon his Concerns and Intereſt in the World, and Chriſtians may ſeem to be under the Influence of Death. The Influences of Death are thoſe Fears and Doubtings, Diviſions, Diſtractions, and Vexations of Heart and Mind, Cries and Confuſions, which uſually accompany or prepare the Way for Death, *Let Darkneſs, and the Shadow of Death ſtain it*, &c. That is, ſuch Darkneſs as dwells with Death, ſuch Darkneſs as fills the Houſe of Death, the Grave. Such Darkneſs as this, *Heman* complained of: *I am accounted with them that go down into the Pit*, &c, *free among the Dead, like the ſlain in the Grave, whom thou remembreſt no more, and they are cut off by thy Hand. Thou haſt layed me in the loweſt Pit, in Darkneſs, in the Deep: Thy Wrath lieth hard upon me, and thou haſt afflicted me with all thy Waves.* Selah. He ſeemed to be under the greateſt Darkneſs, ſo ſorely deſerted, that he ſaw no Light, he ſate in the very Shadow of Death, *viz.* deadly Darkneſs, thick Darkneſs, ſtifling Darkneſs, ſuch as is in deep Pits and Mines under the Earth, where Vapors and noiſom Damps do many times ſtrike Men with Death, in the moſt deplorable State and Condition imaginable. 'Tis one thing to have ſome Afflictions, Jer. 38. 6. Pſal. 88. 4, 5, 6, 7. *Caryl.*

Parallels.

ons, and ſome Doubtings of Mind and Spirit; and another thing, to be in theſe great Deeps of Affliction and Deſertion.

VI. No natural Darkneſs is ſo thick and diſmal, but God can make it worſe; he hath Power over the Darkneſs, as well as over the Light: *I form the Light, and create Darkneſs; I make Peace, and create Evil: I the Lord do all this.* So no Affliction or Sorrow is ſo grievous, but God can make it much greater. Tho we may be in Darkneſs, nay, in Night-Darkneſs, yet this Darkneſs may increaſe more and more, to a perfect Night of Darkneſs. *I will puniſh you yet ſeven times more for your Sins.*

Iſa. 45 7.

VII. Darkneſs is more grievous to ſuch as have enjoyed much Light, than to a Man that was born blind; for one that hath had his perfect Eye-ſight, and hath known how ſweet a thing Light is, how ſad and lamentable is it for him to loſe his Sight, or to dwell in Darkneſs! So it is more grievous to a Chriſtian, who hath lived in a Land of Light, and hath long enjoyed the ſweet Favour and Light of God's Countenance, to be deprived of all ſpiritual Light and Comfort, than 'tis to a Perſon, who never knew how ſweet Divine Light, Communion with God, and the Bleſſings of the Goſpel are.

VIII. Let Darkneſs be never ſo great, yet God can ſoon expell it, and bring forth Light in the room of it: So 'tis eaſy with God to turn our Night of Sorrow and Affliction, into Light, Joy, and a good Day.

IX. Darkneſs is many times mix'd with Light, ſo that 'tis hard to ſay which is moſt, the Light or the Darkneſs: So ſometimes 'tis with a People, or particular Soul. *But it ſhall be one Day, which ſhall be known to the Lord, not Day, nor Night, but it ſhall come to paſs at Evening-time it ſhall be Light.* It ſhall be dark; but at Even Tide, that is, when thicker Darkneſs is look'd for, and ſuddenly expected, inſtead of that there ſhall be Light. God grant it may be thus with his poor Church in *England.*

Zech. 14. 7.

Inferences.

BLeſs God for Light: O what a ſad thing is it to be in Darkneſs, either to be deprived of the happy Fruition of the Light of God's Countenance, or of the Light of God's Word and Ordinances!

II. Work whilſt you have the Light, leſt Darkneſs come upon you. Is not *England* threatned at this time with a Night of Popiſh Darkneſs?

III. But however, there is Comfort to the Godly: Tho their Day may be clouded, and Darkneſs may invade them, yet it will be Light again. *Light is ſown for the Righteous, and Gladneſs for the Upright in Heart.* Light is like Seed hid under the Clods, but it ſhall ſprout, and ſpring up glorioufly in a little time.

Pſal. 97. 11.

1. 'Tis ſown in the Purpoſes and Decrees of God: He hath purpoſed and decreed to give Light to the Righteous, and Joy and Gladneſs to the Upright in Heart.

2. 'Tis ſown in the glorious Attributes of God.

3. 'Tis ſown in the faithful Promiſes of God.

4. 'Tis ſown in the Faith and Prayers of the People of God. There is a plentiful Stock of Seed ſown in this reſpect, and it ſhall in due time ſpring up; the Prayers of the Saints fallen aſleep, are not loſt.

5. Light, and a good Day, is ſown in all the Sufferings of the Saints; if we ſuffer with him, we ſhall alſo reign with him.

6. Light and Gladneſs is ſown as it were in the horrid Wickedneſs of the Ungodly. Was not Light and Gladneſs ſown for the *Iſraelites*, in the Sins of the *Amorites?* (1.) In the Sin of Self-confidence the Seed may be ſaid to be already ſown: *Behold, I ſit a Queen, and ſhall ſee no Sorrow.* (2.) In the Sin of Blaſphemy. (3.) In their Treachery and Deceit. (4.) In their bloody Cruelty.

Rev. 18.

Affliction compared to a Storm or Tempest.

Pſal. 83. 14, 15. *As Fire burneth the Wood, and as Flame ſetteth the Mountains on Fire; ſo perſecute them with thy Tempeſt, and make them afraid with thy Storm.*

Job 27. 21. *The Eaſt-Wind carrieth him away, and he departeth; and a Storm hurleth him out of his Place.*

Iſa. 4. 6. *A Covert from the Storm.*

Iſa. 25. 4. — *When the Blaſt of the terrible Ones is as a Storm againſt the Wall.*

Mat. 7. 27. — *And the Winds blew, and beat upon that Houſe, and it fell, and great was the Fall of it.*

BY Storms and Tempeſts are meant two things: 1. The terrible Wrath and Vengeance of God againſt the Wicked. 2. The fierce Wrath of the Ungodly againſt the Righteous.

Note. Wrath, whether it reſpects the Wrath of God or Man, is compared to a Storm, or terrible Tempeſt.

We ſhall ſpeak to this Metaphor, *Storm* and *Tempeſt*, principally in reference to the Wrath and Judgment of God.

Parallels.

A Storm or Tempeſt ſometimes is look'd for and expected, (by certain Signs which ſome obſerve) a conſiderable while before it comes; by the gathering of the Clouds, they ſee a Storm threatned: So the Wrath and Diſpleaſure of God againſt a People, or Nation, is by ſome obſerving Men expected and looked for before it comes. There are certain Signs, which are like the gathering of the Clouds: (1.) When Sin grievouſly abounds. (2.) When the Hand of God hath been lifted up, and yet Sinners are not humbled. (3.) When many faithful and eminent Servants of God are taken away by Death. (4.) When there are ſtrange and wonderful Signs or Prodigies ſeen in the Heavens, or upon the Earth or Waters, &c. (5.) When the People of God generally, as one Man, do look for it; (for God uſually goes firſt upon the Hearts of his own People in this reſpect.) (6.) When former Afflictions do not humble, nor work Reformation in Profeſſors, and others.

II. A Storm comes now and then very ſuddenly, before Men are aware: So doth the Storm of God's Wrath come oftentimes very ſuddenly upon a ſinful Nation and People. It may be the Plague this night breaks forth, or a Fire, or a War, which Men dreamed not of: *When they cry Peace and Safety, ſudden Deſtruction*, &c. I only allude to that Text.

III. A Storm is ſometimes very tempeſtuous, mix'd with Thunder, Lightning, and great Hail, ſo that it is very terrible, cauſing Horror and Amazement in moſt Men and Women: So the Wrath of God ſometimes breaks forth upon a People in a moſt ſore and diſmal ſort, ſo that the Mountains, the great Ones of the Earth, quake at him, and all are afraid of his Judgments, and cry out to the Rocks and Hills to cover them: *The Lord thundred with a great Thunder on that day upon the Philiſtines, and diſcomfited them*, &c. *The Lord alſo thundred in the Heavens, and the Higheſt gave his Voice, Hail ſtones, and Coals of Fire: Yea, he ſent out his Arrows, and ſcattered them; and he ſhot out Lightning, and diſcomfited them.* 1 Sam. 7. 10. Pſal. 18. 12, 13, 14.

IV. A Storm and cruel Tempeſt is irreſiſtible; Man cannot withſtand it when it comes: So the Wrath and Judgments of God, when they come in fury upon a People, there is no reſiſting of them: *Who can ſtand before his Indignation?*

V. A dreadful Storm many times makes ſad Deſolation, blowing down Houſes, and tearing up Trees by the Roots: So the Wrath of God many times makes great Deſolation; it ſweeps away Thouſands, and Ten Thouſands, leaving Towns and Cities almoſt without Inhabitants: *Come, ſee what Deſolation the Lord hath made in the Earth.*

VI. God ſometimes ſuffers the Devil to raiſe the Wind, who thereby does great Miſchief, as in *Job*'s Caſe: So the Devil, and his Inſtruments, are many times ſuffered to raiſe a great Storm of Perſecution upon the Lord's People. Job 1. 19.

Affliction compared to a Flood.

Pſal. 29. 10. *The Lord ſitteth upon the Flood*, &c.
Pſal. 42. 7. *All thy Floods and Waves are gone over me*, &c.
Iſa. 59. 19. *For the Enemy ſhall come in like a Flood*, &c.
Pſal. 93. 3. *The Floods have lifted up their Heads, O Lord*, &c.
Mat. 7. 27. *And the Floods came*, &c.

BY Floods ſome underſtand ungodly Men; others, Afflictions, and thoſe principally which wicked Men bring upon the Saints. Thus *Ainſworth*, and divers others expound it. Afflictions and Troubles, ſaith *Caryl*, are often compared to Waters in the Scriptures, *&c.*

Caryl on *Job* 27. 20.

Parallels.

A Flood is the gathering together of many Waters: So the Ungodly oft-times gather themſelves together againſt the Righteous: *For lo, thine Enemies make a Tumult; and they that hate thee, have lifted up the Head. — The Tabernacles of* Edom, *and the* Iſhmaelites, *of* Moab, *and the* Hagarens, Gebal, *and* Ammon, *and* Amalek, *the* Philiſtines; *with the Inhabitants of* Tyre, *&c.* And as many Enemies combine together againſt the Saints; ſo oftentimes many Afflictions of divers kinds do beſet them: *Many are the Afflictions of the Righteous.*

Pſal. 83. 2.

II. A Flood, or many Waters meeting together, roar, and make a great Noiſe: So the Wicked, combining together againſt the Intereſt of Chriſt, roar (as it were) in belching out cruel Threatnings againſt the Saints. Thus *Pharaoh* and the *Egyptians* made a great Noiſe, as if they would in a moment have ſwallowed up poor *Iſrael. The Enemy ſaid, I will purſue, I will overtake, I will divide the Spoil: My Luſt ſhall be ſatisfied upon them; I will draw my Sword, my Hand ſhall deſtroy them.*

Exod. 15. 9.

III. A Flood comes many times ſuddenly: So do Afflictions and Troubles come upon God's People.

IV. A Flood many times riſes very high, overflowing all Banks and Bounds: So the Ungodly riſe high in Rage and Malice againſt the Saints, breaking down all Bounds of Law and Juſtice, and Banks of Humanity, making fearful Incurſions upon the juſt Rights and Privileges of God's People, both Civil and Eccleſiaſtical.

V. Floods come violently, there is no ſtopping them: So Afflictions come in like manner oftentimes upon the Saints; there is no eſcaping or ſtopping the diſmal Providence of God.

VI. Floods of Water come ſucceſſively, one Wave following another: So do Troubles and Afflictions frequently upon a Believer; like *Job*'s Meſſengers, one at the heels of another.

VII. Floods many times drive down Trees and Houſes, *&c.* So Afflictions and grievous Calamities drive down, and carry away the Houſe and Hope of a fooliſh Builder, or unſound Profeſſor.

Mat. 7.

Inferences.

WHat a Mercy is it God's People have not been drowned in theſe Floods, long before this time! 'Tis the Lord only that hath ſet up a Standard againſt them. As the Waters have roſe higher and higher, ſo he hath graciouſly raiſed the Banks of his Divine Providence, and thereby prevented the Danger.

II. Let not God's People be afraid, for the Lord ſits upon the Floods, *&c.*

1. He ſits upon the Floods as an Obſerver, his Eye is upon the Wicked, he ſees what they are doing in ſecret, their Counſels are not hid from him.

2. The Lord ſits upon the Floods, to direct and order their Courſe; Afflictions are ordered by him, both in reſpect of kind and duration.

3. The Lord ſits upon the Floods as a Reſtrainer; He can aſſwage theſe mighty Waters at his pleaſure: *Surely the Wrath of Man ſhall praiſe thee, and the Remainder of Wrath ſhalt thou reſtrain.*

4. The Lord ſits upon the Floods, as a Preſerver; He it is that keeps his Saints from drowning: *When thou paſſeſt through the Waters, I will be with thee*, &c.

Iſa. 43. 2.

5. The Lord ſits upon the Floods as a glorious Deliverer: *Many are the Afflictions of the Righteous, but the Lord delivereth him out of them all.*

Affliction

Affliction compared to Heat.

Cant. 1. 7. *Where thou makeſt thy Flock to reſt at Noon.*
Iſa. 25. 4. — *A Shadow from the Heat*, &c.
Mat. 13. 6. *And when the Sun was up, they were ſcorched.*

THE Afflictions and Sorrows of the Godly are ſet forth by Extremes, by extreme Cold, Froſts, &c. and then again by extreme Heat: Both are grievous to be born and endured. Their Effects are ſuch, that they aptly illuſtrate the Miſeries of the Lord's People in this World. By the Heat, or hot and ſcorching Beams of the Sun, in *Mat.* 13. 6. our Saviour himſelf ſheweth, is meant Perſecution, *v.* 21.

Parallels.

NAtural Heat is from Heaven, 'tis occaſioned by the ſcorching Beams of the Sun, the Earth naturally being cold: So *Afflictions come not out of the Duſt, neither doth Trouble ſpring out of the Ground.* Tho the meritorious Cauſe of all our Sufferings is our Sin, and ſo materially they are from our ſelves; yet the Lord is the efficient Cauſe of them: *Is there any Evil in the City, and I have not done it?* Job 5. 6, 7.

II. Great Heat, or the continual ſcorching Beams of the Sun, are grievous to be born: So ſore Afflictions, and fiery Trials, are grievous to God's People, I mean their fleſhy Part: *No Affliction for the preſent ſeems joyous, but grievous*, &c. Heb. 12.

III. In a Time of great Heat, or in the hotteſt Time of the Day, in very hot Countries, great Labour is unpleaſant, and very hard to be undergone: So 'tis hard to labour, and bear heavy Burthens in God's Vineyard, *viz.* to ſtand up for, and maintain the Truth, in a Time of hot Perſecution, as many faithful Servants of God found by experience in the *Marian* Days, &c.

IV. Great Heat, or the continual ſcorching Beams of the Sun, quickly fade, conſume, and ſpoil the Beauty of the Body: So cruel Sufferings and Perſecutions ſpoil the outward Beauty of the Church, making her look very black and deformed in the Eyes of the World, which made the Spouſe to cry out, *I am black*, &c. Which ſhe attributed to the vehement and ſcorching Sun-Beams of Perſecution: *The Sun hath looked upon me.* Cant. 1. 5, 6. And as Perſecution ſeems to mar the external Beauty of the Church and People of God, rendring them the moſt miſerable People in the World to a carnal Eye: So likewiſe other Afflictions have the like effect upon the Body: *My Skin* (ſaith *Job*) *is black upon me, and my Bones are burnt with Heat.* Job 30 30. The Skin, and external Beauty cannot hold its own againſt the ill Effects of a Diſeaſe, eſpecially if laſting: *When thou with Rebukes doſt correct a Man for his Iniquity, thou makeſt his Beauty to conſume away like a Moth*, &c. Pſal. 39. 11.

V. The ſcorching Heat of the Sun is but for a ſhort time, in the heat of the Day: So the Perſecution laſts but for a ſhort time: *Our Afflictions which are but for a moment*, &c. *Sorrow may continue for a Night, but Joy ſhall be in the Morning*, &c.

VI. In the Time of Heat, and hot ſcorchings of the Sun, Men uſe to betake themſelves to ſome ſhadowy Places for Refreſhment: So in the Day of Affliction, and hot Perſecution, the Church of God, and each ſincere Chriſtian, hath a ſhadowy Place to retire unto; God affords ſweet Refreſhment to his ſuffering Saints.

VII. In a Time of great Heat, the Fruits of the Earth, and many green Things are dried up, and wither away, and a Famine many times follows: So by the means of a hot and cruel Perſecution, many Chriſtians, who ſeemed zealous for God, and to have much Greenneſs upon them, in a Day of Liberty and Proſperity, are dried up, like the fruitleſs Fig-Tree, and wither away; and alſo ſometimes a Famine of the Word follows.

VIII. In a Time of great Heat and Drought, thoſe Trees that are planted by the Water-Courſes flouriſh ſweetly notwithſtanding: So all faithful and ſincere Chriſtians, in the hotteſt Time of Perſecution, ſhall flouriſh, and not ceaſe from yielding Fruit: *Bleſſed is the Man that truſteth in the Lord. — For he ſhall be as a Tree planted by the Water ſide, and that ſpreadeth out her Roots by the River, and ſhall not ſee when Heat cometh; but her Leaf ſhall be green, and ſhe ſhall not be careful in the Year of Drought, neither ceaſe from yielding Fruit.* Jer. 17. 8.

Affliction compared to Wormwood.

Lam. 3. 19. *Remembring mine Afflictions, and my Misery, the Wormwood, and the Gall.*

WOrmwood properly is an Herb well known amongſt us, upon the account of its exceeding Bitterneſs; hence a common Proverb riſes, *'Tis as bitter as Gall or Wormwood*, &c.

Parallels.

WOrmwood and Gall, and other bitter Things, are phyſical, very good in divers Diſtempers: So Afflictions are good ſpiritual Phyſick; the diſeaſed Soul receives much Profit by them many ways. 1. They purge out the corrupt and noxious Humors of the Soul. 2. They tend to abate and pull down the Tympany of Pride. 3. They are good againſt ſpiritual Deadneſs. 4. They are good againſt ſpiritual Barrenneſs; nothing (when ſanctified) makes a Soul more fruitful. 5. They kill Worms, (as Wormwood naturally doth) principally the Worm of an accuſing Conſcience, that breeds out of the Corruption of the Heart and Life, *&c.*

II. Wormwood, Gall, or Aloes, are not commonly given alone, but are mix'd with other Ingredients, otherwiſe 'tis hard to take them down: So God mixeth Mercy with Affliction; in the midſt of Judgment, he remembers Mercy towards his own People. *Babylon* ſhall have nothing but Gall and Wormwood, it ſhall be without any Compoſition of Mercy or Pity; hence ſaid to be a Cup without mixture, *&c.*

III. Wormwood and Gall are exceeding bitter, and make ſuch things bitter as are given with them, tho ſweet in their own Nature: So Afflictions, eſpecially ſome ſorts of Afflictions are very bitter and irkſom to the Fleſh; they alſo make bitter all our earthly Sweets.

Queſt. Perhaps ſome may ſay, When are Afflictions ſo exceeding bitter? *&c.*

Anſw. 1. When God ſtrikes us in our beſt and deareſt earthly Enjoyments; when he takes away an only Son, a Husband, a Wife; or by a Fire, or otherwiſe, takes away all our earthly Subſtance, ſtripping us quite naked of every thing: Then Affiictions may be ſaid to be bitter, like Gall and Wormwood.

2. When God brings upon us one Affliction after another: To day thy Cattel are taken away, and then preſently upon it thy Children, by a ſevere Judgment; and after all, thou art ſtruck with a ſore and diſmal Affliction in thine own Body. Thus it was with *Job.* When God deals thus with a Man or Woman, Afflictions may be ſaid to be bitter. But then again,

3. When God ſtrips a People, or particular Perſon, not only of all their outward Mercies, or earthly good Things, but alſo of all their ſpiritual good Things too, ſuch Things as are dearer to them than their Lives; then Afflictions may be ſaid to be bitter. Should God at once bring ſo ſevere a Stroke upon us, as to deprive us of all our Civil Rights and Privileges, ſuffering an Enemy to break in upon us, who would not regard our good and wholeſom Laws, by which every Man's Propriety is ſecured to him; and not only ſo, but deprive us of the Goſpel, and bleſſed Ordinances thereof, and drive our Miniſters into Corners, or burn them to Aſhes in *Smithfield*, and ſet up Popery, and tyrannize it over our Conſciences: This Affliction would be bitter, like Wormwood and Gall,— Which God in Mercy prevent. ——

4. When Afflictions are very heavy and ſore upon us, and we cannot find out the Cauſe and Ground why God contends with us, then they may be ſaid to be very bitter. It was this which made holy *Job* ſo much diſtreſſed in his Spirit, —— *Shew me wherefore thou contendeſt with me.* He did not doubt of the Juſtice and Righteouſneſs of God in them, but as ſuſpecting ſome Evil in himſelf, as yet unſeen, or not diſcovered to him.

Job 10. 2.

5. When God afflicts his People, or a gracious Soul, very ſorely for Sin, for this or that Sin, which they know they are, or have been guilty of. O this goes to their Hearts, to think they ſhould provoke their heavenly and dear Father againſt them, to chaſtize them ſo ſeverely.

6. When we are under great Afflictions, and God hides his Face, or withdraws himſelf from us, then Afflictions are bitter: This is to be outwardly afflicted, and inwardly too.

7. When

7. When Afflictions are laſting, or of long continuance, then they are very bitter. A ſmall Burthen or Weight, born long, will weary a ſtrong Man; but if it be very heavy and abiding, it is much more grievous.

8. When God afflicts a Man in Indignation, when he lets flie his tormenting Arrows againſt him, from the fierceneſs of his incenſed Wrath, forcing him to drink off his Cup without mixture, it being all bitter, and no ſweet. Thus God deals ſometimes in a way of Judgment with wicked Men, tho never ſo with his own People, and to ſuch, Afflictions are bitter indeed.

Inferences.

FRom hence we may perceive what an Evil Sin is, that God will not ſpare his own Children, when they offend him. Sin is a bitter thing, as appears by the Effects of it; Afflictions are many times the Fruits and Effects of Sin.

II. It ſhews us alſo, that there is a great difference betwixt the Afflictions and Miſeries of the Godly and the Wicked.

Queſt. But ſome may ſay, How may a Chriſtian comfort himſelf, or get ſupport under ſore and bitter Afflictions?

Anſw. 1. Conſider, that all your Afflictions, tho never ſo bitter, are leſs than your Sins deſerve: *He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.*

2. Conſider, that tho God chaſtize a godly Man very ſorely, yet it is not in a way of Wrath, to deſtroy him, but contrariwiſe, for his great Good and Advantage.

3. Conſider, there is not one Dram of Gall in the bitterеſt Cup thou doſt partake of, but what God, the moſt wiſe Phyſician, put into it; and if leſs Gall would do, thy Potion ſhould not be ſo bitter. All our Afflictions are proportioned to us by the Almighty, both for kind and quantity.

4. Conſider, thy Afflictions are not ſo bitter as the Afflictions of many of God's Children were, of whom we read, who were far more worthy and deſerving than thee or I are: What are thy Afflictions compared with holy *Job*'s?

5. Conſider the bitter Potion Jeſus Chriſt drunk up for thy ſake: He never offended, and yet ſuffered, and his Sufferings were intolerable; no Mortal is able to expreſs the Nature of his Grief and Sorrow. Shall Chriſt ſuffer willingly for us, who ſinned not? and ſhall we be troubled at the bitterneſs of our Sufferings, who are ſo grievouſly defiled with Iniquity, and many times ſuffer for our Sins?

6. Conſider, that all the Bitter a godly Man meets with, or ever ſhall, will be in this World. As wicked Men have all their Sweet here, and ſhall have nothing but bitter hereafter: So godly Men have all their Bitter here, and ſhall have nothing but Sweet hereafter.

7. Conſider, how gracious God is to his own Children, in intermixing all their Bitter with Sweet. 'Tis not like the Bitter ſome wicked Men have in this World: *Hath he ſmitten him, as he ſmote thoſe that ſmote him? Or is he ſlain, according to the Slaughter of them that are ſlain by him?* Iſa. 27. 7.

8. Conſider, all the Bitter thou meeteſt with in this Life, will be turned into Sweet. *Ye ſhall be ſorrowful, but your Sorrow ſhall be turned into Joy.* John 16. 20.

Afflictions God's Arrows.

Job 6. 4. *For the Arrows of the Almighty are within me*, &c.
Lam. 3. 13. *He hath cauſed the Arrows of his Quiver to enter into my Reins.*

AN Arrow is a deadly Engine, ſo called in the Hebrew, from its Effect, Cutting, or Wounding: Taken properly, it is an Inſtrument out of a Bow of Wood or Iron, either for Sport or Fight; but figuratively, it ſignifies divers Things in the holy Scripture.

1. The Word of God: *Thine Arrows are ſharp in the Heart of the King's Enemies, whereby the People fall under thee*; that is, thy Words are ſharp and piercing. Pſal. 45. 5.

2. Bitter and reproachful Words: *They bend their Bows to ſhoot their Arrows, even bitter Words.* Pſal. 64. 32. Pſal. 120. 4.

3. Any evil or miſchievous Purpoſe which a Man intends or aims to hurt his Brother: *When he bendeth his Bow to ſhoot his Arrows, let them be as cut in pieces.* Pſal. 58. 7.

4. Any kind of Affliction or Puniſhment: *And the Lord ſhall be ſeen over them, and his Arrows ſhall go forth as Lightning*, &c. Zech. 9. 15.

Parallel.

Parallels.

ARrows are ſhot out of a Bow by ſome Man; ſome Arm muſt bend the Bow, and ſhoot the Arrow, or the Arrow moves not: So all Afflictions come from God, who is the efficient Cauſe of them; hence called the *Arrows of the Almighty.*

II. Arrows flie ſwift, and wound ſuddenly: So Afflictions come very ſpeedily oftentimes with a glance, as an Arrow, quick as a Thought.

III. Arrows come unexpectedly oftentimes, and wound a Man: So Afflictions come many times upon a Perſon or People unexpectedly: *When they cry Peace and Safety, then ſudden Deſtruction comes upon them.*

IV. An Archer hath commonly many Arrows; his Quiver is full of them: So God hath many Judgments; we read of his Quiver too; He can ſend one Arrow after another.

Pſal. 91. 5. 1. He hath the Peſtilence; this is one of his Arrows: *Thou ſhalt not be afraid for the Terror by Night, nor for the Arrow that flieth by Day, nor for the Peſtilence that walketh in Darkneſs,* &c.

Ezek. 5.16. 2. He hath Famine; this is another of his Arrows *When I ſhall ſend upon them the Arrow of Famine,* &c.

Job 1. 15. 3. He hath the Sword: This is another Arrow of the Almighty, and this Arrow God ſhot at *Job*; He brought upon him the *Sabeans*, who ſlew his Servants with the Edg of the Sword.

4. He hath Thunder-Bolts and Hail-ſtones, which are alſo ſome of the Arrows of his Quiver; and theſe are in readineſs againſt the Day of Battel.

pſal. 38. 1, 2. 5. The withdrawings of God from a Soul or People, are alſo part of the Arrows of his Quiver, and theſe go deepeſt of all, they go to the very Heart: *For thine Arrows ſtick faſt in me,* ſaith *David.*

V. Arrows flie ſecretly, and make no Noiſe, they are felt before they are ſeen: So many Afflictions flie ſilently upon a Man, ſtealing upon him, and wounding him unobſerved and unſeen.

VI. Arrows are ſharp Things, and made ſometimes more ſharp than ordinary, as the Archer ſees cauſe: So Afflictions are very ſharp and bitter Things, and ſometimes God makes them ſharper than at another time: *I will make mine Arrows drunk with Blood.* Arrrows are Inſtruments drawing Blood, and ſome Rebukes and Judgments of God are like unto them.

Deut. 32. 42.

Job 6. 4. *Caryl.* *The Arrows of the Almighty are within me, the Poyſon whereof drinketh up my Spirit.* 'Job ſeems 'to allude to the Cuſtom of thoſe cruel Men, who, when they purſued the Enemies with 'deadly Hatred, and would wound them incurably, uſed to dip the Heads of their Arrows, 'the Top of their Spears, and the Point of their Swords, *&c.* in Poyſon, that ſo every Wound 'might be Death: The Poyſon of ſuch Arrows, *&c.* drinks up the Spirit, and corrupts the 'Blood. *Job* compares the Arrows God ſhot at him, not to ordinary Arrows, which kill only by piercing, but to poyſoned Arrows, which kill by infecting. Afflictions, like Arrows, put a Man to great Pain. When a Man hath Terror without, and Terror within, Terror coming from the Wrath of Man, and Terror coming from the Wrath of God; his Potion is bitter: Such Arrows are ſharp and tormenting.

THE

THE Twelfth HEAD OF METAPHORS, SIMILES, AND Other Borrowed TERMS, CONCERNING The World, the Life of Man, AND THE Four Last Things.

The World compared to a Wilderneſs.

Cant. 3. 6. & 8. 5. *Who is this that cometh out of the Wilderneſs, leaning upon her Beloved?* &c.

Wilderneſs, תהו, *Tohu*; A Wilderneſs is properly a wild Place, a Place without ſhape or order. *Moſes* hath this Word, *Gen.* 1. 1. to expreſs the Chaos, *The Earth was without form, and void.*

1. Metaphorically, 'tis taken ſometimes for Affliction, *Hoſ.* 2. 14. *Rev.* 12.

2. For this World, and ſo underſtood generally by Expoſitors in this and other places, *i. e.* for the preſent State, Ways, Worſhips, and Pollutions of the World, *&c.*

Parallels.

I. A Wilderneſs is commonly a waſte, wild, and barren Place, ſome of which are of a vaſt Bigneſs: This World is of a vaſt bigneſs, and very barren of Grace and Holineſs.

II. A Wilderneſs abounds with Briars and Thorns: So doth the World with wicked and ungodly Men, who are compared to Thorns and Briars.

III. In a Wilderneſs are many wild and devouring Beaſts, ſo that 'tis dangerous to dwell in it, or paſs through it: So this World abounds with cruel and unmerciful Men, who are called Wolves, Lions, Bears, Dogs, Dragons, *&c.* by which means God's People are always expoſed to great Trouble and Danger, whilſt they remain therein.

IV. In a Wilderneſs a Man may ſoon loſe his Way, and wander up and down: So whilſt Men abide in this World, they are ſubject to go aſtray, and wander from the Path of of Peace and Righteouſneſs, and therefore have great need of a Guide.

V. In a Wilderneſs commonly grow Trees of divers ſorts, ſome good, and ſome evil: So in the World are Men both good and bad, righteous and wicked.

VI. In

VI. In a howling Wilderneſs a Wall of Fire is exceeding neceſſary to preſerve from wild and ravenous Beaſts: God upon this account is ſaid to be a Wall of Fire to his People, whilſt they remain in this World, amongſt the Sons of *Belial*. [*See* Wall of Fire, *Vol.* 1. *p.*76,77.]

Zech. 2. 5. VII. In a Wilderneſs there is no tilling, ſowing, nor planting: So in the common Field of this World there grows little or nothing, but what the carnal and natural Hearts of Sinners bring forth.

VIII. A Wilderneſs is a ſolitary and doleſom Place: ſo is this World to a godly Man.

The World compared to a Field.

Mat. 13. 38. *The Field is the World.*

Parallels.

THe Field is a broad Place: So is the World.

II. In a Field grows Wheat and Tares, good and evil Seed: So in this World there are good and evil Men, Saints and Sinners, which God would have grow together, like the Wheat and Tares, until the Harveſt.

III. What is ſet or ſowed, or comes up naturally in a Field, ripens for Harveſt: So the Godly, and the Ungodly, whilſt they remain in the common Field of this World, ripen for the ſpiritual Harveſt.

IV. In a Field, Flowers, and other precious Things, oft-times receive much detriment from Enemies, evil Beaſts, and many other ways: So the Godly, whilſt they remain in this World, receive great Hurt from Satan, wicked Men, and from the Corruptions and Evils of their own Hearts.

V. Part of a Field an Husband-man ſeparates ſometimes from the reſt, to make a Garden, Orchard, or Vineyard of: So God, the good Husband-man, hath taken a little Part or Parcel of the Sons of Men from the reſt, to be a peculiar People to himſelf.

The End of the World compared to Harveſt.

Mat. 13. 39. — *The Harveſt is the End of the World.*

WHen the Harveſt is ripe, 'tis cut down; the Husband-man ſends Reapers into the Field: So when all the Elect are ripe for Heaven, and Wickedneſs is grown to full Maturity, ſo that ungodly Ones are all ripe for Hell, the End of the World will come, and then God will ſend Reapers into the Field, which are the holy Angels; and they will cut down, and gather out of the Field, all Things that offend, and them that do Iniquity.

II. At the Harveſt, the Reapers divide between the good and evil Grain; they bind up the Wheat by it ſelf, and the Tares by themſelves, *&c.* So ſhall theſe ſpiritual Reapers do, they ſhall gather all the Elect, like Wheat, into God's Garner, and bind up the Tares into Bundles, to be burned.

III. The Husband-man waits with much patience for the Harveſt: So God Almighty patiently waits, bearing and forbearing with wicked Men, until the End of the World.

Diſparity.

When Harveſt is all houſed, the Husband-man preſently tills and prepares his Ground again, deſigning to ſow more Seed: But when this Harveſt is all come home, and houſed, God, the good Husband-man, will not till, plow, or ſow the Field of the World any more; no more Goſpel to be preached, nor Graces or Gifts to be diſtributed, when this Harveſt is ended.

Of

Of the Life of Man.

The Life of a Man compared to a ſwift Poſt.

Job 9. 25. *Now my Days are ſwifter than a Poſt*, &c.

Parallels.

A Poſt rides ſwiftly, he makes haſte: So the Life of Man, or Time of a Man's Life, ſwiftly paſſeth away.

II. A Poſt ought to make no ſtay: So the Days of Man's Life ſtay not; the Hour-Glaſs of Time runs continually, and never ſtands ſtill.

A Poſt (ſaith my Author) is an excellent Emblem of Time. There are many Conſiderations in Poſt-riding, which ſhews how exceeding ſpeedy Time muſt be, to which it is here compared. *Caryl.*

'1. A Poſt rides upon fleet or ſpeedy Horſes. 2. He rides his Horſes 'upon their ſpeed. A Man may have ſpeedy Horſes, and go ſoftly; but a Poſt ſpurs on. '3. A Poſt hath Change of Horſes at every Stage, that ſo he may keep upon the ſpeed. '4. He hath Horſes ſtanding ready for change; they are not to fetch out of the Field, or 'to be made ready, when he comes to his Stage; it is but leaping into the Saddle, and 'away. 5. He that rides Poſt makes no long Meals, much leſs Feaſts; he takes a Bit, and 'is gone. 6. He lies not long in Bed, he ſcarce goes to Bed till he comes to his Way's 'end. 7. A Poſt hath extraordinary Pay for his Service, and that to cauſe him to make 'the more ſpeed. 8. Sometimes he rides upon pain of Death, with a Halter about his 'Neck; no Man will loiter when his Life lies on't. 9. All give way to him that rides 'Poſt; he muſt not be hindred. 10. He ſtays not to ſalute, much leſs, like other Tra-'vellers, to gaze, and view the Country, Towns, Buildings, Gardens, by or through 'which he paſſeth.

All theſe Things laid together, evince, that a Poſt makes great ſpeed; yet ſaith *Job*, *My Days are ſwifter than a Poſt*. A Poſt may by one means or another be ſtayed; but the Days of Man's Life ſtay not. The Poſt may ſtay whilſt he changes Horſes, *&c.* But the Chariot of Time, *viz.* the Sun, ſtayeth not to change Horſes. The Sun is the Meaſure of Time, and that makes no Stop, hath no Stage, or Baiting-place.

The Life of Man compared to a ſwift Ship.

Job 9. 26. *They are paſſed away as the ſwift Ships*, (or, *as the Ships of* Ebeth.)

SOme underſtand by *Ebeth*, the Name of a River in the Eaſtern Part of the World, about *Arabia*, near the Place where *Job* lived, that runs very ſwiftly, which adds to the ſwift Motion of a Ship that ſails in it. A Ship in a dead Water, having the Wind blowing rightly and briskly, runs apace; but if it hath a ſwift Stream beſides, it runs the faſter.

2. Others take the Word, not as a proper Name, but as ſignifying Deſire, from *Abah*, to deſire with Earneſtneſs: And then the Sence is thus rendred, *My Days are paſſed away as a Ship of Deſire.* 'That is, A Ship, which being laden with rich Commodities, the 'Maſter and Pilot deſire earneſtly to bring her ſpeedily to her Port, that ſo they may put 'off their Commodities, and make Sale of ſuch rich Lading. *Caryl.*

'3. The Caldee, and others, give a further Note upon it, deriving the Word *Abah* from '*Ebib*, which ſignifies a Stalk growing up early from the Earth, and bringing forth the firſt 'ripe Fruit of any kind; and ſo it is put for any early ripe Summer-Fruit, as Plums, Apples, 'Cherries, *&c.* and then the Sence is, *My Days are like a Ship, which carrieth early Fruit:* 'So the Vulgar, *like a Ship carrying Apples.*

4. There is another Sence given by thoſe who derive the Word from a Root, which ſignifies to hate and oppoſe, or to be an Adverſary; and then it is thus rendred, *My Days paſs away as a Pirate's Ship, or as a Ship that goes to take a Prey, or as a Ship that goes out to take Prizes upon the Sea.* Now ſuch Ships are the ſwifteſt of all others, being prepared on purpoſe to make way, and overtake other Ships; their Lading is not Burthen, but Ballaſt, that they may be ſwift of Sail: So ſaith *Job*, My Days paſs away like a Ship; not like ſome great Merchant-Ship, deeply laden, which can make no great ſpeed in the Sea, but as a Ship of Piracy, that hath nothing in her, but Weapons, Artillery, and Ammunition, to oppoſe thoſe they meet with, which ſail with every Wind; ſuch as are your nimble Frigats, Fly-Boats, and Ketches, which ſail with every Wind; or Gallies, which paſs without Wind, carried with the Strength of Arms and Oars; all being Veſſels uſed to run in upon, and ſurprize a Booty. This alſo is a good Interpretation; and ſo Mr. *Broughton* tranſlates it, *My Days do flie away as the Pirat's Ship*, &c. All ſhew, the Life of Man ſwiftly paſſeth away.

The Life of Man compared to an Eagle.

Job 9. 26. *As an Eagle haſteneth to her Prey.*

AN Eagle is a very ſwift Creature, but when ſhe haſteneth to her Prey, ſhe makes the greateſt Speed. The Life of Man is not compared to an Eagle in her ordinary Flight, but as an Eagle that haſteneth to her Prey, when Hunger adds Swiftneſs to her Wings: Thus with ſwiftneſs our Days paſs away.

The Life of Man compared to a Weaver's Shuttle.

Job 7. 6. *My Days are ſwifter than a Weaver's Shuttle*, &c.

חלג A VVeaver's Shuttle is an Inſtrument of a very ſwift Motion; and the VVord which is rendred *ſwifter*, ſignifies that which is fitted for the ſwifteſt Motion.

II. VVhen the VVeaver hath finiſhed his VVeb, he cuts off the Thread: So when a Man hath run out the Length of his Days appointed by the Almighty, his Life is cut off, *&c.*

The Life of Man compared to Wind.

Job 7. 7. *My Life is Wind.*

Parallels.

THe VVind paſſeth away ſpeedily: So doth the Life of Man.

II. The VVind paſſeth irreſiſtibly, you cannot ſtop the VVind: So no Man, be he never ſo ſtrong, can hinder the ſpeedy Motion of his Days.

III. The VVind, when it is paſt, returns no more: As you cannot ſtop the VVind, or change its Courſe; ſo all the Power in the VVorld is not able to recall or direct the VVind; which way the VVind goes, it will go; and ſo ſoon as it comes, it is gone: So when a Man's Days are gone, there is no recalling of them again: Our Days paſs, and ſhall not return, by any Law or Conſtitution of Nature, or by any Efficacy of natural Cauſes. *He remembred that they were but Fleſh, Wind that paſſeth away.*

Pſal. 78. 34.

The Life of Man compared to a Cloud.

Job 7. 9. *As the Cloud is conſumed and vaniſheth away: ſo he that goeth down to the Grave, ſhall come up no more, he ſhall return no more to his Houſe*, &c

Parallels.

AS the Cloud (ſuch a Cloud as you ſee hanging in the Air) is conſumed, or gradually ſpent: So the Days or Life of Man by little and little is conſumed.

II. A Cloud comes to its Height, and then is quickly diſperſt, and vaniſheth: So Man ſoon comes to his full Strength, and preſently is gone.

III. A Cloud is like a Bottle full of Rain, or Sponges full of Water; God cruſhes theſe Sponges, or unſtops theſe Bottles, and they are emptied, and in emptying vaniſh away, and return no more: So Man, being emptied of Life, vaniſheth away, and returns not again.

Obj. But why then doth *Solomon* affirm the Clouds return again after Rain? how then doth *Job* ſay, that the Cloud vaniſheth, ſo Man goeth to the Grave, and returneth no more. Eccleſ. 12. 2.

Anſw. Solomon in that Place of *Eccleſiaſtes* gives a Deſcription of old Age, and the ſad Condition of Man in it: he calleth it the evil Day, and wiſhes Men would conſider their latter End, before thoſe evil Days overtake them: *Before the Light of the Sun, Moon, and Stars be darkned, and the Clouds return after the Rain.* In old Age the Clouds return after the Rain thus; as in ſome very wet Time, when we think it hath rained ſo much, as might have ſpent and quite exhauſted the Clouds, and drawn thoſe Bottles dry, yet you ſhall ſee them return again, it will rain day after day as faſt as ever: So in old Age, when Rheums diſtill ſo freely, that you would think an old Man had emptied himſelf of all, yet the Clouds will return again, and Flouds of watery Humours overflow. Thus the Clouds of old Age return, and in this Senſe the Clouds of the Air return, after they are conſumed and ſpent into Rain. Caryl.

But how doth a Cloud return? not the ſame Cloud numerically, that Cloud which was diſſolved doth not return; the ſame Sun goes down and vaniſheth out of our Sight in the Evening, and returneth in the Morning, the ſame individual and numerical Sun: but that numerical Cloud which vaniſhed, comes not again. Thus Man vaniſheth and returns as the Clouds return after the Rain; that is, after one Generation of Men are dead, they return again in their Children, another Generation ſprings up, but there is no other Returning to Life till the Reſurrection; they that die ſhall not live again here; they ſhall not return to their Houſe; their Place ſhall know them no more.

The Life of Man compared to a Flower.

Job 14. 2. *He cometh forth like a Flower, and is cut down*, &c.

MAN is compared to a fading Flower. There are many Rarities and Excellencies in a Flower. 1. Sweetneſs, to pleaſe our Smell. 2. Beauty and Variety of Colour, to affect the Eye. 3. Softneſs affecting the Touch, &c. But *Job* ſpeaks not a Word of any of theſe Properties, he ſpeaks not of a flouriſhing but withering Flower; not of its ſpringing up, but of its cutting down, or of its ſpringing up, only in relation to cutting down.

Parallels.

A Flower comes up in the Spring, and ſeems very beautiful, but its ſtanding is very ſhort, as you may obſerve in the Cowſlip and divers other Flowers: So Man comes up, but his Abiding here is ſhort, his ſtanding is ſo ſmall, that it is not ſo much as mentioned. We are born to die, and we die as ſoon as we are born; *i. e.* We are in a dying State.

II. A Flower is oft-times cut down or cropt off in its budding: So is Man; he comes up like a Flower, and is cut down; he is cut down by Death; Death is the Sithe which cuts down this Flower.

1. Natural Death, (1.) by Sickneſs. (2.) By Age.

2. Violent Death. (1.) Caſual, when a Man is ſlain by Accident. (2.) Cruel; when a Man is ſlain by Murderers. (3.) Legal; when a Man is ſlain or cut off by the Magiſtrate.

III. A Flower, if it be not cut or cropt off, yet it ſoon withers away, and is gone. The very Sun, the Wind, and Air conſumes its Beauty. The Naturaliſts tell us of a Plant, called *Ephemeron*, becauſe it laſts but one Day; as alſo of a Worm, called *Hemerobion*, becauſe it lives but one Day. Such a Plant and Worm is Man. The Heathen Poet gives his Wonder and Obſervation of the Roſe, that it grows old in the very Budding. The Seventy read theſe Words of *Job* in the ſame Tenour, he Decays like a budding Flower; as if Death (ſaith *Caryl*) did riſe early, and watch for this budding Flower to cut it down. And though ſome of theſe Flowers ſtand till they wither, as *Solomon* in his Allegory ſheweth; that is, till gray Hairs: yet all the Time of their ſtanding they have been falling. So that we may well ſay with the Pſalmiſt: *As for Man, his Days are as Graſs: as a Flower of the Field ſo he flouriſheth: for the Wind paſſeth over it, and it is gone, and the Place thereof ſhall know it no more.*

Eccl. 12. 5.

Pſal. 103. 15, 16.

IV. The Owner of Flowers knows the beſt Time to crop them, &c. So God knows the beſt Time to crop off or take away by Death any of his choice Flowers. [See more *Man a Flower, pag.* 138, 139.]

The Life of Man compared to a Shadow.

Job 14. 2. *He fleeth alſo as a Shadow, and continueth not.*

Jam. 4. 14. — *For what is your Life? it is even a Vapor, that appeareth for a little Time, and then vaniſheth away.*

THe Learned obſerve three Sorts of Shadows. 1. Natural. 2. Civil. 3. Spiritual.

1. A natural Shadow is a dark Light, cauſed by the coming of ſome thick Body between us and the Sun. This is a Shadow in a proper and ſtrict Acceptation.

2. By Civil Shadow we underſtand Protection, Defence or ſafety, *Iſa.* 45. 25.

3. Spiritual Shadow is taken for a dark and imperfect Repreſentation of Divine Things. So all the Ceremonies of the Law of *Moſes* are called Shadows.

Col. 2. 17. Heb. 8. 5. & 10. 9.

The whole Life of Man is but as a Shadow: *My Days are like a Shadow, that declineth.*

Pſal. 102. 11.

Parallels.

A Shadow is next to nothing; what is there in a natural Shadow? So what's the Life of Man? he rather ſeems to live, than lives. A Shadow you know is oppoſed to a Subſtance.

II. A Shadow is a very uncertain Thing: So is the Life of Man. The Shadow, a Man may be under now, may, before he is aware, be gone. A Shadow is as fleeting and uncertain a Thing as any Thing in the World. † *Our Days on Earth are as the Shadow.* How is it that there *is no abiding* no certainty of our Lives?

† 1 Chron. 29. 15.

III. A Shadow is very ſwift in Motion; what flies more ſwiftly than a Shadow (as common Experience ſhews)? So the Life of Man is gone in a Moment, like Lightning, a Dream, a Bubble, the Flower of the Field or a flying Shadow. Our Days on Earth are as a Shadow; that is: They fly ſwiftly away like as a Shadow, and there is no abiding. A Vapor is much of the Nature of a Shadow.

Inferences.

FRom all theſe Similitudes we may infer, that the Life of Man is very ſhort, his Days ſwiftly paſs away.

Man that is born of a Woman is of few Days, &c. *He comes up like a Flower, and is cut down; he flieth as a Shadow, and continueth not: his Life is like Wind, like a Cloud or Vapor,* &c. All ſwift and fleeting Things.

Behold thou haſt made my Days as an Hand-breadth. The largeſt Extent of the Breadth of an Hand is but a Span; the leſſer extent only four Fingers. To which the Meaſure of Man's Life is compared.

Pſal. 39. 5.

I. Man's Life is Short in Compariſon of thoſe who lived before the Flood; ſome then lived near a Thouſand Years.

II. Much

II. Much ſhorter when compared with the Life of God, who is from Everlaſting, without Beginning and without Ending.

Secondly, this may ſtir us all up, or be a great Motive to us to improve and redeem our Time. *This, I ſay, Brethren, the Time is ſhort.*

I. Be perſuaded your Days are few. 'Tis eaſy to ſay it, but hard to believe it, and live in the Senſe of it. The Child hopes to be a Man; a Man hopes to be an Old Man; and he that is very old hopes to live yet many Days.

II. Be perſuaded thy Days are uncertain; when thou lieſt down, thou knoweſt not whether thou ſhalt riſe any more or no; when thou goeſt out, thou knoweſt not whether thou ſhalt return any more or no. What a ſmall Thing may take away thy Life!

III. Learn from hence to get a true Meaſure of your Days. *David* deſired a Meaſure of his Days, that he might know how frail he was. Some do not meaſure their Days by the King's Standard; they meaſure their Days by the Life of their Progenitors. My Father and my Grand-father, ſaith one, lived ſo long, and why may not I live as long as they did? Others meaſure their Days by their preſent Health and Strength; Others by the ſound and healthy Conſtitution of their Bodies. Now theſe Things are not a fit nor lawful Meaſure of your Days, but rather thoſe Things of which you have heard, *viz.* The Weaver's-Shuttle, the morning Dew, the Flower of the Field, the early Cloud, the Shadow and Vapor that flieth away.

IV. This may reprove and ſhew the Folly of many wicked Men, who, like the rich Man in the Goſpel, ſay in their Hearts, *We have Goods laid up for many Years, take your Eaſe, eat, drink, and be merry*, &c. *Their inward Thought is, that their Houſes ſhall continue for ever, and their Dwelling-places to all Generations.* Luk. 19. 20. Pſal. 49. 11.

V. It may tend to ſtrengthen the Godly under Afflictions. Let them ſtrive to bear up with Patience. All their Days are but few, and therefore the Days of Sorrow cannot be many.

VI. It may ſtir up all to labour to take hold of eternal Life. If our Days here are few, let us get a well-grounded Hope of living in Heaven; for they never die, who live in that Kingdom.

VII. Let us alſo endeavour to improve the Opportunity of Time; I mean thoſe gracious Advantages God is pleaſed to afford us for the everlaſting Good and Well being of our Souls when Time and Days ſhall be no more. Men of the World take great Care to improve all Opportunities to enrich themſelves, or increaſe their outward Subſtance. They will not loſe their Market-time, nor Change-time, nor Fair-time. They will be ſure to come early enough, and every Way to beſtir themſelves with Wiſdom and Diligence: And ſhall not we be as wiſe and as diligent for the enriching our Souls? Shall we ſlight Seaſons, Sabbaths, Sermons, Convictions, *&c.* Let all remember, *now is the accepted Time; Now is the Day of Salvation*; now, whileſt it is called to Day, or never; Now Sinners may get an Intereſt in Chriſt, Union with God, the Gifts and Graces of the Spirit; Now they may obtain Pardon of Sin, and Peace of Conſcience; Now there is a Prize put into their Hands; they may be made for ever, if they look wiſely about them; Now they may be made Heirs of God, Heirs of a Kingdom, Heirs of a Crown, of a Crown of Life, of a Crown of Glory, of a Crown that fadeth not away. But if they loſe the preſent Opportunity, they may never have the like again. Time is, but in a very ſhort Space, it may be ſaid, Time was, nay, Time is paſt. Will it not be ſad to hear God tell thee, and Conſcience tell thee on thy Death-bed, *Now Time is paſt, 'tis too late now, theſe Things ſhall be denied you now, you muſt periſh for ever, and be damned in your Sins!* 2 Cor. 6. 2.

Of

Of Death.

The Body of Man in the Grave compared to Seed that is ſown.

1 Cor. 15. 36. *Thou Fool, that which thou ſoweſt is not quickned, except it die.*

THE Apoſtle compares the Body of Man that is laid in the Grave, to Seed that is ſown.

Parallels.

SEed that is ſown lies ſome conſiderable Time in the Earth before it riſes or ſprings up: So the Bodies of Men lie ſome Time in the Grave before the Reſurrection, tho ſome lie much longer than others; as ſuch who lived in *Adam's*, *Noah's*, and *Abraham's* Days; yet generally all lie and ſhall lie ſome Time in the Grave, before they riſe again.

II. Seed, that it may not abide alone, is firſt ſown and dies, and then it riſes again:
Joh. 12. 24. *Verily, verily I ſay unto you, except a Corn of Wheat fall to the Ground and die, it abideth alone; but if it die, it bringeth forth much Fruit.* So the Body of Man muſt die, or be changed, or it can never ariſe nor be made glorious to bring forth the eternal Fruit of Praiſe to God. As Seed loſes nothing by being ſown: So the Bodies of the Saints ſhall loſe nothing by Death; Death, I mean, vvill be no vvays to their Diſadvantage, but contrarivviſe to their great Benefit.

III. The Body of the ſame Seed or Corn of Wheat that is ſovvn, riſes again. *Every Seed*
1 Cor. 15. 38. *hath its own Body*: So the ſame numerical Body that is laid in the Grave, ſhall riſe again. If it vvas not thus, the Dead riſe not; he that denies this, denies the Reſurrection of the Dead;
Job 19. 26, 27. And *tho after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee God, whom I ſhall ſee for my ſelf, and mine Eyes ſhall behold, and not another; tho my Reins be conſumed within me.*

Death compared to a Sleep.

Dan. 12. 2. *And many of them that ſleep in the Duſt of the Earth, ſhall awake.*
1 Theſſ. 4. 14. — *Even ſo them alſo that ſleep in Jeſus, will God bring with him.*

DEath is often called a Sleep in the holy Scripture. Sleep is a Figure or Image of Death, a fit Reſemblance of Death; as vvill appear by the follovving Parallels.

Parallels.

SLeep is Reſt, or gives Reſt to the Body: So Death is or doth give Reſt to the Body. And
Job 3. 13. hence *Job* ſaith, ſpeaking of Death: *I ſhould have lien ſtill, and been quiet: I ſhould have ſlept, then had I been at Reſt.* We uſually ſay, vvhen a Man goes to ſleep, he goes to reſt. There is a fourfold Reſt vvhich vve obtain in Death. 1. From Labour and Travel; no
Job 3. 17. vvork there. 2. There is a Reſt from Trouble and Oppreſſion: *There the Wicked ceaſe from troubling, and the Weary be at reſt.* 3. There is a Reſt from Paſſion and Sorrovv: no Grief ſhall afflict us there. 4. Which is better than all, there is a Reſt from Sin, a Reſt from the Temptations and Drudgery of Satan, a Reſt from the Lavv in our Members.

II. In Sleep the vvhole Body reſteth, but many Times the Spirits of ſome Men are troubled; tho the outvvard Man is at reſt, yet the invvard Man is ſorely diſturbed, vvhereas the Bodies and Spirits too of others are at reſt and quiet: So in the Death of the Wicked, tho their Bodies be at reſt, yet their Souls are tormented. 'Tis the Opinion of ſome Men that the Soul ſleeps vvith the Body, and is vvholly ſenſeleſs of Joy or Myſery until the Reſurrection. But that doubtleſs is a great Errour: For tho it be granted that many Operations of

of the Soul do ceaſe when it departs from the Body, yet the Soul ſleeps not. There are ſome Acts of the Soul which are organical; and there are other Acts which are inorganical, or immaterial. The Organical Acts, that is, whatſoever the Soul acts by the Members of the Body, thoſe Acts muſt needs ceaſe at Death; but the Soul can act of it ſelf without the Aſſiſtance of the Body, as we may collect by many Experiments, while our Bodies and Souls are joined together. How often do we find our Souls at work, when our Bodies lie ſtill and do nothing? When Sleep binds up all our Senſes, and ſhuts up the Windows of the Body cloſe, that we can neither hear nor ſee? yet then the Soul frames to it ſelf, and beholds a thouſand various Shapes, and hears all Sorts of Sounds and Voices; the Soul then ſees, and hears, and deviſeth, diſcourſeth, grieves, rejoices, hopes, fears, chuſeth, and refuſeth: all this the Soul doth in Dreams and Viſions of the Night, when deep ſleep falls upon Man. What Meditations have ſome good Men had in their Sleep! they have had Scriptures wonderfully opened to them, and have been grieved when they waked to find the Matter gone from them. God ſeals up Inſtruction ſometimes to his People in their Sleep. Alſo in Ecſtaſies and Raviſhments the Body is, as it were, laid by as uſeleſs and uninſtrumental to the Soul. *I knew a Man in Chriſt fourteen Years ago*, ſo the Apoſtle ſaith, *whether in the Body I cannot tell, or out of the Body I cannot tell, God knoweth*, &c. Now if the Soul was not capable of a Separation from the Body, and in that ſeparated State capable of ſuch divine Raviſhments, *Paul* might eaſily have reſolved the Caſe and ſajd, he was taken up in the Body, but he could not tell whether the Soul acted with his bodily Organs, or without them. He had mighty Operations in his Soul, his Spirit wrought ſtrangely, and then took in ſuch Revelations of God and from God, as his bodily Organs could never faſhion into Words, or repreſent by Speech. He heard (*quæ fando explicari à quoquam homine non poſſunt*) *unſpeakable Words, which it is not lawful* (or poſſible) *for a Man to utter.* The Soul hath an Ear to hear ſuch Words that the Body cannot find a Tongue to expreſs. So *John*, in his divine Raviſhment, ſaith: *I was in the Spirit on the Lord's Day:* as for his Body that was, as to that Buſineſs, laid aſide and ſuſpended as uſeleſs in that Day, and his Spirit called up to that angelical Work, *viz.* the receiving of Viſions and Revelations from on high, *&c.* Now as the Souls of good Men, whileſt they are in this World in Sleep, and in Trances, or Ecſtaſies, are capable of ſuch glorious Raviſhments, *&c.* So when their Bodies dy or fall aſleep, their Souls are with Chriſt in Heaven: and the Souls of the Wicked they go into Chains of Darkneſs, Torment, and Miſery. *The rich Man died, and was buried, and in Hell he lift up his Eyes, being in Torment.*

Caryl.

2 Cor. 12. 2, 3.

Beza.

Luk. 16. 22, 23

III. Sleep is not perpetual; we ſleep and wake again: So tho the Body lie in the Grave, yet Death is but a Sleep as it were; the Man will awake and riſe again.

IV. The going to ſleep, and ſleeping of ſome Men, greatly differs from others: So the Death of the Saints greatly differs from the Death of the Wicked

1. In the Preparation the one makes to go to reſt over what the other doth. Some go to ſleep before their Work is done: So ſome die before their Work is done. As no Saint dies before his Work is done: So there is no wicked Perſon that dies, but he dies or goes to ſleep before his Work is done. This is our Working-day; when the Sun of our Life is ſet, no more Work can be done. *The Time comes*, ſaith Chriſt, *when no Man can work.* All a Godly Man's Care is to be ready, when Night comes, to go to reſt. But the Wicked take little Thought about it.

2. Some Men fall aſleep in an hurry of Buſineſs, and in great Diſtraction, when others in a ſweet Manner lay their Heads down upon their Pillows: So ſome wicked Men die in great Diſtraction and under ſad Horrour of Conſcience, when many a Godly Man dies in a ſweet and heavenly Manner, declaring to all he hath nothing to do but to die.

3. Some Men dread the Thoughts of going to ſleep, for that it is dangerous in ſome Caſes for ſome Perſons to ſleep: So ſome wicked Men dread the Thoughts of Death, like him who cryed out, *I am ſo ſick, I cannot live, and ſo ſinful that I am afraid to die*: But moſt Godly Men are delivered from the Fear of Death, they go willingly to Bed: *Now letteſt thou thy Servant depart in Peace*, &c. Saints are many times willing to go to reſt, becauſe they are quite wearied out. (1.) Sin wearies them, and even wares them out, and makes them groan. (2.) The World wearies them, and makes them willing to go to Bed. (3.) The Devil, the God of this World, wearies them with his Temptations. (4.) Their bodily Weakneſſes and diſquieting Pains wearie them. (5.) The Abſence of Chriſt alſo makes them willing to go home.

Luk. 2. 29.

Eccl. 5. 12.

4. Some Men fall aſleep in a dangerous Place, nay, and ſometimes in the midſt of their Enemies: So wicked Men die in a dangerous Place, being far from God, and out of the Covenant of Grace, and beſides are ſurrounded about with evil Angels, who ſtand ready to devour their Souls: But a godly Man falls aſleep in Jeſus. O that's a ſweet Place to

ſleep

ſleep in. (1.) He ſleeps in the view of Jeſus; Chriſt knows his Grave, and will preſerve his Duſt. (2.) He falls aſleep in the Love of Jeſus. (3.) He falls aſleep in the Covenant of Jeſus. *I am the God of* Abraham, Iſaac *and* Jacob.

5. Some Mens Sleep is much more ſweet and comfortable than others, (as we ſhewed before) ſome Mens Sleep is very troubleſom, their Spirits are troubled: So the Death of the Godly is ſweet, they have Peace and heavenly Joy, being with Chriſt; but the Death of the Wicked is troubleſom, their Spirits being in Torment, whilſt the Body lies in the Grave. I might alſo ſhew you the great Difference there ſhall be in the awaking of the one, and the other; but that I will leave to its proper place.

V. A Man that is aſleep, taking his natural Reſt, may be eaſily awakened, and called up by the Power of Man: So the Body, when it is dead, can with infinitely more eaſe be raiſed up by the Power of God; 'tis but a Call from Heaven, and we are awakened out of the Duſt: *The Day is coming, when all that are in the Grave ſhall hear his Voice, and come forth*, &c. John 5.28.

Inferences.

WHat a bleſſed Condition are Believers in! They are not only happy whilſt they live, but ſhall be bleſſed when they die; their Bodies have not only quiet Reſt, but their Souls alſo reſt in Peace and Quiet.

2. It may ſtir up all Chriſtleſs Souls to labour after an Intereſt in the Lord Jeſus; for if they are not in Chriſt whilſt they live, they are not like to fall aſleep in Chriſt when they die.

3. We may learn alſo from hence, what little ground there is for a godly Man to be unwilling to die, when his Work is done: Are any unwilling to go to ſleep at Night, that have laboured hard all Day?

4. Let us labour hard whilſt the Day laſts, whilſt we have Health and Life, that we may have done our Work, and be ready to go to ſleep.

Death a Departure.

Phil. 1. 23. *Having a deſire to depart*, &c.

WE at Death leave one Place to go to another: If godly, we depart from our Place here on Earth, and go to Heaven; we depart from our Friends on Earth, and go to our Friends in Heaven; we depart from the Valley of Tears, and go to the Mount of Joy; we depart from an howling Wilderneſs, to go to an heavenly Paradiſe. Who would be unwilling to exchange a *Sodom* for a *Sion*, an *Egypt* for a *Canaan*, Miſery for Glory?

Death a Reſt.

Rev. 14. 13. *And I heard a Voice from Heaven, ſaying unto me, Write, Bleſſed are the Dead which die in the Lord from henceforth: Yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.*

Parallels.

REſt is a deſirable Thing to a labouring Man: *Paul* deſired to die; Death, (or to depart) was greatly deſirable in his Sight.

II. Reſt is ſweet, and therefore deſirable to a weary Man: So will Death be to a poor weary Saint, one that is weary of Sin, weary of the World, weary of the Temptations of Satan, *&c.* [*See* Sleep.]

Diſparity.

SOme Men enjoy Reſt but in part, they have no perfect Reſt: But a godly Man at Death hath perfect Reſt; nothing ſhall diſturb or diſquiet him any more.

II. Some Men have Reſt but for a little time, a ſhort Reſt: But the godly Man's Reſt is for ever; at Death he enters into God's everlaſting Reſt.

III. Some

III. Some Reſt from Labour is not honourable; 'tis a Reproach to a Man to take his Reſt, when he ſhould be at work: But the Reſt of a godly Man at Death is honourable; 'tis a Reſt that Chriſt himſelf entred into, when he had finiſhed all his Work.

Of the Reſurrection.

The Reſurrection compared to the Morning.

Pſal. 49. 14. — *And the Righteous ſhall have Dominion over them in the Morning.*

Parallels.

THE Morning comes after the Night is gone: So the Reſurrection will come after the Night of this World is gone; the Time of this World's Continuance is called Night in the Holy Scriptures: *The Night is far ſpent*, &c.

II. The Morning is longed for; many watch and long for the Morning: So the Godly long for the Reſurrection; all the Faithful ever waited for, and greatly deſired that Day.

III. The Morning brings Light, and makes Things manifeſt, which lie hid, or appear not what they are in themſelves, in the Night-Time: So the Reſurrection will make manifeſt all the hidden Things of Darkneſs, which appear not to the Sight of Men; that glorious Morning will ſooon diſcover all.

1. It will make manifeſt all the horrid and curſed Deſigns of the Ungodly, which they from time to time have contrived, and endeavoured to carry on againſt the Saints and Church of God, many of which God in his gracious Providence prevented from taking place, and ſo they were never known; but that Morning-Light will diſcover all thoſe hidden Things of Darkneſs.

2. The Light of that Morning will diſcover all the Secrets of every Man's Heart; all the Evil, Luſt, Envy, Pride, Revenge, *&c.* or what elſe hath been harboured in the Boſoms of Men. See 1 *Cor.* 4. 5.

3. It will diſcover all the filthy Actions and Abominations of the Wicked, that are not known to Men, nor fit to be mentioned: *For it is a Shame to ſpeak of thoſe Things that are done of them in ſecret.* Eph. 5. 12.

4. That Morning will diſcover all Perſons, as well as Things; then it will appear who are God's People, and who are not; who they were that ſerved God in Truth, and who were Hypocrites, *&c.* Mat. 3. *ult.*

IV. Towards the Morning the Morning-Star appears, which gives notice the Day approacheth: So towards this Morning, there will appear many Signs to give warning to the World, that the Day of the Reſurrection is at hand: *So likewiſe when ye ſhall ſee all theſe Things, know that it is near, even at the Door.* Mat. 24. 33.

V. When the bright Morning is come, the Sun riſes, and ſhines forth gloriouſly: So when that Morning is come, Jeſus Chriſt, the Sun of Righteouſneſs, will appear in his Glory, and ſhine forth to the amazement of all the World.

VI. The Morning brings Joy and Gladneſs with it; it makes the Birds to ſing, and ſend forth their warbling Notes: So the Morning of the Reſurrection will bring Joy and Gladneſs to all the Righteous; then ſhall the Saints ſing for Joy of Heart, and be glad in the Lord.

VII. In the Morning Men ariſe out of their Beds: So in the Morning of the Reſurrection ſhall all the Saints of God be raiſed out of their Graves: *Thy dead Men ſhall live, together with my dead Body ſhall they ariſe*, &c. *The Dead in Chriſt ſhall riſe firſt.* Iſa. 26. 19.

VIII. We commonly give a gueſs what kind of Day it will be by the Morning: So by the Morning of the Reſurrection, the Godly will perceive what kind of Day the Day of Eternity, or Glory of Chriſt's Kingdom will be.

IX. In a ſpringing Morning Things look freſh and very beautiful, and alſo ſend forth a moſt ſweet and fragrant Scent: So in the Morning of the Reſurrection, the Earth will appear in its Beauty, and the Saints in their Glory: *Then ſhall the Righteous ſhine forth as the Sun, in the Kingdom of their Father*, &c. Mat. 13. 43.

Diſparity.

IN the Morning of a natural Day here, wicked Men receive like Benefit with the Righteous: *The Sun riſes upon the Juſt, and upon the Unjuſt:* But in the Morning of the Reſurrection it ſhall not be ſo; the Ungodly ſhall not partake with the Saints of any of the Bleſſings and Comforts of that Morning; then that Word ſhall be made good, *The Righteous*
Pſal. 49. 14. *ſhall have Dominion over them in the Morning.*

In many other reſpects that Morning will differ from all other Mornings that ever were before it.

The Reſurrection compared to awaking out of Sleep.

Dan. 12. 2. *And many of them that ſleep in the Duſt of the Earth, ſhall awake,* &c.

Parallels.

DEath, we have already ſhewed, is called a Sleep; and after a Man hath had his full Sleep, he awaketh: So when the Dead have lain their full Time appointed by the Almighty in the Grave, they ſhall be quickned, and come to life again.

II. Some fall into ſuch a ſound Sleep, that they muſt (when there is occaſion for it) be awakened: So the Dead are fallen into ſuch a faſt or ſound Sleep, that they muſt be
John 5. 28. awakened: *Marvel not at this, for the Hour is coming, in the which all that are in the Grave ſhall hear his Voice.*

III. When a Man is throughly awakened, he riſes up: So when the Dead are quickned by the mighty Power of God, they ſhall riſe up out of the Grave, Sea, or whereſoever elſe they lay aſleep.

IV. There is a great difference between one Man's awaking out of Sleep, and anothers; ſome are awakened before they are willing, and ariſe up with great horror and amazement; when others awake in a ſweet, peaceable, and quiet manner, &c. So there will be a great difference between the awaking of the Godly and the Ungodly, at the laſt Day.

1 Cor. 15. 1. The Godly ſhall ariſe ſooner than the Ungodly: *The Dead in Chriſt ſhall riſe firſt.*

2. The Saints of God ſhall awake in Chriſt's likeneſs; their vile Bodies ſhall be faſhioned, and made like Chriſt's glorious Body: But the Wicked ſhall appear baſe and vile in that Day: Let them lie down in never ſo great Pomp, and external Grandure, yet alas, when they awake, they will appear moſt vile and contemptible.

3. The Godly ſhall awake with glorious Robes upon them, fit for the Conſummation of their Marriage with the Lamb, the Prince of the Kings of the Earth: But the Wicked ſhall awake in a poor, miſerable, and naked Condition: What Robes ſhall they have on, unleſs they be the filthy Rags of their own Righteouſneſs, with which they were cloathed, whilſt they lived in this World?

4. The Godly ſhall have ſweet and heavenly Company about them, in the Morning, when they awake from Sleep; nay, more than all, they ſhall enjoy the glorious Preſence of Jeſus Chriſt himſelf: But the Ungodly, when they awake, ſhall be in the midſt of Devils, and damned Spirits; they muſt be their Companions for ever.

5. The Godly ſhall, when they awake, have glorious Attendants, in the Day of the Reſurrection, *viz.* the holy Angels of Heaven: But the Wicked ſhall have no other Attendants, than the black Retinue of the Bottomleſs-Pit.

6. The Godly, when they awake, are led into the King's Palace, to be married to the Bridegroom of their Souls, and to receive every one of them a Crown of Glory: But the Ungodly awake, as condemned Malefactors, to be led to the Place of Execution.

7. In a word, the Godly ſhall awake with Songs of Joy in their Mouths; but the Wicked ſhall awake with Tears and diſmal Cries: The one to receive the Sentence, *Come, ye Bleſſed of my Father*; the other to receive the Sentence, *Go ye curſed*, &c. *Some awake to*
Dan. 12. 2. *everlaſting Life; and ſome to Shame and everlaſting Contempt.*

The Reſurrection-Day a Man's Reaping-Day.

Pſal. 126. 5. — *They that ſow in Tears, ſhall reap in Joy.*
Gal. 6. 4. *In due Seaſon we ſhall reap if we faint not.*

The Reſurrection-Day is a Man's Reaping-Day.

Parallels.

MEN ſow before they reap: So Men in this World may be ſaid to ſow; either they ſow to the Fleſh, or to the Spirit, and in the Reſurrection-Day they ſhall reap.

II. That which Men ſow, that alſo they reap: they do not ſow Beans, and reap Barley; nor ſow Tares, and reap Wheat: So the very ſame that all Men in a ſpiritual Senſe ſow, they ſhall reap; They that ſow to the Fleſh, ſhall of the Fleſh reap Corruption; and they that ſow to the Spirit, ſhall of the Spirit reap Life everlaſting. Gal. 6.

III. According to the Quantity that every Man ſows, ſo they reap; He that ſows ſparingly, or but a little Seed, muſt expect to reap ſparingly, or have but a ſmall Crop: So they who do much Service for God, or ſcatter liberally abroad to his People in this World, ſhall receive much from the Hands of God at the End of the World; and he that doth but little for God, tho he doth it in Sincerity, muſt expect to reap accordingly in that Day. He that improves two Talents, ſhall receive the Improvement of two; and he that improves five, the Improvements of five. There will be Degrees of Glory (no doubt) in the Day of the Reſurrection.

But this, I ſay, He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully. 2 Cor. 9. 6.

There is one Glory of the Sun, and another Glory of the Moon, and another Glory of the Stars: for one Star differeth from another in Glory: So alſo is the Reſurrection of the Dead, &c. 1 Cor. 15. 41, 42.

And, *They that be wiſe ſhall ſhine as the Brightneſs of the Firmament; and they that turn many to Righteouſneſs, as the Stars for ever more.* Dan. 12. 3.

IV. A Man's reaping Time is his rejoicing Time. With what Joy and Gladneſs doth the Husband-man gather in the Fruits of the Earth: So the Saints ſpiritual reaping-Day will be their rejoycing-Day. He that ſows in Tears, ſhall reap in Joy.

V. When the reaping-Time is come, a Man gathers in the Fruit or Harveſt of divers Sorts of Seed, &c. So in the Day of the Reſurrection, the Godly ſhall reap or gather in the Comfort and Increaſe of divers Sorts of Seed by them ſown. They ſhall then reap the Fruit of all the good Sermons they have heard, and reap the laſt Fruit of all, the ſpiritual Prayers they have made, the Fruit of all the Tears of Godly Contrition they have ſhed; and all the Sighs and Groans they have uttered. They ſhall reap the Fruit of all the good Thoughts they have had, and of all the good Words they have ſpoken, and all the good Works they have done; as alſo the Fruit of all the Evil, which for Chriſt's ſake they have undergone.

Obj. Is not a Saint's dying-Day his reaping-Day?

Anſw. A Saint at Death gathers the firſt ripe Fruits, as it were, but his Harveſt is not till the laſt Day.

The Reſurrection-Day the Saints Marriage-Day.

Rev. 9. 7. *The Marriage of the Lamb is come, and his Wife hath made her ſelf ready.*

THE Reſurrection-Day is the Saints Marriage-Day; this is their eſpouſal-Day: For *I have eſpouſed you to one Husband, that I may preſent you a chaſt Virgin to Chriſt*, 2 Cor. 11. 12. But that will be the Day of the Solemnization of their Marriage-Union with Jeſus Chriſt.

Parallels.

THere is, or ought to be, a moſt endeared Love in thoſe Parties who intend to marry one another. Nay, they, before the Marriage-Day, mutually give up themſelves one to the other; ſometimes in a ſolemn Manner before Witneſſes they are eſpouſed —— : So the Soul of a Believer is ſpiritually united to Jeſus Chriſt whilſt in this World. A Saint loves Chriſt dearly, and Chriſt a Saint. Nay, and in Baptiſm, in a moſt ſolemn and ſacred Manner, before many Witneſſes, the Soul is publickly eſpouſed to the Lord Jeſus; and in the Day of the Reſurrection ſhall be the Solemnization of the ſacred Marriage.

II. The Marriage-Day is much longed for by thoſe who in hearty Affection are eſpouſed to one another: So the Godly long for that Day, when the ſpiritual Marriage ſhall be conſummated between Chriſt and them.

III. The Bride in the Marriage-Day is uſually richly adorned; if a Princeſs, or a Perſon of a noble and honourable Deſcent, ſhe is excellently clad and adorned with rare and coſtly Jewels, that the Bridegroom may take the more Delight in her: So the Church, and conſequently every Godly Chriſtian, ſhall in the Day of the Reſurrection be moſt richly cloathed with Robes of Immortality. *The Marriage of the Lamb is come, and his Wife hath made her ſelf ready, and to her was granted, ſhe ſhould be arrayed in fine Linen, clean and white*, &c. *The King's Daughter is all glorious within: her Cloathing is of wrought Gold, ſhe ſhall be brought to the King in Raiment of Needle-work*, &c. Some by theſe white and glorious Robes underſtand the imputed Righteouſneſs of Jeſus Chriſt: Others, the Righteouſneſs of Sanctification: Some others conclude they are both intended, and not only ſo, but alſo thoſe heavenly Robes, with which the Bodies of the Saints ſhall be clothed in the Day of the Reſurrection, which none are able to deſcribe: however, all conclude the Church in that Day ſhall ſhine forth ſo in Glory and Beauty, that Men and Angels ſhall admire her. No Bride ever appeared in ſuch Splendor, or ſo richly clothed and adorned, as the Bride, the Lamb's Wife, ſhall when the Marriage of the Lamb is come.

Rev. 19. 7. Pſal. 45. 13, 14.

IV. In a Marriage-Day the Bride and Bridegroom have a full and perfect enjoyment of each other; and there is nothing in the World wherin there is ſo full communication of one Creature to another (ſaith Mr. *Burroughs*) as there is in that Condition of Marriage: So in the Day of the Reſurrection, when the Church ſhall be married to the Lord Jeſus, the Godly ſhall have a full and perfect Enjoyment of him, whom they ſo dearly love. The Lord Chriſt in that Day will communicate of himſelf to his People in ſuch a manner, that it is inconceivable; whatſoever may delight them, rejoice their Hearts, or add to their perfect Happineſs, he will not withhold from them. They have now only the Joy and Comforts of his Spirit; but then they ſhall have the Joy and Comforts of his Perſon: *Where I am, there alſo ſhall my Servants be. I will come again and receive you unto my ſelf, that where I am, there ye may be alſo.*

Joh. 14. 3.

V. A Marriage-Day is a joyful Day: So will the Marriage-Day of the Lamb be: *Let us be glad, and rejoice, and give Honour to him; for the Marriage of the Lamb is come.* The Bridegroom rejoiceth in the Bride, and the Bride in the Bridegroom: *As the Bridegroom rejoiceth over the Bride, ſo ſhall thy God rejoice over thee.*

Rev. 19. 6, 7. Iſa. 62. 5.

VI. In a Marriage-Day the Bridegroom and the Bride have very great Attendance, and are greatly honoured: So Chriſt and the Church ſhall have great and glorious Attendance in the Day of the Reſurrection, *viz.* all the Angels of Heaven. He ſhall come in the Glory of the Father with all the holy Angels. The ſame Retinue the one ſhall have, the other ſhall have likewiſe.

VII. The Bride commonly makes great Preparation for the Marriage-Day to have all Things ready: So the Godly make all due Preparation for the Appearance of Jeſus Chriſt, that they may be accepted of him in that Day: *The Marriage of the Lamb is come, and his Bride hath made her ſelf ready.*

The

The Reſurrection-Day, the Saints Coronation-Day.

2 Tim. 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which God the righteous Judg ſhall give unto me in that day*, &c.

THat *Day*, that is, the Day of the Reſurrection, or Day of Chriſt's coming.

Note, The Day of the Reſurrection will be the Saints Coronation-Day.

Parallels.

CRowns properly belong to Kings, Princes, and Potentates of the Earth, *&c.* Saints are Kings, Spiritual Kings, *He hath made us unto our God, Kings*, &c. Rev. 5.

II. Kings are wonderfully honoured on their Coronation-Day: So ſhall the Saints in the Day of the Reſurrection; the Angels of Heaven ſhall honour them, Chriſt himſelf will honour them, nay they ſhall be honoured by the Father; *If any Man ſerve me, him will my Father honour.* Joh. 12.

III. On a Coronation-Day, ſome look upon it as their proper work, to ſet the Crown upon the Head of the Prince who is to be crowned therewith: So in the Day of the Reſurrection, the Lord Jeſus will ſet (as it were) the Crown upon the Head of his Choſen; *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Inferences.

LAbour to be fully eſtabliſhed in the Truth of the Reſurrection; ſee that no Man deceive you, 'tis a perilous Age. And to confirm doubting Chriſtians in this great Principle of the Chriſtian Religion, take a few Arguments.

1. If the Dead riſe not: Then Chriſt is not riſen from the Dead. But Chriſt is riſen from the Dead. Therefore the Dead ſhall riſe. 1 Cor. 15. 16, 20.

2. That Doctrine that makes Preaching vain, is a falſe and pernicious Doctrine: But ſuch who deny the Reſurrection, make Preaching vain. Therefore a falſe and pernicious Doctrine. 1 Cor. 15. 14. & 15. 2.

3. If the Dead riſe not: Then thoſe who are fallen aſleep in Jeſus, are periſhed. But thoſe who are fallen aſleep in Chriſt, are not periſhed. Therefore the dead ſhall riſe. 1 Cor. 15. 18.

4. If the Dead rise not: Then the Godly are of all Men moſt miſerable. But the Godly are not of all Men moſt miſerable. Therefore the dead ſhall riſe. 1 Cor. 15. 15, 19.

Obj. *The Soul of a Child of God at Death is happy and with Chriſt, and ſhall be for ever, whether the Body riſe or not. and therefore they are not of all Men moſt miſerable, unleſs the Soul be mortal and die with the Body as ſome affirm.*

Anſw. The Life of the Soul, as well as of the Body, depends wholly upon Chriſt's Reſurrection; and if Chriſt be not riſen, we are yet in our Sins: and therefore this makes nothing either to prove Saints happy without a Reſurrection, or for the mortality of the Soul.

5. If the Saints of God in the primitive time, did believe and were well grounded in the Truth of the Reſurrection: Then the Dead ſhall riſe. But the Saints of the Primitive time did ſo believe, and were ſo eſtabliſhed. *Ergo.* See theſe Scriptures; *I know he ſhall riſe again, in the Reſurrection at the laſt day: For as in Adam all die, ſo in Chriſt ſhall all be made alive: but every Man in his own order, Chriſt the firſt Fruits, and afterwards they that are Chriſt's at his coming: for the Trumpet ſhall be ſounded, and the Dead ſhall be raiſed,* &c. *For if we believe that Jeſus died, and roſe again; even ſo thoſe which are fallen aſleep in Jeſus, will God bring with him. And the Sea gave up the Dead which were in it, and Death and Hell delivered up the dead that were in them, and they were judged every Man according to their Deeds.* Joh. 11. 24. 1 Cor. 15. 22, 23. Ver. 52. 1 Theſſ. 4 14. Rev. 20. 13.

6. If all the Saints of God and Holy Apoſtles waited for the Redemption of their Bodies: Then the Dead ſhall riſe. But all the Saints and Holy Apoſtles waited for the Redemption of their Bodies. *Ergo.* Rom. 8. 23.

7. If the chief Reward of the Godly is reſerved to the laſt day, *viz.* to the day of the Reſurrection: Then the Dead ſhall be raiſed. But the chief Reward of the Godly is reſerved to the laſt day, or day of the Reſurrection. *Ergo*, The Dead ſhall be raiſed. 2 Tim. 4. 8.

8. If the expectation of the Godly Martyrs ſhall not be fruſtrated: Then the Dead ſhall be raiſed. But the expectation of the Godly Martyrs ſhall not be fruſtrated. *Ergo*, The Dead ſhall be raiſed. Heb. 11. 35 36. Pſal. 9 18.

9. If

Phil. 3. 21. 1 Joh. 3. 2.

9. If the Bodies of the Saints shall be made like Christ's glorious Body, the Dead shall rise: But the Bodies of the Saints shall be made like to Christ's glorious Body. *Ergo* the Dead shall be raised.

2 Cor. 5. 10. Rev 20. 12, 13.

10. If the Dead at the last Day shall be judged, then they shall rise again from the Dead: But the Dead shall at the last Day be judged: *Ergo* the Dead shall be raised.

Dan. 12. 2. John 5. 28.

11. That Doctrine that gives the Scripture, Christ and his Apostles the Lie, is a cursed, and damnable Doctrine: But those that deny the Resurrection of the Dead, give the Scripture, Christ and his Apostles the Lie: *Ergo.* The Scripture saith, that those that sleep in the Dust of the Earth, shall awake. Christ saith, all that are in the Grave, shall hear his Voice, and come forth; and we have shewed the Apostles do affirm that the Dead shall be raised, *&c.*

12. If that which sleepeth in the Dust shall rise, then the Body shall rise again; for 'tis the Body that sleepeth in the Dust: But that which sleeps in the Dust, shall be raised: *Ergo.*

1 Cor. 15.

Obj. 'Tis not the same Body. *Thou sowest not that Body that shall be*, &c.

Answ. If the same numerical Body rise not, it will not be a Resurrection, but a new Creation; therefore that which the Apostle there intends, is the Manner of the Resurrection, *i. e.* how the Saints shall be raised. 'Tis not the same in respect of Weakness and Frailty; *It is sown a natural Body, and shall be raised a spiritual Body*; *'tis sown in Corruption, and shall be raised in Incorruption*; *'tis sown in Weakness, and shall be raised in Power* ——. Which Thing a Grain of Corn that is sown, teaches.

Quest. *Why shall the same Body of the Dead be raised?*

Answ. Because the same Body of Christ was raised that suffered.

2. Because the same Body that suffered for Christ, shall be glorified with Christ.

3. Because the same Body that sinned, shall be punished: if not the same Body that sinned, it might reflect upon the Justice and Goodness of God to punish an innocent Body. Besides, those Scriptures must be fullfilled, which assert the Resurrection of the Body.

Inferences.

FRom hence we may infer that here is a World to come.

2. That Death is not the last end of Man.

3. Prepare for the Resurrection Day; think of it when thou liest down, and risest up in the Morning. Thy lying down to sleep, is a Figure of thy lying down in the Grave; and thy awaking out of Sleep in the Morning, is a Figure of the Resurrection.

4. Think of the Resurrection in the Spring, when thou seest the Flowers of the Earth bud forth, and spring up; for that is a Figure also of the Resurrection.

Of the Judgment-Day.

The Judgment-Day compared to an Assize.

2 Cor. 5. 10. *For we must all appear before the Judgment-Seat of Christ.*
Rev. 20. 11. *And I saw a great white Throne, and him that sate on it*, &c.

AFter the Resurrection comes the Judgement, the eternal Judgment.

Note, The Judgment-day may fitly be compared to an Assize, or general Goal-Delivery.

Parallels.

THere is a Judge appointed by the King, or supream Power of the Nation or Kingdom, where an Assize is to be held, who receives his Commission, and acts by the Authority thereof. Jesus Christ is appointed to be the Judge of Quick and Dead, by the Father, King of Heaven and Earth. *The Father judgeth no Man, but hath committed all Power to the Son*, John 5. 22.

II. The

II. The Judge likely comes to the Bench or Judgment-seat with the Sound of Trumpets: Christ will come to the Judgment-Seat with the Sound of a Trumpet; *The Trumpet shall sound, and the Dead shall be raised incorruptible.* 1 Cor. 15. 52.

III. There is a known Law or Laws in a Kingdom, by which the Judge heareth and determines all Causes: So there is a known Law or Laws, by which Jesus Christ will judg and determine all Causes in the great Day, *viz.* the Law of *Moses*, the Law of Nature, and the Law of Christ, called the Book of the Gospel; *The Books shall be opened.* Rev. 20.

IV. The Judge hath many honourable Persons that sit on the Bench with him: So Jesus Christ will have all the Saints sit with him on the Throne of Judgment, who shall assent and consent to whatsoever he shall do in that Day. Hence 'tis said, the Saints shall judge the World. *He that overcometh will I grant to sit with me on my Throne: even as I also overcame and am sate down with my Father in his Throne.* Rev. 3.

V. A Judge at Assizes, after he hath read his Commission and given his Charge, calls for the Prisoners: So Jesus Christ will orderly proceed, and call before him all Nations, all the ungodly that ever lived on the Earth, shall be arraigned by him, being brought before his Judgment-Seat.

VI. A Judg having arraigned the Prisoner, calls in the Witnesses, and then suffers every Man to speak what he hath to say for himself: So Jesus Christ will call in Witnesses, and indeed every Man's Conscience shall be more than ten thousand Witnesses against him; and all Mouths shall be stopt, and every ungodly Man shall be found guilty before Christ. Rom. 2. 14, 15, 16.

VII. A Judg after he hath found Men guilty, and cast them for their Lives, passeth the Sentance: So Jesus Christ at the last day, having found Sinners guilty of all the horrid Crimes they shall be charged with, will pass the fearful Sentence, *Go, ye cursed.* Mat. 25.

VIII. A Judg after the Sentence is past, orders the manner, time, and place of Execution: So Jesus Christ will at the last day, after the Sentence of Condemnation, order the Execution of the Wicked, and appoint them the place where, and the time how long they shall suffer; the place will be Hell, the time will be for ever and ever. [*See more in the* First Volumn, *Christ the Judg of all.*]

Of Heaven.

The Celestial Paradise.

Luk. 23. 43. *Verily I say unto thee, This day thou shalt be with me in Paradise.*
2 Cor. 12. 2. *He was taken up into Paradise.*
Rev. 2. 7. *To him that overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God,* &c.

PAradise is taken in the Holy Scripture in a twofold Sense.
1. For the Garden of *Eden*, this is Earthly Paradise.
2. For Heaven, the Seat or Place of Glory, this is Celestial Paradise.

Now the Earthly Paradise being a Figure of Heaven, I shall in the opening of this run the Parallel principally with respect to the Garden of *Eden*, and the State of *Adam* in Innocency, &c.

Parallels.

PAradise, or the Garden of *Eden*, was a place of Pleasure: So Heaven is a place of Pleasure.

II. Paradise was a place created of God, and appointed for Man, whilst he stood in the State of Innocency: So Heaven is created of God, and appointed for all those who obtain, through Christ, perfect Righteousness, their Primitive Glory and Innocency.

III. *Adam* in Paradise, had all Delight, Joy and Pleasure his Heart could desire, he wanted nothing to make his Life sweet and pleasant to him: So the Saints in Heaven, have the fullest Joy, Pleasure, and Satisfaction imaginable; there is nothing wanting they can desire to please and delight them: *Thou wilt shew me the Path of Life; in thy Presence is fulness of Joy, and at thy right-hand Pleasures for evermore.* They drink of the Rivers of God's Pleasures. Psal. 16. 11. Psal. 36. 8.

ſures. A River abounds with Water; ſo doth Heaven, like Paradiſe, with Divine and Sacred Pleaſures.

IV. *Adam* in Paradiſe knew no Sorrow, he had Joy without Sadneſs, Strength without Weakneſs, Health without Sickneſs, Light without Darkneſs, Life without Death; for Death had nothing to do with him whilſt he ſtood in his Innocency: So in Heaven the Godly
Rev. 21 4. are delivered from every mixture of Evil, *God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow, nor Crying, neither ſhall there be any more pain, for the former things are paſt away.* Here is Joy without Sadneſs, Strength without Weakneſs, Health without Sickneſs, Light without Darkneſs, Life without Death.

V. *Adam* in Paradiſe, before tempted by the Devil, knew no Sin, he was free, abſolutely free from the leaſt ſtain, he had not ſo much as an evil Thought, he was created in the Image of God, being perfectly Righteous: So in Heaven the Saints ſhall be free from Sin, perfectly free, not only free from the Guilt, Filth, Power, and Puniſhment of it, but alſo from the Act of it; they ſhall not be troubled with one evil Thought more, they are without Fault before the Throne of God and the Lamb.

VI. *Adam* in Paradiſe enjoyed the ſweet and bleſſed Preſence of God, he convers'd, and had glorious Acquaintance and Communion with him; God and Man lived then in perfect Peace and Friendſhip, there was no Breach, becauſe no Sin, and ſo God's Face was not hid from him: So in Heaven, all the Godly enjoy the ſweet and Soul-raviſhing Preſence of God,
Joh. 12. 26. and of Jeſus Chriſt; *Where I am there ſhall my Servant be. And if I go and prepare a place for you,*
Joh. 14. 3. *I will come again, and receive you to my ſelf, that where I am ye may be alſo; ſo ſhall we ever be*
1 Theſſ 4. 17. *with the Lord.* Saints there have the Fruition of God and of Chriſt, *for we ſhall ſee him as he is:*
1 Joh. 3. 2. and this is the higheſt glory Man can be raiſed to, we ſhall not only ſee God and the Lamb, but be filled with the Joy and Delight of God and Jeſus Chriſt. Heaven from hence is called the Joy of the Lord, if the perfect enjoyment and participation of the glorious Trinity, or fulneſs of it, ſo far as it is capable of Communication, can delight and fill the Soul with Joy and Happineſs, the Godly in Heaven ſhall have it; God's Face will never be hid from his Children any more, there will be no more a Breach between the Soul and its Saviour.

VII. *Adam* in Paradiſe had the Tree of Life, and Liberty (before he ſinned) to eat of the Tree of Life: So in this Paradiſe of God, we read of the Tree of Life, which, as ſome underRev. 2. 7. ſtand, is Jeſus Chriſt; *And to him that overcometh, will I give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God*; which doubtleſs ſignifies the glorious participation of the Life, Fulneſs, and tranſcendent Sweetneſs of the Lord Jeſus, and of the continuance of the Life of the Saints, in its full Strength, Vigour, and Glory to Eternity.

VIII. *Adam* in Paradiſe had great knowledg, both of God, and the Nature of all Creatures; God brought all the Creatures to *Adam*, to ſee what he would call them, and whatſoever
Gen. 2. 19. *Adam* called each living Soul, that was the Name thereof; the naming of the Creatures (ſaith *Ainſworth*) was a ſign of Soveraignty; it alſo manifeſted *Adam*'s Wiſdom, in naming things preſently, according to their Natures; as the *Hebrew* Names, by which he called them, do declare: So the Saints in Heaven ſhall be perfect in Knowledg, they ſhall know as they are known, they ſhall know all the Patriarchs, Prophets, Apoſtles, and all the Saints that ever lived, by Name, which we may gather by that Knowledg *Peter*, *James*, and *John* had of *Moſes* and *Elias*, in the tranſfiguration of Chriſt in the Mount, which was a Figure of Heaven.

Diſparity.

Adam's Pleaſure and Delight in Paradiſe was much of it Earthly: But the Saints Pleaſure and Delight in the Celeſtial Paradiſe will be Heavenly.

II. *Adam* in Paradiſe was troubled with a tempting Devil: But the Saints in the Celeſtial Paradiſe ſhall not be troubled any more with a tempting Devil, for he ſhall be ſhut up in Chains of Eternal Darkneſs, to be tormented for ever.

III. *Adam* ſoon loſt his earthly Paradiſe, by Sin, and was turned out of all: But thoſe who are accounted worthy to obtain this Heavenly Paradiſe, ſhall never loſe it, nor be turned out of it, but continue in it for ever and ever, even to the days of Eternity.

The

Heaven a Crown of Life.

2 Tim. 4. 8. *Henceforth is laid up for me a Crown of Righteouſneſs.*
Rev. 2. 10. *And I will give thee a Crown of Life.*
James 1. 12. *He ſhall receive the Crown of Life, which the Lord hath promiſed to them that love him.*

THE Reward of the Godly in Heaven is called a Crown, a Crown of Life, a Crown of Righteouſneſs, *&c.*

Parallels.

A Crown denotes any beautiful pleaſing Ornament, or profitable thing; hence a Crown is put for to adorn, and bleſs with good Things, and ſo to make joyful: The Saints in Heaven ſhall be beautiful and very glorious, they ſhall ſparkle, and ſhine forth like the Sun, in the Kingdom of their Father, plentifully enjoy and poſſeſs true Bleſſedneſs. Prov. 4. 9. & 17. 6. Pſal 8. 5. & 103. 4.

II. A Crown is a ſign of a Kingdom and Dominion (ſaith *Ainſworth*): The glorified Saints in Heaven ſhall poſſeſs a Kingdom, and ſhall be as Kings and Princes for ever and ever. *Hearken my beloved Brethren, hath not God choſen the poor of this World rich in Faith, and Heirs of the* (or that) *Kingdom, which he hath promiſed to them that love him?* Jam. 2. 5.

III. A Crown denotes alſo Victory; Chriſt warring againſt his Enemies, and overcoming them, hath on his Head many Crowns, or Diadems: So the Saints being Crowned, ſignifieth that perfect Conqueſt they have (through Chriſt) obtained, over Sin, Satan, Death, and Hell, *&c.*

IV. A Crown ſignifieth Glory, Honour, and external Grandure: The glorified Saints ſhall be honoured, and appear in eternal Grandure, as Kings who have their Crowns on their Heads.

V. As there is nothing more rich, glorious, deſireable, nor eſteemed among Men, above a Crown, or Kingdom: So the Holy Spirit in ſetting forth the Reward, and everlaſting Glory of the Saints in Heaven, compares it to theſe things. But alas! there is no earthly thing, how ſplendant and glorious ſoever, can ſufficiently ſet out the ſtate of the Saints after Death, or the Glory of Heaven. For Pleaſure, 'tis called Paradiſe; for Riches and Honour, 'tis called a Crown and a Kingdom. A Crown of Life, denoting that Saints in laying down their Lives for Chriſt, ſhall not be at all loſers thereby, but only exchange it for a better; a ſhort momentary Life, for an everlaſting Life; a Life of Joy, for a Life of Sorrow; a Life of perfect Freedom, for a Life attended with manifold Temptations.

Diſparity.

OTher Crowns (I mean earthly Crowns) are corruptible: This Crown is incorruptible.

II. Other Crowns are attended with many Sorrows, Troubles and Perplexities, *&c.* But this Crown is attended with no ſuch thing, for the condition of the Heirs of this never-fading Crown will be ſo joyful, that look outwardly, there is Joy in the Society, *Heb.* 12. 22. if inwardly, there is Joy in their own Felicity, 1 *Cor* 2. 9. Look forward, there is Joy in the Eternity of it, 1 *Pet.* 5. 10. So that on every ſide they ſhall be even ſwallowed up of Joy, *Iſa.* 35. 10. Oh! the tranſcendency of that Paradiſe of Pleaſure! where is Joy without Heavineſs or Interruption; Peace without Perturbation; Bleſſedneſs without Miſery; Light without Darkneſs; Health without Sickneſs; Beauty without Blemiſh; Abundance without Want; Eaſe without Labour; Satiety without Loathing; Liberty without Reſtraint; Security without Fear; Glory without Ignominy; Knowledg without Ignorance; Eyes without Tears; Hearts without Sorrow; Souls without Sin: Where ſhall be no Evil heard of to affright them, nor Good wanting to chear and comfort them; they ſhall have what Good they deſire, and deſire nothing but what is good; their Promiſes ſhall end in Performances; Faith in Sight and clear Viſion; Hope in Fruition and Poſſeſſion: Yea, Time it ſelf ſhall be ſwallowed up in Eternity.

To ſum up all in a few Words, there is no Joy here comparable to that in Heaven; all our Mirth here, to that is but Penſiveneſs; all our Pleaſures here, to that is but Heavineſs; all our Sweetneſs here, to that is but Bitterneſs; Even *Solomon* in all his Glory and Royalty, to that was but as a Spark in the Chimny, to the Sun in the Firmament; yea, how little, how nothing are the poor and temporary enjoyments of this Life, to thoſe that the Heirs of Promiſe ſhall enjoy in the Life that is to come?

III. Other Crowns fade away, the Prince is in a moment gone from that, or that is gone from him: But this Crown abideth. *It is incorruptible, and undefiled, and fadeth not away, reserved in Heaven for you*, &c. 1 Pet. 1. 4.

IV. Other Crowns are gotten many times by Usurpation: But the Saints shall have the Crown in a just and righteous way, 'tis a Crown of Righteousness, of which Saints are true and lawful Heirs; this Crown is purchased for them by Christ, and given to them by the free Donation of the Father; besides they are born Heirs to it by the Spirit: *If Children, then Heirs, Heirs of God, and Joint-Heirs with Christ*, &c. Rom. 8. 17.

Inferences.

WE may infer from hence, that God's Children are not such Fools, as they are accounted by the Ungodly World; they have made a good Choice, in preferring Heaven above Earth. What's the Glory of this World to the World to come? Yea, Paradise, or the Garden of *Eden*, was but a Wilderness compared with this Paradise. And indeed, if the Gates of the City be of Pearl, and the Streets of Gold, what then are the Inner Rooms, and Lodging Chambers, of the Great Monarch of Heaven and Earth, at whose right Hand are Pleasures for evermore?

II. Let not the Saints grow weary, nor faint in their Minds, when Heirs of a Crown of Glory that fadeth not away; methinks they may be contented to undergo some Troubles in this Life, since by suffering these things for Christ's sake, they shall be crowned with Glory, Honour, and Everlasting Life; *They shall receive the Crown of Life*, &c. *Jam.* 1. 12.

Of Hell.

Hell a Furnace of Fire, the Place of the Damned.

Mat. 13. 42. —*And shall cast them into a Furnace of Fire, there shall be wailing and gnashing of Teeth.*

WE are now drawing towards a Conclusion; it remains only, that we speak something concerning Hell, which is the Place prepared for the Damned, the Torment of whom is set forth by Fire, by a Furnace of Fire, and by utter Darkness. It hath been a long and ancient Controversy, whether Fire here is to be taken Properly or Figuratively? I shall not undertake to determine, whether it be real Fire or not: Doubtless the Torment of the Wicked, will be worse than 'tis to be cast into any Furnace of Elementary Fire. The Schoolmen affirm, that the least Torture in Hell, exceeds the greatest that can be devised by all the Men on Earth; even as the least Joy of Heaven, surpasseth the greatest Comforts of this World, *&c.* There is scarce any Pain here on Earth, but there is some hope of Ease, Mitigation, or Intermission; but in Hell, their Torments are easeless, endless, remediless, and they themselves left hopeless, helpless, and pittyless. However, we will run a Parallel between a Furnace of Fire, and the Place of the Damned; for in some things there is a fit Resemblance.

Parallels.

A Furnace of Fire, hath been prepared as a place of Torment; the King of *Babylon* caused a Furnace to be heat exceeding hot, and that whosoever would not bow down to his Golden Image should be cast unto it: Hell is a place of Torment prepared for all Wicked and Ungodly Men, who live and dye in their Sins. Rev 21. 8.

II. A Furnace of Fire that is heated exceeding hot, is very terrible and amazing to him, who for his wicked Deeds is told he must be cast therein: So Hell is a very terrible and an amazing thing to think upon; how lamentable is the Thoughts of it to a guilty Sinner, that is awakened, that sees no Remedy, but thither he must go?

III. What Torment can be greater than to be cast into a burning fiery Furnace? So what Torments can be greater than the Torments of Hell?

Disparity.

Diſparity.

A Fiery Furnace tho terrible and painful, yet it puts an end to the Lives of thoſe that that are thrown into it, and the hotter it is, the ſooner it diſpatcheth them out of their pain: But the Torments of Hell put no end to the tortured, neither can the Damned die, but have an ever-dying Life, and an everlaſting Death; it is a Death which hath no Death, *The Worm dyeth not.*

II. The Torment of a Fiery Furnace can reach but the outward Man, it cannot deſtroy the Soul: But the Torments of Hell reach to the very Soul, called the Perdition or Deſtruction of Ungodly Men, both of Soul and Body.

III. The hotteſt Furnace in the World may abate its heat for want of Fuel, and at length be wholly extinguiſhed; however its Terrors and Pains are but ſhort and momentary: But the tormenting Fire of Hell never abates its heat, nor ever goeth out, therefore called everlaſting Fire; now to add Eternity to Extremity, and then you will perceive Hell to be Hell indeed.

IV. Other Fire may be quenched: But the Fire of God's Wrath, or Hell Fire, ſhall never be quenched, *Ut ſupra.*

Inference.

THat as there is no greater cauſe of magnifying Chriſt, than for Redemption-Mercy, and ſo of Joy unſpeakable, and full of Glory: So there is no greater cauſe of Sorrow, and intolerable Miſery, than to live and dye in Sin, and ſo to be caſt both Body and Soul into Hell Fire. O! what an alarm may thoſe two Scriptures among many found in the Ears of Wicked and Ungodly Men, *Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, not Effeminate, nor Abuſers of themſelves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Raylers, nor Extortioners, ſhall inherit the Kingdom of God,* 1 Cor. 6. 9, 10. But whither then muſt they go? See Rev. 21. 8. *But the Fearful, and Unbelieving, and the Abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyers, ſhall have their part in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death.*

Hell utter Darkneſs.

Mat. 8. 12. — *Shall be caſt into utter Darkneſs.*
Jude v. 13. —*To whom is reſerved the blackneſs of Darkneſs for ever.*

AS the Torment and Miſery of the Ungodly is ſet forth by a Furnace of Fire; ſo 'tis alſo by Darkneſs, utter Darkneſs, and blackneſs of Darkneſs, as the Word Σόφος ſignifieth.

Parallels.

GOD ſometimes hath brought Darkneſs, upon a People, as a great Judgment, for Sin and Rebellion againſt him: So God in juſt Judgment, will caſt the Wicked into Darkneſs, into a burning Furnace of Fire, but ſuch Fire as ſhall give no Light, therefore called utter Darkneſs.

II. Where there is Darkneſs, either by want of Light, or want of Sight to ſee the Light, there cannot be any comfortable Enjoyment of any viſible Object, that might afford them Satisfaction and Content, as it doth thoſe that enjoy the Light: So to be caſt into Darkneſs, nay utter Darkneſs, not only ſuch Darkneſs that is a deprivation of Light, or occaſioned by want of Sight, but a Darkneſs of Terror and Torment, reſerved for Wicked and Ungodly Men, called the blackneſs of Darkneſs: For as the Glory of Heaven ſhall abound beyond all compariſon with glorious Light, called the Inheritance of the Saints in Light, *Col.* 1. So the Horrors and Terrors of Hell will conſiſt in that abounding Darkneſs, beyond all compariſon.

III. As to be ſhut up in Spiritual Darkneſs, is a ſeparation from God, as to his Preſence in a way of Grace: So to be ſhut up in the thickneſs and blackneſs of the darkneſs of Hell, is an eternal ſeparation from God, and the enjoyment of him for ever: when once he ſhall ſay [*Depart from me*], there is a ſeparation from all Joy and Happineſs, [*Ye curſed*] there is a black and direful Excommunication, [*into Fire*], there is the Extremity of pain, [*everlaſting*], there is the Perpetuity of the Puniſhment, [*prepared for the Devil and his Angels*], there are the Infernal tormenting, and tormented Company. And to encreaſe the horror and amazement of the Damned, this Fire ſhall only torment them, not give them any Light, but they ſhall be caſt out into utter Darkneſs, where ſhall be weeping and gnaſhing of Teeth.

Diſparity.

WHen God brings Darkneſs upon a Land, as he did upon *Egypt*, as an Judgment it hath been but for a while, a certain time, and after there hath been Light again; but thoſe that ſhall be caſt out in the Darkneſs of the Pit of Hell, ſhall never ſee Light more, neither Spiritual, Natural nor Artificial. As there will be no need of the Sun nor Stars in Heaven: So the Damned ſhall not have any Benefit thereby, whatever their Needs and Neceſſities are.

II. Men may be in Darkneſs ſpiritually, and they may be enlightned and ſaved through Grace, but to be caſt out into the dark and diſmal Gulf of Hell, it totally and everlaſtingly deprives of any uſe of Means, for enlightning any more for ever, Goſpel-Light ſhines not at all in that dark and diſmal Region, becauſe they hated the Light thereof in this World, they muſt now be caſt out into utter Darkneſs in the World to come.

III. Men may be in Darkneſs, and yet enjoy many other Comforts, tho they be deprived of Light: But the Damned in Hell are not only in black and thick Darkneſs, but are alſo deprived of any other Comfort: As they ſee nothing bnt Darkneſs, ſo they hear nothing but diſmal Screeches, and amazing dreadful Crys, and gnaſhing of Teeth.

IV. Men may be naturally Blind, or ſhut up in a dark Dungeon, and yet may have much of the Preſence of God with them: But the Damned that are in the blackneſs of Darkneſs, that is, the Darkneſs of Hell, ſhall utterly be deprived of the comfortable Preſence of God; As they ſaid to God, depart from us: So are they ſeparated with a *Depart ye from me, ye curſed, into everlaſting Fire*, or, into *the blackneſs of Darkneſs for ever.*

Inferences.

HOw might this awaken Sinners, and be a means to turn them from Spiritual Darkneſs to Light; and from Satan, the Prince of Darkneſs, to God: Oh! that theſe cloſing, direful, and amazing Lines, might turn many to Righteouſneſs, to believe, repent, and obey the Goſpel, before the Lord Jeſus come in flaming Fire, rendring Vengeance upon all that know not God, nor obey the Goſpel.

II. How juſt will the Condemnation of ſuch rebellious Sinners be, who will neither be drawn by the tenders of Mercy and Salvation to Jeſus Chriſt, and of an enjoyment of Heaven through him, nor be deterred from their ſinful Courſe, by all the threatned Judgments; nay tho it extend to Hell it ſelf, to the Fire of Hell, to the blackneſs of Darkneſs for ever! Oh! were there not Eternity written upon the Gate of the broad way that leads to Deſtruction, the Damned might have ſome hope, tho it were not till hundreds of thouſands of Millions of Years were expired: But O Sinners! when once this dark diſmal Dungeon hath ſhut its Mouth upon you, and you come with the Devil and his Angels to lie therein, you can never come out more, never ſee Light more, never have eaſe from intollerable Torment more; no Father, Husband, Wife, &c. can come to light ſo much as a Candle, or dip the tip of a Finger in Water to cool your Tongue.

III. Let the Redeemed of the Lord rejoyce and magnify the God of their Salvation, who hath given them good hope through Grace, that they are delivered from Wrath to come, by being called out of Spiritual Darkneſs into Chriſt's marvellous Light, and by him have eſcaped that dreadful Doom, of being caſt out into utter Darkneſs.

Moſes's Vail removed:

OR, A

TREATISE

OF

TYPES.

Adam a Type of Chriſt.

Rom. 5. 14. — *Death reigned from* Adam *to* Moſes, *even over them that had not ſinned, after the ſimilitude of* Adam's *Tranſgreſſion, who is the Figure of him that was to come.*

Parallels.

Adam had no Father but God: So Chriſt likewiſe had no Father but God. They were both in an eſpecial manner called the Sons of God; the one by Creation, the other by eternal Generation.

II. *Adam* was made Heir of the World: Chriſt is Heir of all Things, not only of this World, but of that which is to come.

III. *Adam* was a common or publick Perſon, repreſenting all his Seed, or natural Off-ſpring; hence his Sin is charged upon his whole Poſterity: *By* Adam's *Sin were many made Sinners*, &c. Chriſt, the ſecond *Adam*, is a common or publick Perſon, repreſenting all his true Seed, or ſpiritual Off-ſpring: So that as *Adam*'s Sin was imputed to all his Children; ſo is Chriſt's Righteouſneſs imputed to all his Children, through Faith. Rom. 5. 12, 14. Verſe 19.

The firſt *Adam* merited Death for his Seed; the ſecond *Adam* merited Life for his Seed.

Noah a Type of Chriſt.

Parallels.

Noah was a Saviour, nay, in a good ſence, the Saviour of the World; for it was through him, and by his Means and Righteouſneſs, there was a Seed preſerved from the Flood, *&c.* Chriſt is a Saviour, the great Saviour, the only Saviour of the World; hence called *Jeſus*.

II. *Noah* was a Preacher of Righteouſneſs, and invited Sinners to Repentance: Chriſt was a Preacher of Righteouſneſs, and came on purpoſe to call Sinners to Repentance. *Noah*'s Miniſtry was deſpiſed by the Ungodly; ſo was the Preaching and Miniſtry of Jeſus Chriſt by the unbelieving Jews, and others: Thoſe that refuſed and rebelled againſt *Noah*, and his Miniſtry, were deſtroyed by Water; and thoſe that refuſe and rebell againſt Chriſt, ſhall be deſtroyed by Fire.

III. *Noah*

III. *Noah* built an Ark: So Chriſt builds his Church. 2. *Noah* built the Ark according to the Commandment of God: So Chriſt in building his Church, did every thing according to the Commandment received from his Father. 3. *Noah* took many Trees to build the Ark: So Chriſt takes many Believers, called Trees of Righteouſneſs, to build his Church.

IV. Some clean, and ſome unclean Beaſts were received into *Noah*'s Ark: So ſome holy and ſanctified Perſons, and ſome unſanctified Ones, are received into Chriſt's Church, (tho not by Chriſt's Appointment.)

V. All that were not received into the Ark, periſhed: So all who get not ſpiritually by Faith into Jeſus Chriſt, or are not true Members of the viſible or inviſible Church, ſhall be damned, and periſh eternally.

VI. *Noah*'s Ark was toſs'd upen the rough Waves, and yet was preſerved: So the Church of Chriſt is toſs'd upon the rough Waves of a tempeſtuous World, and yet preſerved.

VII. *Noah* was the great Repairer of the World; from him deſcended all the Inhabitants of the Earth: Chriſt is the great and glorious Repairer of the World, and from him proceed all the Inhabitants of Heaven.

VIII. *Noah* ſent a Dove out of the Ark, to ſee whether or no the Waters were abated, who returned with an Olive-Branch in her Mouth: So Chriſt ſends forth the Spirit, called a Dove, (or, in the likeneſs of a Dove,) who brings Tidings to believing Souls, that the Wrath of God is appeaſed, *&c.*

Melchiſedeck a Type of Chriſt.

Heb. 7. 3. — *Made like unto the Son of God*, &c.

Parallels.

THe Notation of his Name, *Melchiſedeck*, ſignifieth *King of Righteouſneſs:* Chriſt Jeſus is the only King of Righteouſneſs.

II. In his Office he was a Type of Chriſt: (1.) He was King of *Salem*, — King of
Iſa. 9. 6. Peace: So Chriſt was called the Prince of Peace, not only a peaceable Prince, but Prince of Peace, one that commands Peace at his Pleaſure in the World, in the Church, and in the Souls of Men. (2.) Chriſt is not only Prince of the World, but peculiarly Prince of *Salem*, Prince of *Jeruſalem*, viz. the true Church of God. (3.) *Melchiſedeck* was not only a King, but alſo a Prieſt, yea, a Prieſt of the Moſt High God: So Chriſt is both King and Prieſt.

III. *Melchiſedeck* was a Type of Chriſt in his Original; *Without Father, without Mother,*
Heb 7. 3. *without Deſcent, having neither Beginning of Days, nor End of Life:* That is, there is no mention of theſe things concerning him in the holy Scripture; we have not his Genealogy, or Story of his Life; tho none doubt, but he had both Father and Mother, and Deſcent, *&c.* But God on purpoſe would have all theſe concealed, that he might be a more expreſs Type of Chriſt, who was truly without Father, in reſpect of his Manhood, or human Nature;
Iſa. 53. and without Mother, in reſpect of his Godhead: *And who can declare his Generation?* &c.

IV. *Melchiſedeck* bleſſed *Abraham*, and doubtleſs the leſſer is bleſſed of the greater; he was a moſt eminent and renowned Perſon. Some do conclude he was the Patriarch *Shem*, (who was without beginning of days, in reſpect of the World after the Flood, and without end of days in reſpect of the World before the Flood); but ſince God hath concealed who he was, let us be ſatisfied. But in this, doubtleſs, he was a Type of Chriſt, who is greater than all that went before him, great in Power, Office, and Sovereignty, and is ſent to bleſs his People; 'tis he alone that bleſſeth all the true Seed, and Heirs of Promiſe.

V. *Melchiſedeck* was a Prieſt, not after the Order of *Aaron*; he was not anointed with material Oil, nor received his Prieſthood from any other, but only ſo declared by the Mouth of God. His Prieſthood paſſed not to other Men; for as he received it from none, ſo he paſſed it not to any other; nor did any, as we read of, ſucceed him: So Chriſt received his Prieſthood from none but God himſelf, and was not anointed with material Oil, but with the Oil of Gladneſs only: And as he received his Prieſthood from none, ſo he paſſeth it not to any other; He hath none that can ſucceed him, but abideth a Prieſt for ever in his own Perſon in Heaven.

Abraham a Type of Christ.

Parallels.

ABram, and *Abraham* signify an high Father, and a Father of a Multitude: So is Christ an high and heavenly Father, called the everlasting Father, Father of all the Faithful, &c.

II. To *Abraham*, and to his Seed was the Promise made: So to Christ, and to his true Seed, is the Promise made. *Guild.*

III. *Abraham* was King, Priest, and Prophet in his own Family: So is Jesus Christ in his Church. Heb. 9. 13.

IV. *Abraham* put *Hagar* and *Ishmael* out of his House: So Jesus Christ cast out the Legal Covenant, and fleshly Seed, out of his Church; *Hagar* being a Figure of the one, and *Ishmael* of the other. Gal. 4.

V. *Abraham* is called the Heir of the World: Jesus Christ is so most properly and truly. Rom. 4. 13.

Isaac a Type of Christ.

Parallels.

ISaac was the Son of *Abraham*, the Father of the Faithful, a promised Seed long before he was born; and so strange was his Birth, that tho he was born by the Strength of Nature, yet of *Sarah*'s dead Womb, when it ceased to be with her as with other Child-bearing Women; insomuch that when the Angel foretold it to her, she thought it impossible: So Jesus Christ is often called the Son of *Abraham*, yet the only begotten Son of God by Nature, who is the Father of all that are taught, and can say in truth, *Our Father*, &c. the only true promised Seed, who was long prophetied of, and expected by all Believers; born and incarnate by the strange and wonderful Power of the Holy-Ghost, in the Womb of the Blessed Virgin, yea, in such a miraculous manner, that when it was foretold her by the Angel, she thought it impossible. Gen. 18. 12. Luke 1. 34.

II. *Isaac* was mocked, and basely abused by *Ishmael*, the fleshly Seed: So was Jesus Christ by the Jews, who were the Children of the Bond-woman.

III. *Isaac* was led as a Lamb to the Slaughter: so was Jesus Christ. Tho in this there was a great Disparity; the one was spared, namely, *Isaac*; but Jesus Christ was sacrificed.

IV. *Isaac* was offered (as it were) and three days dead in his Father's Mind and Purpose, yet died not; but his Father received him as from the Dead: So Jesus Christ offered, but in respect of his Divinity died not; and tho his Humanity lay dead three days in the Heart of the Earth, yet it revived again: So both were (saith Dr. *Taylor*) delivered from Death the third Day; wherein the Apostle plainly makes him a Type, *Heb.* 11. 16. *From whence he received him, as in a Figure, Type, or Resemblance*, &c.

V. *Isaac* (as the Learned observe) was a Type of Christ in his Marriage: (1.) He married one of his own Kindred: So the Spouse of Christ is of the same Flesh which he himself assumed. (2.) She was wooed by his Father's Servant: So is the Spouse of Christ by his faithful Ministers. (3.) *Rebekah* resolved to forsake all her Friends, and her Father's House, to become *Isaac*'s Wife: So Believers forsake all in Affection, and actually, when called thereunto, for the sake of Jesus Christ. (4.) She was deck'd with Jewels, trimmed, and rarely adorned, when she came to meet *Isaac:* So the Spouse, the Lamb's Wife, shall be richly deck'd, and gloriously adorned, to meet Jesus Christ, when he comes in the Glory of the Father, to receive her to himself. (5.) She came to meet *Isaac:* So shall the Saints meet Jesus Christ in the Air at the last Day. Rev. 19. 7. 1 Thess. 4.

Jacob

Jacob a Type of Chriſt.

Parallels.

Jacob was a Supplanter, as his Name ſignifies; he ſupplanted *Eſau*: So Jeſus Chriſt ſupplanted (as *Guild* obſerves) Sin and Satan, *&c.*

II. *Jacob* was hated and perſecuted by *Eſau*: So was Chriſt by Satan, and his Emiſſaries. In his great Afflictions he ſaw an Angel of God aſcending and deſcending upon him: So Chriſt, after his Temptations in the Wilderneſs, and alſo when he was in his bloody Agony, was comforted by the Angels of God; they adminiſtred unto him.

III. *Jacob* endured great Hardſhip for *Rachel*, whom he dearly loved: So Jeſus Chriſt endured many Years Sorrow and Trouble for his Church, whom he loved ſo dearly, that he laid down his Life for her ſake.

IV. *Jacob* was called a Prince with God; he wreſtled long, and at laſt was comforted: So Chriſt is a mighty Prince, and prevailed alſo, *being heard in that he feared.*

Heb. 5. 7.

Jacob's Ladder, Gen. 28. a Type of Chriſt.

Parallels.

Jacob's Ladder, which he ſaw in a Viſion, ſtood upon the Earth, but the Top reached to Heaven: So Chriſt, albeit he was humbled in ſhape of ſinful Fleſh, to the Earth, as it were; yet he was the Moſt High God, reaching ſo to Heaven.

II. The Angels went up and down by it: So we aſcend up to God by Jeſus Chriſt, and God deſcends (as it were) by him alſo down to us.

III. The Lord ſtood above it, and made Promiſes of *Canaan* to *Jacob*: So God in Chriſt, and through him, hath made all Promiſes of Heaven, and ratified them to us.

Gen. 28. 19.

IV. In the Place which was called the Houſe of God, and Gate of Heaven, was the Ladder ſeen: So in Chriſt's Church, the true Houſe of God, we get a clear and full Sight of Chriſt.

Joſeph a Type of Chriſt.

Parallels.

Joſeph, ſignifies Increaſing; he was the Firſt-born of *Rachel*, and *Jacob*'s beloved Son: So Chriſt in his human Nature, in the Days of his Fleſh, grew, and increaſed in Strength, and in Favour with God and Man; and ſo alſo there ſhall be of his Kingdom and Glory in the World, who is the Beloved of his Father.

Gen. 37. 3.

II. *Joſeph* was very beautiful, and alſo excelled all his Brethren in true Vertue: So Jeſus Chriſt is more beautiful than the Children of Men; he was full of Grace and Truth.

III. *Joſeph* was a Man of great Wiſdom, able to expound deep Secrets, *&c.* In Jeſus Chriſt are hid all the Treaſures of Wiſdom and Knowledg, who is therefore called the Great Counſellor, and is that bleſſed Lamb, who hath prevailed to open the Books, and looſe the Seals thereof: He hath the Spirit without meaſure, and thereby opens all the deep Myſteries of God, that lay hid from Ages and Generations, *&c.*

Gen. 49. 22.

IV. He is called a fruitful Bough, whoſe Branches run upon the Wall, becauſe out of him branched two Tribes, *Ephraim* and *Manaſſeh*: Therein (ſaith Dr. *Taylor*) he was a Type of Chriſt, who is not only a fruitful Bough, and called the *Branch*, &c. but alſo a *Root*, from whom all the Tribes of God branch out, and flouriſh. And whereas thoſe Trees are withered, Chriſt ſhall ſee his Seed, and prolong his Days, and they ſhall abide to Eternity.

V. *Joſeph* was a Type of Chriſt in his Actions. (1.) He was ſent by his Father, to viſit his Brethren in the Wilderneſs, who evilly treated him there: So Jeſus Chriſt came to viſit his poor People, who were wandering in the Wilderneſs of this World; and when he came hither, was evilly treated by his own Brethren, the *Jews*, who conſpired to take away his Life, like as *Joſeph*'s Brethren ſought to deal by him. (2.) *Joſeph* fed his Brethren, and

and all his Father's House: So Jesus Christ feeds the Church of God. (3.) *Joseph* being innocent, yet suffered many hard Things: So did Christ. (4.) He did all the Good he could for his Brethren, who had ill deserved it from his hands: So did Jesus Christ deal by poor Sinners, who had abused him, and still daily do. (5.) He taught his Brethren the great Duty of Brotherly Love; *See that ye fall not out by the way:* So Jesus Christ, above all Lessons, commends to us the new Commandment of Love, *&c.*

VI. *Joseph* was a Type of Christ, not only in the Actions of his Life, and in respect of those Things he suffered, and cruel Temptations he met with, *&c.* but also in his Advancement, and great Preferment; he by being abased was raised to Honour: So was Jesus Christ. *Joseph* was made a mighty Lord, and was next to *Pharaoh*: So is Christ advanced in Power and Glory next to God himself. Every Man was to bow to *Joseph*: So every one is required to bow the Knee to Jesus Christ. All were to go to *Joseph*, they were to depend upon his Word: *Go to* Joseph, (saith *Pharaoh*) *and what he saith to you, do ye:* So God the Father hath given Christ a Name above every Name; and whatsoever any Sinner or Believer wants, the Father commands them to go to Jesus, and to hear him in every thing that he shall say unto them. *This is my beloved Son, in whom I am well pleased; hear ye him.*

Gen. 41. 43. Phil. 2. 10. Gen. 41. 55. Acts 3. 22, 23. Mat. 3.

Moses a Type of Christ.

Moses was a Type of Christ in his Person: (1.) He was of mean Parents and Birth: So was Christ in respect of his Flesh, or human Nature, of a poor decayed and dried Stock, being born of a poor Virgin. (2.) *Moses* was no sooner born, but he was exposed to the Wrath of *Pharaoh* King of *Egypt*, who sought to put him to death: So Christ in his Infancy was sought by King *Herod* to be slain; but both by God's extraordinary Providence were delivered. (3.) *Moses* was of a meek and sweet disposition, above all that dwelt upon the Earth, yet full of Zeal and Indignation against Sin: So Christ was a Pattern of Meekness and Humility, *Learn of me*, &c.

Mat. 11. 28, 29.

II. *Moses* in his Office and Function was a Type of Christ. (1.) He was appointed by God, and sent to deliver *Israel* out of *Pharaoh*'s cruel Bondage: So Jesus Christ was appointed and sent to deliver all the *Israel* of God from the cruel Bondage of Satan, and heavy Oppression and Burthen of Sin. (2.) *Moses* was sent to lead *Israel* towards *Canaan*: So Jesus Christ leads us to Heaven, the Anti-type of *Canaan*. But in this there is a Disparity: *Moses* led *Israel* but unto the Sight of the promised Land; but Jesus Christ leads us quite into Heaven, or the Land of Promise. (3.) *Moses* was learned in all the Learning of *Egypt*: Christ was learned to admiration; his Enemies cried out, From whence hath he all this Learning? (4. *Moses* gave the Law, having first received it from the hand of God: So Jesus Christ hath given us the Law of the Gospel, as he received it from his Father. (5.) *Moses* was Mediator of the First Covenant, and as so considered, was both King, Priest, and Prophet: Jesus Christ is Mediator of the Second Covenant, and as so also both King, Priest, and Prophet. (6.) *Moses* wrought many mighty Miracles in *Egypt*, at the Red Sea, and in the Wilderness, to confirm the Law, and to shew *Israel* that he was really sent of God: So Jesus Christ wrought many strange and wonderful Miracles, by Sea and Land, in Towns and Deserts, to manifest his Glory, to shew he was sent of God, and to confirm his Doctrine. (7.) *Moses* instituted the Passeover: So Christ, the true *Moses*, instituted the Supper.

III. *Moses* in his Faithfulness was a Type of Christ; he was faithful as a Servant; he did all things exactly according to the Pattern shewed him in the Mount: So Christ in all things was faithful as a Son.

Heb. 3. 5.

IV. *Moses* being to deliver the Law, fasted forty Days and forty Nights in the Mountain alone: Christ being to preach the Gospel, fasted so long in the Wilderness.

V. He was a Type of Christ in many particular Actions of his Life: (1.) *Moses* married an *Ethiopian*, a Stranger, a Black: So Christ espoused the Gentiles, who were Strangers to God, and, by reason of Sin, as black as Hell could make them. (2.) *Moses* sweetned the bitter Waters of *Marah*, by a Tree cast into it: So Christ sweetens all our Afflictions by the means of his Cross. (3.) *Moses* led *Israel* through the Red Sea: Christ leads his Church through a Sea of Tribulation. (4.) As *Moses* was transfigured on Mount *Sinai*, and seem'd so glorious, that the Children of *Israel* could not behold his Face: So Jesus Christ also was transfigured in Mount *Tabor*, so as his Disciples were amazed, and wist not what they said.

Joſhua a Type of Chriſt.

Parallels.

JOſhua, or *Jeſus*, he was a Saviour, (as his Name ſignifies) he ſaved *Iſrael* from temporal and external Enemies and Calamities: So Chriſt ſaves us from all ſpiritual and internal Enemies and Miſeries, as well as he will from all external.

II. *Joſhua* led *Iſrael* quite into *Canaan*, not only unto the ſight of it, but into it: So Chriſt leads us, as we ſaid before, into Heaven. What *Moſes* could not do, *Joſhua* did do upon this account: So what the Law could not do, being weak through the Fleſh, Chriſt, our *Joſhua*, hath done.

III. *Joſhua* was a mighty Conqueror: So is Chriſt. *Joſhua* overcame and utterly deſtroyed many Kings, that ſo he might give *Iſrael* the peaceable Poſſeſſion of the Land of *Canaan*: So Jeſus Chriſt overcame, and totally vanquiſhed divers mighty Kings, and Enemies of our Souls, that ſo he might give us a certain Aſſurance of the eternal Inheritance, *viz.* (1.) Satan, the great King of the Bottomleſs-Pit. (2.) Sin, who, like a cruel and mercileſs King and Tyrant, reigned over all the Children of Men. (3.) Death, the King of Terrors, *&c.*

IV. All the good Promiſes God made to *Iſrael*, were fulfilled by the hands of *Joſhua*: So all the gracious Promiſes of God to his Elect, were fulfilled in and by Jeſus Chriſt.

V. *Joſhua* ſaved *Rahab*'s Houſe, that had the red Cord hung out at the Window: So Jeſus Chriſt ſaves all poor penitent Sinners, that expreſs Faith in his Blood.

VI. He accepted alſo the *Gibeonites*, who humbly entreated Peace of him: So doth Chriſt all ſincere Converts, who wiſely ſeek to him for Mercy.

Sampſon a Type of Chriſt.

Parallels.

Sampſon's Nativity was foretold by an Angel of God: So was the Conception and Nativity of Jeſus Chriſt foretold by an Angel. (2.) *Sampſon* was ſanctified from the Womb: So was Chriſt much more.

II. *Sampſon* in reſpect of his great Strength, as ſome conceive, was a Type of Chriſt.

III. He conquered a ſtout Lion in the Deſert, hand to hand, as it were: So Chriſt overcame the roaring Lion, the Devil, in the Wilderneſs, and made him flie.

IV. He ſlew many of God's Enemies by his Death: So Jeſus Chriſt by Death overcame Sin, Satan, Hell, and the Grave.

David a Type of Chriſt.

Dr. *Taylor.* 'AS all the Kings of *Iſrael* were expreſs Types of Jeſus Chriſt, the Head of his Kingdom, 'and of all the People of God, *&c.* So were there two of them, that were more ma-'nifeſt Figures of him than all the reſt; I mean, *David* and *Solomon*, of both which we 'ſhall enquire wherein the Reſemblance conſiſteth. *David* was ſo ſpecial a Type of the Lord 'Jeſus, as ſcarce is any thing noted of Chriſt, but ſome Shadow of it might be obſerved in '*David*, ſome of which we ſhall briefly touch upon in the following Parallels.

Parallels.

Iſa. 11. 1. I. For his Perſon; *David*, the Son of *Jeſſe*: Chriſt, the true Rod out of the Stock of *Jeſſe*. Both of obſcure and low Parentage, both out of dry and deſpicable Roots.

II *David* was a King of *Iſrael*, and had his Kingdom raiſed out of Humility: Chriſt is a King, King of Saints, and King of Nations; and yet at firſt his Kingdom was ſmall, and roſe by degrees, much after the manner as *David*'s did, whoſe Kingdom was the Figure of it.

III. *David* was a Man after God's own Heart, ſave in the Caſe of *Uriah*: Chriſt much more a Man after God's own Heart, a Man without ſpot. Chriſt is often called *David*: *My Servant* David *ſhall be the Prince among them. They ſhall ſerve the Lord their God, and*

Ezek. 34. 24. Jer. 30. 9. Hoſ. 3. 5.

David,

David *their King, whom I will raiſe up unto them. They ſhall ſeek the Lord their God, and* David *their King.* Not the Typical *David*, long before dead, but the *Meſſiah*, the true *David*, the Beloved of God.

III. *David* was made the Head of Nations, as he himſelf ſpeaketh, *Thou haſt made me the Head of Nations*, &c. Which was not ſo fully true in the Type, as in the Anti-type; he ſpake it figuratively of Jeſus Chriſt: For literally *David* was King but of one little Corner in *Judea*; but Chriſt, the true *David*, hath, and ſhall have his Dominions from Sea to Sea, and from the River to the Ends of the Earth.

IV. *David* was a Prophet as well as a King: So is Jeſus Chriſt.

V. *David* was anointed about the thirtieth Year of his Life: So Chriſt, the true *David*, was baptized, and then anointed by the Holy Spirit, being about the thirtieth Year of his Age.

VI. *David* in his Wars had many poor Men that followed him, ſuch as were in Debt, *&c.* So Jeſus Chriſt, the true *David*, had many poor Men who followed him, and became his Diſciples, who were heavy laden under the Burthen of Sin, which is called a Debt.

VII. *David* had ſeveral brave Men with him, who were called his Worthies: So had Chriſt, the true *David*, his twelve Apoſtles, who were moſt valiant and noble Champions for the Truth, beſides the ſeventy Diſciples.

VIII. *David* had many open, and ſome ſecret Enemies, as *Doeg*, *Achitophel*, &c. His own Son alſo roſe up in Rebellion againſt him: So Jeſus Chriſt had, and ſtill hath, many open and ſecret Enemies: The Jews, who were called his own People, plotted againſt him; nay, and one of his own Diſciples, that eat Bread with him, lifted up the Heel againſt him, and at laſt treacherouſly betrayed him with a Kiſs.

IX. *David* was a Type of Chriſt in his Kingdom, 1. In reſpect of the Entrance. 2. In reſpect of the Adminiſtration. 3. Of Continuation, *&c.*

1. *David* entred not without ſtrong Oppoſition, much Contempt and Diſdain: So Jeſus Chriſt was vilified: *The Stone which the Builders refuſed, is become the Head-Stone of the Corner.* Acts 4 11. No Man was more deſpiſed of *Saul*'s Courtiers, than *David*, who was thought far enough from the Kingdom: So no Man could be more ſlighted and rejected, than Chriſt was by the Scribes, Phariſees, Prieſts, and other People of *Iſrael*.

2. In his Adminiſtration, *David* would judg uprightly, and ſing of Mercy and Judgment; he would endure no hateful Perſon in his ſight: Chriſt, the true *David*, is the moſt juſt and righteous Judg of Heaven and Earth, who moſt ſincerely diſpenſeth Grace and Mercy to all penitent Sinners, but feeds impenitent and rebellious Ones with Judgment, *&c.*

3. In the Continuation of his Kingdom, God promiſed Mercy to *David*, and his Seed for ever: Which Promiſes are not to be extended to his carnal Succeſſion, for the Princely Dignity is taken from them; but the ſpiritual Seed of the true *David* was there meant: 1. Chriſt himſelf, in whom his Kingdom is perpetuated. 2. The true *Iſrael*, whether Jews or Gentiles, who by Faith are engrafted into the *Meſſiah*, in reſpect of whom there ſhall be no end of his Kingdom.

X. Many things that *David* ſpeaks in the Book of Pſalms, which ſome are ready to think he ſpake of himſelf, yet (ſuch a Type was he of Chriſt, that) they are directly applicable to none but Jeſus Chriſt, *&c.*

Solomon a Type of Chriſt.

Parallels.

Solomon, or *Shelomon*, peaceable, the Son of *David*, greatly beloved, and King of *Iſrael* and *Jeruſalem*: So was Chriſt the beloved of God, the true Son of *David* according to the Fleſh, King of *Iſrael*, and Prince of Peace, *&c.*

II. *Solomon* exceeded all other Men in Wiſdom and Knowledg: Chriſt is the Wiſdom of God: *In him are hid all the Treaſures of Wiſdom and Knowledg.* But in this there is great difference between them: 1. *Solomon* had his Wiſdom by Donation and Gift: Chriſt, as God, derived it from none. 2. *Solomon* by all his Wiſdom knew not the Hearts of Men: But Chriſt doth, he knew what was in Man. 3. *Solomon* could not infuſe his Wiſdom into others, to make them wiſe: But Jeſus Chriſt is made of God unto us, Wiſdom; he makes us wiſe. 4. *Solomon* in all things he did was not wiſe; but Chriſt was in all things wiſe; in him was no Folly. Col. 2. 3.

III. *Solomon* for his Wiſdom was admired, and his Fame was ſpread abroad: But much more was the Wiſdom and excellent Speeches, Doctrine, and Miracles of *Chriſt* ſpread abroad, ſo that his very Enemies confeſſed, never Man ſpake like him.

John 8.

IV. *Solomon* was a Type of Chriſt, in that he was a King of the greateſt Royalty, Wealth, and Glory, that ever was; he ſo enriched his Subjects, that Silver and Gold were as common to them as Stones in the Street: Chriſt enriches all his People ſpiritually, the Price of Grace being far above Gold.

1 King. 3. 13.

V. *Solomon* was a Type of Chriſt, 1. In building, 2. Dedicating, 3. Ordering the Temple.

1. He built the Temple: Chriſt built or builds his Church: *Upon this Rock will I build my Church.*

Mat. 16.

2. He dedicated the Temple, and conſecrated it to the Service of God, by which means Prayers, and other Acts of Religious Worſhip, were accepted: So Jeſus Chriſt dedicated his Church by ſolemn Prayer to God, and by his Blood and Mediation renders all their Services, and other Acts of Religious Worſhip, accepted by the Father.

John 17.

3. He ordered all things in the Temple, appointing the ſeveral Offices and Officers thereof: So Jeſus Chriſt, the true *Solomon*, orders all things according to his Wiſdom in his Church, about the publick Worſhip of God, and hath appointed all Offices and Officers that ſhould be therein.

VI. *Solomon* was a Type of Chriſt in his Adminiſtration of Juſtice, which was the Glory of his Royal Throne.

Yet in many things *Solomon* was no Type of Chriſt, *&c.*

Eliſha a Type of Chriſt.

Eliſha ſignifies the Health of God: Jeſus Chriſt is truly the Health and Salvation of God; 'tis he that heals all poor Sin-ſick Souls.

II. He ſucceeded *Elijah*: So Chriſt ſucceeded the ſecond *Elijah*, viz. *John Baptiſt.*

III. He received the Spirit of his Predeceſſor in a double meaſure: Chriſt not in a double meaſure, but without meaſure.

IV. He cured *Naaman* of his Leproſy, and raiſed the Dead: In this he was a Type of Chriſt, who cured the Leproſy both externally and internally, and in both ſences raiſed the Dead alſo.

V. He had a wicked, ungodly, and covetous Servant, called *Gehazi:* So had Chriſt a wicked and covetous *Judas.*

His Predeceſſor was a Type of Chriſt alſo in many things, particularly in his Aſcenſion into Heaven, *&c.*

Jonah a Type of Chriſt.

Jonah, a Dove in Name: Chriſt was the ſame in Nature.

II. He was three Days and three Nights in the Whale's Belly, yet at laſt came forth alive: So Chriſt was three Days and three Nights in the Bowels or Heart of the Earth, and yet roſe again alive.

III. He preached Repentance to a wicked People: So did Chriſt.

Zerubbabel a Type of Chriſt.

Zerubbabel is called the *Elect of God*, *Hag.* 2. 24. So is Jeſus Chriſt, *Behold my Servant, mine Elect*, &c.

II. The Lord promiſed to make him a Signet, ſignifying thereby that his Dignity and Glory ſhould be moſt excellent, which is only accompliſhed in Chriſt.

III. He was appointed to raiſe up the Temple of *David*; 'twas promiſed that he ſhould lay the Foundation, and finiſh it, *&c.* So was Jeſus Chriſt appointed to build up and reſtore the ſpiritual Temple and Tabernacle of *David*; he lays the Foundation, and he finiſhes it by his Spirit, *&c.*

Aaron

Aaron a Type of Christ.

Parallels.

Aaron a Teacher, or the Mountain of Fortitude: So is Christ the true Teacher of God's Word, and in that respect not only the Anti-Type of *Aaron*, but of all true Teachers and Ministers of God's Word, that went before him, and is also that exalted *Aaron*, or Mountain of invincible Strength.

II. *Aaron* was *Moses*'s Mouth to the People: So is Christ his Fathers Mouth to Men, in declaring his Will and Mind to them. Exod. 4 30.

III. He was the Blesser of the People: So is Christ the true Blesser of his People, in and by him are all the Families of the Earth blessed; him hath God the Father sent to bless you, *&c.* Lev. 9. 22. Acts. 4. 26.

IV. He was the High Priest of the Lord; In this he was the express Type of the Lord Jesus, who is the true and only High Priest of his faithful People.

V. He dyed upon the top of the Mount: Christ was crucified upon the top of a Mount, called *Golgotha*.

The High Priest a Type of Christ.

Parallels.

THE High Priest was a Type of Christ: 1. In his Deputation to his Office. 2. In his Consecration. 3. In his Apparel. 4. In the Execution of his Office, *&c.* Heb. 5. 1.

First, In his Deputation to his Office.

1. He must be chosen out of the Tribe of *Levi*: Christ was taken from among Men of our Flesh and Bone.

2. He must not be Blind, Lame, *&c.* but wholly without natural Blemish: to signify Christ should be without Sin, *In his Mouth was found no guile.* Hos. 4. 6.

3. He was to be a Man of Knowledg, or no Priest to God: which figured forth that perfect Knowledg that is in Christ.

Secondly, As to his Consecration, 'tis set down *Exod.* 29. 1. 1. Washing. 2. Anointing. 3. Sacrificing and Purifying with Blood, and this Consecration to continue seven days together; which in general, shadowed the surpassing Sanctity and Purity of Christ, above all Men and Angels, and of his being annointed with the Holy Spirit above his Brethren, and of his becoming our High Priest, by the Sacrifice of himself, or by offering up his own Blood, to attone and make Peace, *&c.* But whereas the High Priest needed Sacrifices to offer for his own Sins, in that there is a Disparity, for Christ having no Sin, needeth no Sacrifice for himself. Heb. 1. 8.

Thirdly, the High Priest in his Apparel was a Type of Christ.

1. He was to have on a Linnen Garment, which signified Christ's Righteousness, which all that appear accepted before the Lord, must have on.

2. A Girdle, which as *Ainsworth*, and divers others observe, signified that Constancy and Stability that was in Christ, who is as firm as a Rock; as also to shew how fixed and stable all God's People should be, being girt about with the Girdle of Truth and Verity, and so prepared ready, and strengthned to every good Work.

3. A Bonnet, which signified God's covering and protecting our Head from all Dangers, and in him, us, that no Evil may befal us.

4. The High Priest was to have an *Ephod*, not of Wool, nor Silk, but of Linnen, (the Matter of which riseth out of the Earth,) which signifieth, saith Dr. *Taylor*, that Holy Flesh of Christ, which veiled his Diety, as a Garment; it was a long white Garment, signifying the absolute Righteousness of Christ; which is long enough to cover all our Nakedness. It was adorned with two *Onyx* Stones, and in them the Names of the Twelve Tribes engraven, which he carried on his Shoulders; signifying that the Names of the Godly are not lightly written, but engraven in the Love and Memory of Christ, that Christ should carry his Church and People upon his Shoulders, or support them by his own Strength: Also the two *Onyx* Stones, with the Names of the Children of *Israel* engraven upon them, and wore upon the High Priests Shoulder, was a great Ornament to him; So Christ looks upon his People to be as precious Stones, and Jewels to him. Ezek 44. 17.

5. The

5. The High Prieſt was to have on, the Breaſt-Plate of Judgment, the moſt precious part of all his Garments.

(1.) In reſpect of the twelve coſtly and glittering Stones, which were to be ſet in four Rows, according to the Number of the Tribes of *Iſrael*: theſe Stones ſignified the ſhining Grace and Holineſs of Chriſt, not only as it ſhone forth in his own Perſon, but alſo as it is communicated to all his faithful Children, theſe Stones ſhone glorioufly: So do the Saints in Grace, and true Goſpel Purity.

(2.) Theſe Stones were of great Worth and Value; ſignifying what a value Jeſus Chriſt puts upon his Church, they are as precious ſtones, and coſtly Jewels in his eſteem, tho ſlighted and contemned by Men.

(3.) They were ſet in the Pectoral, and *Aaron* muſt carry them on his Heart; ſignifying that Chriſt hath as much care of his own People, as if they were incloſed in his Heart; they lie near him, and are always upon his Heart, and in his Mind.

(4.) In Number Twelve, according to all the Tribes: noting there is room enough in Chriſt's Heart for every particular Saint, he loves them all, bears them all upon his Heart, before the Throne of God.

(5.) They ſtood in four Rows in a comely Quadrangle: ſignifying the comely Order that Chriſt hath placed in his Church, ſome in a higher, and ſome in a lower Rank.

(6.) All the Stones, and ſo conſequently all the Names of the Children of *Iſrael*, ſtood in the Breaſt-Plate in a narrow compaſs: So by Chriſt all the Children of God are gathered together, and ſweetly vailed through the Spirit in Love: In the Breaſt-Plate alſo, was the *Urim* and *Thummim*, which the *Rabbi David*, a Jew, ſaith, *It is unknown to us what theſe ſignify*; it is thought it was the Workmanſhip of no Man, but a Sacred Monument immediately received from God, but all the Learned (I have met with) agree they ſignified Jeſus Chriſt. 1. Their Names, ſay ſome, ſignify Light; others Beauty and Perfection; in Chriſt is all fulneſs of Light, Beauty and Perfection. 2. There uſe, was to receive by them anſwer from God, in difficult Caſes, when the Prieſt conſulted with him, the Oracle by *Urim* gave certain Direction: So Chriſt is the moſt perfect Rule and Direction, ſhadowed by that. As God ſpake then by *Urim* to the Prieſt; ſo now by his own Son: Thoſe who would have their Doubts reſolved, muſt go to the *Urim*, go to Chriſt, and to his Ordinances, *&c.*

Heb. 1. 1, 2.

But to return back, and ſpeak a little further to the Robe of the *Ephod*, and Bonnet on the Skirts of the *Ephod*, were faſtned, the Pomegranets of blew Silk, and Purple, and Scarlet round about: this Fruit had a moſt pleaſant ſmell, ſweet in it ſelf, and ſweetning other things, and is full of precious Juice and Liquor. 2. Bells of Gold between them round about a Golden Bell and a Pomegranate, *&c.* this Veſture or Garment, might ſignify the Righteouſneſs of Chriſt's Human Nature, and by the ſweet Pomgranates, the moſt excellent ſavour of his Righteouſneſs and Obedience, in the Noſtrils of God the Father, in the behalf of Man; which alſo in a Spiritual Senſe was full of precious Juice and Virtue, to qualify and abate the raging heat of God's Wrath; as the Juice of Pomgranates doth allay the burning heat of an Ague or Feaver; as alſo they might ſignify what a ſweet ſavour Chriſt's Righteouſneſs doth caſt upon us, when wrapped, as it were, therein, who by Nature are in a ſtinking and loathſome Condition. 2. As to the golden Bells they might figure forth the bleſſed ſound of the Goſpel; or, as ſome underſtand, Chriſt's viſible owning of us now in Heaven, and our publick owning of him on Earth, which muſt be Sincere; we muſt not only make a ſound, but alſo have good Fruit; we muſt not only have a Word for God, but a Work for God; a Bell, a Pomegranate, a Word, and a Work.

Exod. 28. 31.

6. The High Prieſt muſt be heard when he goeth into the Sanctuary; ſignifying, ſaith Dr. *Taylor* the Power of Chriſt, our High Prieſt's perpetual Interceſſion, being entered into the true Sanctuary, *viz.* Heaven it ſelf for us.

As touching the Miter, or Bonnet upon the Prieſt's Head, made of blew Silk, and fine Linnen, like to an half Coronet, beautified with a Golden Plate, on which was written Holineſs to the Lord. 1. The Miter might not only ſignify God's covering and protecting our Head the Lord Jeſus, and us in him, but alſo his Kingly Dignity. 2. The Golden Plate in which was written *Holineſs to the Lord*, figured forth in a moſt conſpicuous manner; that moſt divine and perfect Holineſs of the Lord our Righteouſneſs, the Holineſs of his Perſon, the Holineſs of his Nature, the Holineſs of all his Actions and Paſſions; his Holineſs, who is the Cauſe, Stream, and Original of all our Holineſs, that is accepted of God.

Fourthly, The Prieſt was a Type of Chriſt in the Execution of his Office.

1. The Prieſt muſt kill the Sacrifices, and none but he; ſignifying Jeſus Chriſt's voluntary Action, in laying down his Life for us, none could take it away from him; he was as well the Prieſt as the Sacrifice.

Joh. 10. 18.

2. The

2. The Priest offered the Blood of the Sacrifices to God, and sprinkled it on the Alter; no Man might offer his own Sacrifice, but he must bring it to the Priest: figuring there was no coming to God but by Christ, who offered up his own Blood to atone for our Sins; no other can offer any Sacrifice to take away Sin, but him alone. Lev. 7. 4.

3. The Priest prepared the Body of the Sacrifice, fley'd it, divided it into several parts, washed the Intrails, put Fire unto the Burnt-Offerings, consumed the Fat, cast the Filth and Dung into the place of Ashes, &c. signifying that Christ alone did the whole work of our Redemption, he suffered the heat of God's Wrath and Justice, he puts away all our Filth; and covers it in his own Grave, and washeth us in the Fountain of his own Blood, &c. Lev. 1. 6.

4. The Priest was to teach the People, *The Priest's Lips must preserve Knowledg, and thou shalt seek the Law at his Mouth*; this figured forth Christ in his Prophetical Office, who is the great Doctor and Teacher of God's Mind and Will to the Children of Men, 'tis he who hath the Tongue of the Learned, so that never Man spake like him, it is he who hath the Words of everlasting Life. Mal. 2. 7. Psal. 45. 2.

5. The Priests were to preserve the Oyl for Lights, and the Incense, and for the daily Meat-Offering, and the anointing Oyl, &c. signifying that Jesus Christ is the Preserver of all Grace, in and for his Church, he only watcheth for the safety of his People, he preserves the light of Grace and good Works in us, and the Oyl of Gladness from decaying in our Lamps and Vessels. Luk. 24. 50.

There were some Actions more peculiar to the High Priest.

1. He must daily dress the holy Lamps and Lights, Morning and Evening, before the Lord, to preserve the Lights from going out: So Christ preserves the Light of his Word and Gospel from being put out, tho Men and Devils with all their Might have endeavoured to do it. Lev. 24. 2, 3.

2. He must weekly make the Shew-Bread, and set it before the Lord continually and, more expressly, every Sabbath he must set on the Table twelve Loaves, according to the number of the Tribes of *Israel*, and take the old away, &c. In this he was a Type of Christ, who sets himself continually in the Ministry of the Word (as the Substance and Anti-type of the Shew-Bread) before the Children of Men, especially to feed and strengthen his own Children, nay and brings forth fresh Food, new Bread for them every Sabbath. Exod. 25. 30.

3. He must yearly (and that in the day of Expiation) go into the Holy of Holies, to make an Atonement for himself, for his House, and for all the People, but not without Blood; signifying that Christ by one alone Sacrifice of himself, hath opened the Sanctuary of Heaven, and by his Ascension hath made entrance into it on our behalf, and there appears before God once for all to make Intercession for us. The Priest went alone without any Attendants: So Christ hath trod the Wine-Press alone, no Competitor, no Companion hath he in this work, and now pleads alone, as our own, and only Mediator, by virtue of his own Blood, at the Father's right Hand; *There is one* (that is but one) *Mediator*, between God and Man, &c. Exod. 30. 10. Lev. 16. 2. Heb. 10. 12, 19

4. The High Priest continually was to decide the highest Controversies, he must judg betwee the clean and the unclean, he must put the one out, and receive the other into the Congregation; signifying that Christ only, Christ alone is the Supream judg of all Controversies, 'tis his Word only that can decide the Case, who is clean, and who unclean, who is to be put out, and who to be taken into his Church.

The Tabernacle, and What it was the Type of.

THe Tabernacle in some respect, according to the Learned, was a Type of Christ's Human Nature.

1. It was exceeding glorious within, all the inward parts thereof were overlaid with pure Gold. This might signify how the Human Nature of the Son of God was covered with the Diety; that being the true Tabernacle that God hath pitched, and not Man. Saint *John* saith, The Word dwelt (or tabernacled) amongst us, (speaking of his being in our Flesh) or taking upon him our Nature, it being conceived by the Holy Ghost, and not erected by Man.

2. The Tabernacle was the place where God met with his People; now God meets with his People in Christ 'tis in and through him, we come to know or have the true Revelation of his Will, and enjoy his gracious Presence, &c. Those who would be accepted with God, and worship him aright, must wait at the door of this Spiritual Tabernacle.

Others understand by the Tabernacle, the Church, or Mystical Body of Christ, wherein God graciously dwells, and hath promised also to meet his People.

1. It

1. It was moveable, ſignifying the troubleſome State of God's People, whilſt they paſs through the Wilderneſs of this World.

2. The Tabernacle had three places. 1. The outward Court, wherein ſtood the brazen Altar. 2. The Holy Place. 3. The Holieſt of all. In the firſt, it typifies forth the viſible or outward Form of the Church, in reſpect of the external Exerciſe of Religion and Worſhip, hither the common People may come. The ſecond typified out the Spiritual State, or more cloſe and holy Fellowſhip of the Church, which none have admittance into, but ſincere and ſanctified Perſons, who feed upon the Spiritual and true Shew-Bread, Jeſus Chriſt. The third typified Heaven it ſelf, or the Church of God triumphant, where Chriſt is ſet down in Glory, at the Father's right hand, to intercede for us.

3. The Entry to the Holieſt of all, was by the Holy Place, and to the Holy place, was by the outer Court, &c. So our Entry into Heaven, is by being Members of the viſible Church, through Faith, and a good Conſcience. He that would enter into the Holieſt of all, muſt firſt be Holy; and he that would come into a State of true Holineſs, and Communion with God and his People, muſt learn to know where the Candleſtick and true Shew-Bread ſtands, which is the viſible Church.

4. You read of the fixed Pillars of the Holy Place; they might ſignify the Holy Apoſtles of Jeſus Chriſt, and his faithful Miniſters, who help to ſupport the Spiritual Structure, the Church, as Pillars do ſupport a Houſe, &c.

5. The divers Ornaments and Inſtruments thereof; might ſignify the diverſity of Spiritual Gifts and Graces in the Goſpel-Church; the Tabernacle was exceeding glorious within,
Exod. 35. Pſal. 45. and all the inward parts thereof were overlaid with pure Gold: So inwardly, the Church of God is very beautiful, the King's Daughter is all glorious within.

6. The ſeveral coverings thereof; typified the Lord's ſure and ſafe Protection of his Church, by his own immediate Power and gracious miniſtration of Angels.

7. Gold within, and Skins without; might ſignify, tho the Church is glorious within, yet outwardly, to the ſight and view of carnal Men, ſhe hath no Beauty, but is look'd upon as contemptible.

8. The Tabernacle, and all the Inſtruments thereof, yea, the very Aſh-Pans, and Snuffers of the Candleſtick, muſt be made according to the Pattern ſhewed in the Mount; which
Exod. 25. 40. figured forth, that the Church of God, and all the exerciſe of Worſhip that is therein, whether Doctrine or Diſcipline, muſt be exactly according to the expreſs written Word; nothing muſt be added to, nor diminiſhed from, no Alterations one way or other muſt be made.

9. The voluntary Oblation of the People to build the Tabernacle; ſignifies how willing Chriſtians ſhould be to contribute of their outward Subſtance to uphold God's Church, and the publick Worſhip thereof.

10. The glorious Door of the Tabernacle; might be a Figure of Chriſt, who ſaith, *I am*
Joh. 10. 7. *the Door*; 'tis by him we enter into the Kingdom of Grace and Glory.

The Veil of the Holieſt, Exod. 26. 31. and What it figured forth.

IT was glorious, of Embroidered Work; this ſaith *Guild*, ſignified the Body of Chriſt,
Heb. 7. 26. filled with the fulneſs of God, or beautified with all the moſt excellent and Heavenly Graces of the Spirit.

Joh. 1. 51. II. It was repleniſhed and wrought full of Cherubims; noting thereby that ſerviceable and ready attendance of the Angels on Chriſt's Natural and Myſtical Body.

III. It was born up by glorious and coſtly Pillars, overlaid with Gold, on Sockets of Silver; to ſhew that the Humanity of Chriſt (eſpecially in his Sufferings) ſhould be born up by his Deity, which his Manhood overveiled.

IV. By the Veil only, there was entry into the Holieſt place of all: So by the Veil, that is to ſay, the Fleſh of Chriſt, which was rent (as it were) upon the Croſs, a new and li-
Heb. 10. 20. ving way is made for us to the Father.

The

The Ark a Type of Christ.

THe Ark was an assurance of God's Presence amongst his People: So Christ is the Cause and Assurance, that God in a gracious way is present with us.

II. Where the Ark was, there it was lawful to offer Sacrifice, and no where else: which might shew that our acceptance in God's Sight, is through Jesus Christ. If Christ dwell not in our Hearts by Faith, if we have not the Ark with us, Christ with us, God will not accept of our Prayers nor Service.

III. In the Ark was the Pot of *Manna*; to shew, that in Christ is the Life, Comfort, and Spiritual Nourishment for our Souls.

IV. The Ark had a Crown of Gold round about it; signifying the Majesty of Christ's Kingdom, or his Regal Power.

V. The two Tables were in the Ark, the Ark kept them: which might signify Christ's keeping the Law perfectly for us, and deliver us thereby from the Curse of it.

VI. When the Ark was set in the Temple of *Dagon*, *Dagon* fell down and broke to pieces: So when Christ, and his Truth, are set up in a Man's Heart, or a Nation, Sin and Idolatry will go down.

VII. Where the Ark was, there was the Glory of God; and when that departed, the Glory of God departed: So where Christ's blessed Truth and Gospel is, there is the Glory of God, but when Christ leaves a People, takes away his Gospel, the Glory of God goes from that People.

Some run a Parallel between the Church and the Ark; others between the Publick Worship of God and it: But in my Judgment, it more clearly was a Type of Christ, which may comprehend much of what they say in respect of other things.

The Mercy-Seat, Exod. 25. 17. a Type of Christ.

IT was called the Mercy-Seat, or, as *Ainsworth* gives it from the *Hebrew* Word, a Propitiation-covering; this, saith the Apostle applyeth to Christ, called God's Propitiation; 'tis in Christ Mercy is truly seated; and 'tis he that hath made a Propitiation for our Sins. 1 Joh. 2. 2.

II. It was the Cover of the Ark where the two Tables lay: So Christ is the true Cover, and Deliverer from the Curse and Accusation of the Law. Rom. 3.

III. It was of pure Gold, noting the spotless Holiness of Christ.

IV. Upon the Mercy-Seat were two Cherubims; these Cherubims signifyed the holy Angels, they stretched their Wings on high, covering or shadowing so the Mercy-Seat. This Word is used for Protection or Defence from Evil, saith learned *Ainsworth*. And doubtless, it might signify the usefulness of Angels in Christ's Spiritual Kingdom; they looked down upon the Mercy-Seat, signifying the Mystery of Christ's Incarnation, or God manifested in the Flesh, *which things the Angels desired to look into*; hence the Apostle saith in another place, *He was seen of Angels*, seen with Delight and Admiration. Some by the Mercy-Seat and Cherubims, understand the Holy Trinity in Unity, *viz.* By the Mercy-Seat, being a Figure of Christ; and the two Cherubims, the Father and the Holy Ghost; and by the two Cherubims at the end of the Mercy-Seat, they understand Christ's standing between God and and the Rigour of his Justice, God looking on the Law, through Christ, as fulfilled by him, for us; and from hence communing with us: But that the Father should be represented to us in the Figure of one of the Cherubims; I see no ground for it, forasmuch as we read of no Similitude of the Father, save the Person of Christ only. So *Deut.* 4. 15. 1 Pet. 1.

The Table of Shew-Bread, a Type of Christ.

IT was covered over with Gold, and a Crown about it; noting, saith *Guild*, the Purity of Christ's Humanity, with the Glory of his Deity, and Majesty of his Kingdom.

II. It had Food (called Shew-Bread) set upon it, which none were to eat of but the Priest; only signifying that Spiritual Nourishment which is in Christ, *the Bread of Life*, which none receive or partake of, but Believers only, or the Royal Priesthood of the Faithful.

III. The Bread was always to be upon the Table; signifying, in Christ there is Food continually for our Souls.

IV. There was much Bread, twelve Cakes, or ſquare Loaves, *&c.* ſignifying, in Chriſt there is Food and Nouriſhment enough, for all who ſee a neceſſity of him; or it doth ſhew how plentifully God feeds his Elect; his poor ſhall not want Bread, his Table is always ſpread, always richly and abundantly furniſhed.

The Candleſtick a Type of Chriſt, and of his Myſtical Body.

IT was the only thing that held the Light, which enlightned the Sanctuary: So from Chriſt all the Light of Grace and Spiritual Gifts come, for the uſe and benefit of his Church.

II. It had ſeven Lamps, to ſignify that perfection of Light that is in Chriſt.

III. It was placed in the Sanctuary: So is Chriſt as a glorious Light placed in his Church, or Spiritual Sanctuary; *Out of* Zion *the Perfection of Beauty, God hath ſhined.* Some by the Lamps, underſtand the Miniſters of the Goſpel were ſignified.

IV. It had an upright Stem, which bore the many Branches that iſſued or proceeded from the ſame: typifying Chriſt Jeſus that true and bleſſed Stalk and Fountain of Light, from whom all Light floweth, and who bears up and keeps conſtant in the Truth, all the Branches,
Rev. 1. 20. and true Light-Bearers of his Word.

V. The Branches were adorned with Bowls, Knobs and Flowers, *&c.* So are the Miniſters of his Goſpel, or true Spiritual Light-Bearers, with many rare and moſt excellent Graces and Gifts of the Holy Spirit.

VI. *Aaron* dreſſed thoſe Lamps, and renewed their Oyl daily: So our High Prieſt Jeſus Chriſt, is the only Enlightner and Fitter of his faithful Miniſters. That they may ſhine more clearly, and be the greater Ornament to his Church, 'tis he that ſupplies them continually with his Spirit, and the ſaving Graces thereof.

VII. The Candleſtick had Snuffers, and Snuff-Diſhes of pure Gold; which might figure forth the Good and Godly Diſcipline of the Church, whereby thoſe evil Perſons who hinder the Peace and Glory of it, are taken away by Excommunication.

The Altar of Perfume, Exod. 30. 1. to 13. a Type of Chriſt.

THE Altar was made of *Shittim*, *Greek*, incorruptible Wood, or Wood that never rots, overlaid with Gold, and having a Crown about it (as had the Ark): this Altar ſignified Chriſt in both his Natures, his Deity yeilding Glory to his Humanity, and now crown'd with Glory and Majeſty at God's right Hand, where he abides for ever incorruptible, *&c.*

II. The Altar had Horns on the four Corners thereof; overlaid with Gold, which were
Ezek. 43. 16. Heb. 3. 4. not only for Ornament, but to keep things from falling off the Altar, for the Horns were upward: And Horns uſually ſignify Power and Might; theſe four Horns, ſaith the learned *Ainſworth*, ſignified the Power and Glory of Chriſt's Prieſthood, for the Salvation of his Church, gathered from the four Corners of the Earth.

III. The Incenſe was only to be offered upon this Altar; to ſhew that all our Prayers and
Rev. 8. 3,4,5. Services muſt be performed in Chriſt's Name, or offered up upon the Golden Altar of his Mediation.

IV. The Incenſe was to be firſt beaten, made fit, and well prepared, before it was to be
Pſal. 41. 2. Pſal. 51. put on the Altar; noting how our Prayers (which are compared to Incenſe) ought to proceed from a humble, contrite and broken Spirit, which we offer up in the Name of Jeſus Chriſt.

V. The Incenſe was kindled by Fire upon the Altar: So muſt our Prayers be holy and fervent; we muſt pray with much Zeal, or be ſet on Fire by the Spirit and powerful Heat and Operation thereof, if we wou'd have them accepted upon the Golden Altar, *&c.*

Rev. 8. 3,4,5. VI. The Incenſe was offered up by the Prieſt: So are the Prayers of all the Saints made acceptable to the Father, through the Oblation and Interceſſion of our High Prieſt.

Mat. 21. 22. 1 Joh. 5. 14. Rom. 8. 26. VII. No ſtrange Incenſe was to be offered upon this Altar. This figured, the Prayers of the Saints muſt be according to the Will of God, by his Spirit, and in Faith, not in a vain or formal manner, after the Tradition of Man; we muſt not intermix them with any Superſtitious and Idolatrous Devices, or Human Inventions, we muſt offer up no ſtrange Prayer, no Prayer to Saints nor Angels.

8. The

8. The Perfume was to be perpetually before the Lord; which signified not only the continual exercise of Prayer, which daily we should use, but also the perpetual Intercession of our Saviour, in the Heavens, for us. Heb. 7. 25.

9. The High Priest only made this Perfume, and it might not be applyed to any other use, than to burn before the Lord; teaching us that Christ only gives Direction how we should pray, and that we should in Prayer only design the Glory of God.

10. After the clearing of the Lamps of the Candlestick, Evening and Morning, then the Incense was burnt, shewing that all our Prayers and Duties must be according to the Directions of God's Word and Spirit.

11. The Incense was made of divers Spices; So must the Prayers of the Godly be seasoned with divers Graces, *viz.* true Repentance, lively Faith, and unfeigned Love. Psal. 51.

12. The Incense was offered up in the Holy Place, without the Veil of the Holiest, near to the Testimony before the Mercy-Seat; So we must always have ~~an Eye~~ to Christ in our Prayers, who is the true Mercy-Seat, we must come to God by him, *&c.*

13. Once a Year the Altar was sprinkled with the Blood of the Expiatory Sacrifice; signifying how Christ is, by shedding of his Blood, consecrated our blessed Mediator; and that no Prayer is acceptable to God, but through Faith, in the Blood of Christ.

The Altar of Burnt-Offering, Exod. 27. 1. to 9. a Type of Christ.

Parallels.

ALtar in Hebrew, *Mizbeach*; in Greek, *Thusiasterion*; so named of Sacrifices offered thereon: it was anointed, dedicated, sanctified, to be most holy, that it might sanctify the Gifts offered thereon: This Altar and Sacrifice, signified Jesus Christ, sanctifying himself for his Church and People, that so he might sanctify them. *Ainsworth.*

II. This Altar was but one, and in one place, and the Sacrifice only to be offered upon it; signifying thereby that we have but one Altar of Redemption and Salvation, *viz.* Jesus Christ alone; who only once, and in one place, offered up a sufficient and unreiterable Sacrifice for the Sins of Mankind.

III. This Altar had four Horns also: [See *Altar of Incense.*]

IV. It had a brazen Grate in the midst of it, which let the Ashes and like things fall through, *&c.* whereon the Fire was put, which might signify two things. 1. The Humanity of our Saviour, who bore the Fire of God's Wrath for our Sins; thus *Guild.* 2. It signifieth, saith *Ainsworth*, the place wherein the Holy Fire always burneth; that is, the Heart which sustaineth also the Sacrifice, and where all Ashes and Excrements of Corruption are inwardly conveyed away, as they are discovered by the Word and Spirit of God; as also our Sanctification by Affliction. Isa. 53. 12. 2 Tim. 1. 3. Rom. 1. 1, 2. Heb. 7. 14.

V. In that the Altar was to be made of *Shittim* Wood, and overlaid with Brass, that it might endure the Fire; it might figure out the Human Nature of Christ, supported or sustained by the Diety, to endure God's Wrath for our Sins.

VI. They that served at the Altar, lived of the Altar: So they who preach the Gospel, should live of the Gospel.

Disparity.

THE Altar was one thing, and the Sacrifice another: But Christ is both the Altar, Sacrifice, and Sacrificer too; he offered up his Body by the Eternal Spirit, as a Sacrifice acceptable to God the Father.

The Brazen Laver, Exod. 30. 18. to 25. What it was a Type of.

THE Brazen Laver served for the Priest-hood to wash their Hands and Feet in, before they ministred before the Lord; typifying that inward washing by Christ's Blood, wherewith all the Holy Priesthood of Christ must be sanctified in Heart and Life, before their Services can be accepted in the sight of God; and that none ought to minister the Word of Life but Godly Persons, who are washed in the Laver of Regeneration: *Unto the wicked God saith, what hast thou to do to take my Words into thy Mouth?* &c. Psal. 50.

II. After the Prieſts had waſhed themſelves clean, and arrayed themſelves, they entred into the holy Place: So after the Godly are inwardly waſhed by the Blood of Chriſt, and have received by Faith his Righteouſneſs to adorn them, they become fit Members of the true Goſpel-Church.

III. *They ſhall waſh themſelves*, ſaith the Lord, *leſt they die*; to ſhew, that all Perſons
Mark 16. 16. muſt be purged by Faith in Chriſt's Blood, or die eternally.

IV. He that toucheth (or waſheth) in the Laver, it being anointed with the holy Oil, (as all other Things in the holy, and moſt holy Place were) *ſhall be holy*, ſaith the Lord; ſignifying, that all they who by Faith touch the Lord Jeſus, who is anointed with the Oil of Gladneſs above his Fellows, ſhall be ſpiritually ſanctified, accepted, and accounted holy before the Lord likewiſe.

The Sacrifice of Beaſts a Type of Chriſt.

THe Beaſts that were appointed for Sacrifice were to have Horns, ſignifying the Kingly and Prieſtly Office of Chriſt; Horns (as we have elſewhere ſhewn) being a Symbol of Power, *&c.*

II. They were to be of a tame ſort, (not wild and ſavage Beaſts, who by force are brought to the Slaughter); ſignifying the Meekneſs and Mildneſs of Jeſus Chriſt, who was patient
Iſa. 53. like a Lamb led to the Slaughter.

III. They muſt be of the Male Sort, which generally are the ſtrongeſt; ſignifying the Excellency and Strength of Jeſus Chriſt.

IV. They ought to be without blemiſh, and the beſt of the Flock or Herd, and preſented of voluntary Will; noting two Things, (1.) That Chriſt ſhould be perfectly holy, and that he ſhould willingly lay down his Life. (2) That we ſhould dedicate to God the beſt of our Days, Time, and Strength, and not offer unto the Lord a corrupt Thing; and alſo perform all our Services to him with a free and willing Mind.

V. They were to be preſented at the Door of the Tabernacle, to be ſlain; ſignifying, that Chriſt's Blood makes our entry into the Church of God here, and into Heaven it ſelf hereafter.

VI. They muſt lay their hands upon the Head of the Beaſt who brought him; noting thereby, our Sins being laid upon Jeſus Chriſt; and that we muſt lay the hand of Faith upon him, if we would have Benefit by his Death.

VII. Then the Burnt-Offering was ſlain; ſignifying, that ſo it behoved Chriſt, the great Anti-type, to be ſlain or crucified for our Sins.

Mark 16. 15. VIII. The Blood thereof then was ſprinkled about the Altar; noting the All-ſufficiency
Mat. 28. 18, 19. of Chriſt's Death, and Plenty of his Bloodſhed, with the large ſpreading or preaching thereof univerſally throughout the whole World.

IX. The Skin thereof was plucked off, and the Fleſh cut in pieces; thereby ſhewing the Grievouſneſs of Chriſt's Sufferings.

X. The Body, the Head, and the Fat, and all was laid on the Fire; ſignifying how Chriſt
Iſa. 53. 12. ſhould ſuffer for us both in Body and Soul: *My Soul is exceeding ſorrowful, even unto Death.*

XI. This Burnt-Offering was called a ſweet Savour unto the Lord, which in Chriſt's Death is ſolely and only accompliſhed; for 'tis thereby God's Wrath is appeaſed, and his Juſtice ſatisfied.

XII. The Aſhes were to be carried without the Hoſt, and put into a clean Place; ſhadowing thereby, how Chriſt ſhould be buried without the Gates of *Jeruſalem*, in a Tomb wherein never Man lay, and that his Body ſhould not ſee Corruption.

XIII. The Fire which conſumed the Burnt-Offering came down from Heaven; ſignifying, that that Wrath which ſeized on Jeſus Chriſt in the Garden, and on the Croſs, came from Heaven, or that it was God's Wrath, due to us for our Sins, that conſumed him. Or, as others (it may be on better reaſon) give it, that that which moved Chriſt to ſuffer for Mankind, was wholly his heavenly, ſacred, and divine Love.

XIV. This Fire was to be continually upon the Altar, ſignifying the Unchangeableneſs of Chriſt's Love to his Elect, and recent Virtue of his Death and Merits.

The

The Burnt-Offering of Fowls, Levit. 1. 14. a Type of Christ.

THe Fowls that were appointed for Burnt-Offerings, were to be Turtles or Pigeons; signifying the Meekness and Innocency of Christ.

II. The Neck of the Fowl was to be pinched with the Nail, that the Blood might go out, but not that the Head should be pluck'd off from the Body; signifying how Christ should die, and shed his Blood, yet thereby his Deity, as the Head or principal Part, should not be divided from his Humanity; nor yet by his Death should he, who is our Head, be taken from his Church, but should rise again, and be with them by his Spirit for ever. Joh. 14.

III. The Blood thereof was strained or pressed out at the side of the Altar, before it was pluck'd, and laid upon the Altar to be burned; signifying thereby the straining or pressing out of Christ's Blood in his grievous Agony in the Garden, before he was taken, and stripp'd to be crucified, *&c.* Luke 24. 44.

The Daily Sacrifice a Type of Christ.

THe Daily Sacrifice was a Lamb: So our Saviour, not daily, but once for all was offered unto the Father himself, as a Lamb without spot.

II. It was slain in the Morning, and in the Evening; to shew, that Christ was a Lamb slain from the Morning of the Creation, or in the Decree of God, from the Foundation of the World, tho not actually till the Evening of the World, or latter Days.

III. It was to be offered up with fine Flower, beaten Oil, and Wine; to shew, that Christ by his Death and Oblation becomes not only a Redemption for us, but also spiritual Food, Gladness, and cheering Comfort.

IV. Where this Sacrifice was offered, the Lord promised and appointed to speak unto *Israel*, and shew himself; signifying, that in Christ, and through his Death and Bloodshed, the new Appointment, or Covenant of his Grace, and Manifestation of his Love and Favour, is established to his Church, and faithful People. Exod. 24. 42.

The Sin-Offering a Type of Christ.

THe Blood of the Sin-Offering was to be poured out; shewing how the Blood of Jesus Christ, our true Sin-Offering, should be poured forth.

II. *The Priest* (saith the Lord) *shall dip his Finger in the Blood of the Beast, and sprinkle thereof seven times before the Lord*; shadowing the Perfection of that Expiation and Satisfaction for Sin, which Christ should make, in the virtue, quality, and perpetuity thereof; the Number of Seven being the Number of Perfection. Heb 9 29.

III. The Priest shall bring in the Blood of the Bullock into the Tabernacle of the Congregation; shewing thereby, how Christ should enter into Heaven, by his own Blood, having obtained eternal Redemption for us. Heb. 9. 12.

IV. The Priest was to take some of the Blood, and put it upon the four Horns of the Altar; signifying thereby, that the preaching Remission of Sins by the Atonement of Christ's Blood, should be proclaimed to the four Corners of the Earth. Mark 16. 15. Mat. 28.

V. The Bodies of those Beasts, whose Blood was brought into the Sanctuary by the High-Priest, was burnt without the Host or Camp; signifying, that Christ should suffer without the Gate; teaching us also to go forth into a publick Profession, and bear his Reproach. Heb. 13. 11, 12.

VI. The Priest was to eat the Sin-Offering in the holy Place, whose Blood was not brought into the Tabernacle of the Congregation; signifying, that Jesus Christ doth not only reconcile us to God, but also feed and nourish the Souls of all his Royal Priesthood, unto eternal Life.

VII. *The Priest shall make Atonement*; still this is repeated, always signifying, that 'tis Christ, our High Priest, and his Sacrifice only, that makes a real Atonement and Reconciliation for our Sins.

The Meat-Offering, Lev. 2. What it was a Type of.

THe Meat-Offerings, as *Ainſworth* obſerves, were nine, and all of them came to the Altar: (1.) The poor Man's Meat-Offering, *Lev.* 5. 11. (2.) The Jealouſy-Offering, *Numb.* 5. 15. (3.) The Meat Offering of Initiation, which every Prieſt offered when he firſt entred into his Service. *Levit.* 8. 26, 28. (4.) The Meat-Offering which the High-Prieſt offered every day. *Lev.* 6. 20. (5.) The Meat-Offering of fine Flower. (6.) The Meat-Offering baked on a Plate. (7.) In a Frying-Pan. (8.) In an Oven. (9.) Wafers.

1. The *Minchah*, or Meat-Offering (ſaith he) was primarily a Figure of Chriſt's Oblation, who gave himſelf for us, an Oblation and Sacrifice to God, for a ſweet-ſmelling Savour. *Sacrifice and Oblation* (Minchah) *thou wouldeſt not; but a Body haſt thou prepared me*, &c. *Above, when he ſaid, Sacrifice and Oblation, and Burnt-Offerings for Sin, thou wouldeſt not*, &c. *Then ſaid he, Lo, I come to do thy Will, O God*, &c. *by which Will we are ſanctified through the Offering of Chriſt once for all.* So that in the Oblation of Chriſt's Body, this Legal Service was accompliſhed and ended.

Eph. 5. 2.

Heb. 10. 5, 8, 9, 10.

2. It figured (ſaith he) the Perſons of Chriſtians, who through him are cleanſed and ſanctified, to be pure Oblations unto God.

3. It figured (ſaith he) the Fruits of Grace and good Works, that Chriſtians are to perform both towards God and Men. (1.) Towards God: *Let the lifting up of my Hands*, ſaith *David*, *be as the Evening* Minchah *(or Oblation)*. So when God told the Jews, *I will not accept a* Minchah, *(or Meat-Offering) at your Hands*; he addeth, *For from the riſing of the Sun, even to the going down of the ſame, my Name ſhall be great among the Gentiles, and in every Place Incenſe ſhall be offered unto my Name, and a pure Meat-Offering:* Which is fulfilled, when Men *pray every where, lifting up holy Hands*, &c. (2.) Towards Men; ſee *Heb.* 13. 16. *Phil.* 4. 18.

Pſal. 141. 2.

Mal. 1 10, 11.

4. All the Meat Offerings were of Wheaten Flower, except the Jealouſy-Offering, and the waved Sheaf, yea, and ought to be of fine Flower; ſignifying the Purity and Perfection of Chriſt, as alſo that we ſhould offer our beſt Things to the Lord.

5. Oil and Incenſe was put thereon: The Oil (ſaith he) ſignified the Graces and Comforts of the Holy-Ghoſt; and the Incenſe or Frankincenſe ſhewed how acceptable Saints and their Services are unto the Lord.

Eph. 5 2. Rom. 12 1.

6. It muſt be brought to the Prieſt, and he ſhall bring it to the Altar; ſhadowing, that 'tis by Chriſt, and his Oblation, that we and our Works and Duties are accepted of God.

7. That which was burnt thereof was a Memorial, and ſweet Savour before the Lord; ſignifying, that the Death of Chriſt, and his Merits, ſhould be an eternal Memorial before his Father, to be merciful unto us.

8. It muſt be without Leaven, to ſhew, that Chriſt was without Sin, and that we muſt worſhip God in Sincerity, without Malice in our Hearts, and without Hypocriſy.

2 Cor. 5. 9.

9. All Meat-Offerings were to be ſeaſoned with Salt, ſignifying thereby, that as Salt ſeaſoneth, and keepeth from Corruption; ſo Chriſt ſeaſoneth us, and all our Services, and makes them acceptable to God; and that his Grace preſerveth us from ſpiritual Corruption.

10. *The Prieſt and his Sons ſhall eat* (ſaith the Lord) *of the Meat-Offering in the holy Place, without Leaven.* Thus, ſaith *Ainſworth*, the Meat-Offering ſignified the Maintenance and Livelihood of God's Miniſters. This is to be underſtood of the Meat-Offering alone; but the Meat and Drink-Offerings added to other Sacrifices, were not to be eaten, but burnt, and poured all upon the Altar, *&c.* before the Lord; which figured forth (ſaith he) the Graces and good Works whereby we honour Chriſt, and relieve his poor Saints; as alſo our Communion with Chriſt and his People in his Houſe, and bleſſed Participation of his Death.

11. It muſt have no Honey in it; tho Honey be ſweet, and contrary to the Nature of ſour Leaven, yet being much eaten, it breedeth Loathſomneſs, and is not good, but turneth to Choler, *&c.* Both theſe were forbidden in this Sacrifice, *viz.* both Leaven and Honey; to ſignify the Perfection of Chriſt, and the excellent State of Believers in him, as they are ſincere, and without guile, before the Throne of God and the Lamb. Beſides, it may ſignify, that there is enough in Chriſt alone, without the Sweets of carnal Delights, to ſatisfy a gracious Heart.

The

The Peace-Offering, and what it was a Type of, Levit. 3.

IN many things this Offering was alike with the Rites of the Burnt, or Sin-Offering, and much of the same Signification; and therefore we shall only speak to it wherein it differed from them.

His Oblation, or his *Korban*, which the Greeks translate *Gift*; and so *Korban* is by the Evangelist expounded, *Mark* 7. 11. Peace-Offering, or Pay-Offering: So *Ainsworth*, (*Hebr.*) a Sacrifice of Payments, or of Pacification, *&c.* whereby Men paid unto God Confession and Thanks for their Peace and Prosperity: *Thy Vows are upon me, O God, I will pay Confessions unto thee.* Psal. 56. 13. These Sacrifices were of sundry sorts, either for Confession or Thanksgivings, *Levit.* 7. 11, 12.

1. The Peace-Offering was to be eaten the same day, which might signify how it behoveth us to hasten, and not delay to come to Christ, and keep God's Commandments; or, as *Ainsworth* hath it, with speed, whilst it is called to day, to be Partakers of Christ, eating his Flesh by Faith. and every day to be thankful to God for all his Mercies: *If any of the Peace-Offering be eaten at all on the third Day, it shall not* (saith the Lord) *be accepted, neither shall it be imputed to him that offereth it; it shall be an Abomination, and the Soul that eateth it, shall bear his Iniquity.* Which may shew us what a dangerous thing it is to defer or put off a hearty closing in with Christ to an after-Time, *&c.* On the third Day, what remained was to be burnt, which *Ainsworth* saith, chiefly signified Christ's rising from the Dead on the third Day, to abolish all Legal Offerings. Psal. 119. 60. Heb. 3. 12, 13.

2. The Peace-Offerings were to be eaten with Cakes of leavened Bread, and yet with Bread unleavened: The Bread brought with the Sacrifice of Confession, as you have it in *Maim.* Treatise of Offering, was thus prepared: He took twenty Tenths (or Bottles) of fine Flower, and made of them ten Bottles leavened, and ten unleavened; the ten that were leavened, he made of them ten Cakes; and the ten that were unleavened, he made of them thirty Cakes, equally of every sort, *viz.* ten Cakes baked in the Oven, ten Cakes hastily fried *&c.* And the Priest took one of all four Cakes, one of every sort, *&c.* Leaven, as it figured Corruption of Nature, Hypocrisy, or Malice, as 'tis noted by *Ainsworth*, was usually forbidden in all Sacrifices; but yet Leaven in the Sacrifice of Thanksgiving or Confession was accepted, which might hold forth God's gracious acceptance of us in Christ, being sincere, (signified by the unleavened Cakes) notwithstanding our manyfold Corruptions and Infirmities, figured by the leavened Cakes. Or, as that learned Author notes, to signify how careful we should be to prepare our selves, Leaven being used sometimes in a good sence, denoting Grace; and also to teach us to temper our Joys with Sorrow and Afflictions in this Life; as the Prophet's Heart (saith he) was leavened. *Psal.* 73. 21. See *Ainsworth* on *Levit* 7. 13.

2. *If any unclean Person* (saith the Lord) *eat of the Flesh of the Peace-Offering he shall be cut off from his People*; signifying the fearful Destruction and Punishment that attends all carnal Professors, who dare adventure to rely upon, or partake of Christ, and yet lead an unclean and wicked Life. Levit. 7. 20. 1 Cor. 11.

4. The Offerer shall bring the Sacrifice with his own hand: teaching us, that every one is to have a particular Faith in God for himself, in order to his being accepted in Jesus Christ, and to be himself truly thankful unto God.

5. The Heave-Offering was so called, because it was separated from the rest, and heaved up towards Heaven, and after given to the Lord; signifying all our Acknowledgments, that all good things come down from God; and to shew that all our Ways should tend Heavenwards, according to that of the Prophet, *They shall dwell on high*; and of *Paul*, *Our Conversation is in Heaven*, &c. Others understand, it signified Christ's being lifted up upon the Cross. *Ainsworth.* Isa. 33. Phil. 3. *Guild.*

The Solemn Yearly Sacrifice of the Bullock and He-Goat, a Type of Chriſt, Levit. 16.

OF the two He-Goats it was by Lot, that the one was taken, and the other eſcaped, *&c.* The Manner (ſaith *Ainſworth*) was thus: They had two Lots, the one had written upon it, [*For Jehovah*]; and on the other, [*For a Scape-Goat*]. Now God by theſe Lots ſhewed which of the two he would have die: figuring clearly unto them, how that Jeſus Chriſt, the lively Anti-type of them, was to die by God's Decree, or according to the
Acts 4. determinate Counſel of his own Will, that we might eſcape eternal Damnation thereby.

II. He on whom the Lot fell, was made a Sin Offering for the People; to ſignify, that Chriſt ſhould by God's Decree become an Offering or Sacrifice for our Sins.

III. The Blood of the He-Goat, as alſo the Blood of the Bullock, was brought into the Vail, and was ſprinkled upon the Mercy-Seat, on the Eaſt Side, which was towards the People: So are the Merits of the Blood of Jeſus brought within the Holieſt of all, *viz.*
Heb. 9. 23. Heaven it ſelf, before the Throne of Mercy, pleading for us.

Levit. 16. 16. IV. The Prieſt was to make an Atonement for the Holy Place, becauſe of the Uncleanneſs of the Children of *Iſrael*, *And ſo he ſhall do* (ſaith the Text) *for the Tabernacle of the Congregation*, &c. This ſhewed the horrible Nature of Sin: For tho the People never came into the Holy-Place, much leſs into the Moſt Holy Place; yet ſuch was the Power of their Iniquities, that the holy Altar, Ark, and Sanctuary it ſelf was defiled in the Sight of God, and could not be cleanſed without Blood: So our Sins do defile God's Church, and his moſt holy Ordinances therein performed, ſo that neither we, nor any of our beſt Services, can meet with acceptance, but by the means of Chriſt's Blood and Merits.

V. No Man was to be in the Tabernacle, when the High-Prieſt went in to make Atonement, only the High-Prieſt himſelf, *&c.* plainly ſignifying, that Jeſus Chriſt, our High-Prieſt, hath no Partner with him in working our Salvation: *He his own ſelf bare our Sins*
1 Pet. 2. 24. *in his Body on the Tree*, &c.

VI. The Altar of Incenſe was ſprinkled with the Blood of the kill'd Goat, ſhadowing, that Chriſt, through the ſhedding of his own Blood, ſhould be conſecrated our Interceſſor, and by the Means and Merits thereof our Prayers ſhould be accepted.

Heb. 8. 6. VII. The High-Prieſt was to caſt off his glorious Garments, when he made this Atonement; ſignifying, that Chriſt ſhould be abaſed, and lay aſide (as it were) his glorious
Verſ. 4. Phil. 2. Robes, or vail his Deity, and appear in the Form of a Servant, that ſo he might finiſh the Work of our Redemption.

VIII. The Day of Atonement ſhall (ſaith the Text) be a Sabbath for ever; ſhadowing thereby, that through the Atonement and Expiation of Chriſt, he hath obtained everlaſting Reſt for us; and that in his Death all typical Sacrifices ſhould end.

IX. Once only in a Year this Atonement was made; to ſhew, that not often, but once for ever, without repetition, Chriſt ſhould make a perfect Atonement for us by his own
Heb. 9. 24. Blood, and thereby enter into the higheſt Heaven, to appear in the preſence of God for us.

The Scape-Goat a Type of Chriſt, Levit. 10. 20, &c.

THE Scape-Goat, called in Hebrew, *Azazel*, that is, the Goat gone away, *&c.* was ſo called, becauſe he eſcaped alive; repreſenting Chriſt Jeſus alive in his Divine Nature, tho put to death in his Humane Nature, or alive, after he roſe again from the Dead.

II. He was preſented alive, that by him Reconciliation might be made, and this after the other Goat was ſacrificed; ſignifying, acccording to the Learned, two Things: (1.) The Reſurrection of Chriſt. (2.) Our riſing with him, from the Death of Sin, to a Life of Grace, by the operation of the Spirit, *&c.*

III. Aaron *ſhall put or lay both his Hands upon the Head of the live-Goat, and confeſs over*
Levit. 16. 21. *him all the Iniquities of the Children of Iſrael*, &c. *and he ſhall bear them*, &c. Figuring thereby, how Chriſt ſhould bear all our Sins, *viz.* the Puniſhment due to them: *The Lord*
Iſa. 53. *hath laid on him the Iniquities of us all.*

IV. And ſo the He-Goat was ſent into the Wilderneſs, or Land not inhabited, which the Greek calleth *Abaton*, wayleſs, or inacceſſible; figuring the utter aboliſhing of our Sins

Sins by Jesus Christ, both from the Face of God, that so they may not appear before him against us, to condemn us, or be imputed or charged upon us, nor have any Dominion or Power over us.

They were to confess upon the Head of the Goat all their Iniquities; signifying, if we would have our Sins carried away, and for ever to be forgot, we must confess them, *&c.* By this (saith *Ainsworth*) it appeareth, that as the killed Goat figured Christ killed (or put to death) for our Sins; so this living Goat figured him also, who *bore our Griefs, and carried our Sorrows*, &c. And because Christ was not only to die for our Offences, but also to rise again for our Justification; and because these two Things could not fitly be shadowed by one Beast, which the Priest having killed, could not make alive again: therefore God appointed two, that in the slain Beast Christ's Death, and in the live Beast his Life and Victory might be shadowed. See the like Mystery in the two Birds, for the cleansing the Leper. Isa. 53. 4,5,6.

The Sacrifice of the Red Heifer, Numb. 19. a Type of Christ.

THE Colour of this Beast was red. As other Sacrifices of Beasts prefigured Christ; so this (saith *Ainsworth*) in special figured him. *Red* signified his human Nature, and Participation of our Afflictions, and the Bloodiness of his Agony, and grievous Passion.

II. She must be without blemish, and upon whom never Yoak came: This signified the perfect Holiness of Christ, who never bore the Yoak of Sinfulness, nor was subject to the Laws or Precepts of Man.

III. The Heifer was burned without the Host, and her Blood sprinkled seven times before the Tabernacle of the Congregation, which signified Christ's Suffering without the Gates of *Jerusalem*. Heb. 13. 11,12.

Circumcision, What it was a Type of.

CIrcumcision was the cutting off the Foreskin of the Flesh; signifying the cutting off the Lusts of the Heart and Life, or parting with the Corruption of Nature, which rebells against the Spirit. Col. 2. 11.

II. Circumcision puts the Body to pain: So those who come under the Circumcision of the Heart, are sensible of much spiritual Pain upon the account of Sin. Gen. 43. 25.

III. As that Part cut off was never set to the Body again, but was taken quite away: So in this spiritual Circumcision, Sin must not be parted with for a time only, but must be cast off for ever.

IV. The Circumcised Person was admitted into the Church and Family of God: So he that is spiritually circumcised becomes a fit Person for Baptism, and so to be admitted into the Church of God.

V. Such who were not circumcised, were not to be admitted to the Privileges of the Church, and outward Worship of God: So the Uncircumcised in Heart and Life ought not to be admitted unto the spiritual Privileges of the Gospel, and Communion of the Saints.

VI. The uncircumcised Person was looked upon by God's People as an hateful Person; see with what contempt *David* beheld *Goliah* upon this account, *This uncircumcised Philistine*, &c. So those who are not circumcised in Heart, are hateful to God. 1 Sam. 17.

VII. Circumcision was a sign of the Righteousness of Faith: So the spiritual Circumcision of the Heart, *i. e.* putting away the Body of Sin, *&c.* is a Sign of the Truth of Grace, and of an Interest in the Righteousness of Christ Jesus.

The Rock which was ſmitten, out of which came Water, Exod. 17. Was a Type of Chriſt.

1 Cor. 10. 4. *And that Rock was Chriſt*, (viz. a Figure of him.)

IT was a Rock which in appearance is dry and barren, and a very unlikely thing to afford Water: So Chriſt in his outward State, in the Days of his Fleſh, ſeemed very unlikely to carnal Eyes, to afford ſuch ſpiritual Waters of Grace and Salvation.

II. It ſeemed wonderful, that it ſhould ſend forth Water in ſuch abundance: So Jeſus Chriſt, to the Wonder of Men and Angels, ſends forth the Water of Life in abundance to all thoſe that believe on him.

III. That Rock ſent forth its Water to the People of *Iſrael*, when they were ready to periſh for Thirſt, there being no way to relieve them: So Chriſt refreſhes the Souls of poor Sinners that come unto him, when they can find no Help, Comfort, or Refreſhment any where elſe, but without him muſt periſh eternally. *If ye believe not that I am he, ye ſhall die in your Sins.*

John 8. 24.

IV. The Rock was ſmitten, before it yielded Water: So Jeſus Chriſt was ſmitten of God, and crucified, that his precious Blood might be poured forth, to conſummate the Redemption of our Souls.

V. The Rock was ſmitten for a rebellious People, who murmured againſt God, and who deſerved no ſuch Grace and Favour from him: So Chriſt was ſlain for us, who were Rebels and Enemies to him by evil Works, who deſerved nothing but his eternal Wrath and Diſpleaſure.

Dr. *Thos. Taylor.*

VI. The Water out of that Rock followed the Children of *Iſrael* through the Wilderneſs, over all Hills and Vallies, unto *Canaan*; all the Dryneſs of that dry and barren Deſert could not dry it up: So the Waters of Life ſtreaming from Chriſt, that ſacred Rock, follow the true *Iſrael* of God, quite through the Wilderneſs of this World, until they come to the heavenly *Canaan*; yea, all the Perſecutions and Temptations in the World, whatſoever, cannot dry it up.

The Pillar of Cloud and Fire, Exod. 14. a Type of Chriſt.

Numb. 9. 15, 16, 17.

THE Pillar of Fire was a certain Guide to the *Iſraelites*, whilſt they paſs from *Egypt* to *Canaan*: So Jeſus Chriſt is our true Guide by his Word and Spirit, till we come to the heavenly *Canaan*, or Land of Immortality.

II. It was a Guide to them by Night, that they might not loſe their Way: So Chriſt is our Guide, in the dark Night of Trouble, Temptation, and Deſertion.

III. The Pillar of Fire was not only a Guide to them, but it alſo afforded them much Light, which made their Journey comfortable to them; Perſons may have a ſure Guide in a Night, and yet be in Darkneſs, or have but little or no Light: So Jeſus Chriſt is not only a Guide to his People in their paſſing through the Night of Mortality, but alſo a Light; a Light to them that ſit in Darkneſs, as well as a Guide for their Feet into the Way of Peace; he is upon this account the Comfort and Joy of God's *Iſrael*.

Exod. 14. 20.

IV. The Pillar of Fire was Darkneſs to the *Egyptians*, tho it gave Light to *Iſrael*: So is Chriſt's Salvation, Joy, and Comfort to the Godly, but a Stumbling-block, and Stone of Offence unto the Wicked.

J. K.

V. The Pillar of Fire did not afford the *Iſraelites* Light only, but Heat alſo, (as a worthy Writer obſerves) by which means they were kept from the piercing Cold of the Night: So Jeſus Chriſt, the Anti-type of this Fiery Pillar, affords us much ſpiritual Heat, by his Word and Spirit, which are compared to Fire; by which means we are kept from the cold and lukewarm Temper or Frame of Heart, which God's Soul hateth, and thereby preſerved fervent in Spirit, burning in Love and Divine Zeal to God, his Saints, and to Holineſs.

Exod. 14. 20.

VI. This Pillar, in going behind, between the Camp of *Iſrael* and the *Egyptians*, was a bleſſed Defence and Protection unto them: So Jeſus Chriſt is the Defence and Safeguard of his People.

VII. The

VII. The Pillar of Fire, if the Enemy had ſtrove with it, or made reſiſtance againſt it, would have burned and conſumed them together: So all that rebell againſt Chriſt, or reſiſt him, ſhall be devoured: *Who would ſet Briars and Thorns againſt me in Battel? I would go through them, I would burn them together.* Iſa. 27. 4.

The Pillar of Cloud.

THe Pillar of Cloud was a great Refreſhment to the Children of *Iſrael* by Day, during their long Journey in the Wilderneſs, (the Sun in thoſe Countries ſhining ſometimes very hot) which might (had it not been for this Cloudy Pillar) have been very deſtructive or grievous to them, during ſo many Years Travels: So Jeſus Chriſt, as Mediator, is as a Cloud or Screen between the hot Beams of God's Wrath, and poor Believers. 'Tis he who keeps us from being conſumed by the Wrath of him, who is to the Wicked a *Conſuming Fire.* Heb. 12. ult.

II. It was a Fire and a Cloud, yet both but one Pillar: So Chriſt is God and Man, and yet but one Perſon; and the ſame Chriſt, who is a Saviour to the truly Penitent, will deſtroy all ungodly and impenitent Ones.

The Paſſeover a Type of Chriſt.

1 Cor. 5. 7. *Chriſt our Paſſeover is ſacrificed for us.*

THe Paſſeover, or Paſchal Lamb, was a moſt lively Figure or Type of Chriſt; nay, as a worthy Divine obſerves, this one Legal Sacrament preached (not obſcurely) to the ancient Jews the whole Doctrine of the Goſpel. This will appear in five Things: (1.) In the Choice of the Sacrifice. (2.) In the preparing of it. (3.) In the Effuſion of the Blood, and Actions about it. (4.) In the Eating, and the Conditions therein. (5.) In the Fruits and Uſe. Eph. 3. 11.

Parallels.

I. In the Choice of the Sacrifice, the Lord appointed it to be a Lamb; notably ſignifying Jeſus Chriſt, whom the Baptiſt called, the *Lamb of God, taking away the Sins of the World.*

II. It was to be a Lamb without blemiſh; ſignifying the moſt abſolute Perfection of Jeſus Chriſt.

III. The Paſchal Lamb was to be taken out of the Fold; ſignifying, that Chriſt ſhould be *taken from amongſt Men*, or, *from among his Brethren*, Deut. 17. 15: one of the Seed of *Abraham* according to the Fleſh.

IV. The Lamb was to be a Year old, and alſo it muſt be ſlain; ſignifying, that Chriſt in his full vigour and ſtrength ſhould be put to death.

V. The Lamb was to be roaſted with Fire; which might ſignify the Manner of Chriſt's Death: He was crucified and pierced; he endured the Fire of Afflictions, and the Fire of God's Wrath, that was due to us for our Sins.

VI. The Lamb was roaſted whole; to ſignify, ſaith Dr. *Taylor*, that Chriſt bore the whole Wrath of God, both in Soul and Body. Not a Bone of the Lamb was to be broken; to ſhew, that not one Bone of Chriſt ſhould be broken. *John* 19. 36.

VII. The Blood of the Lamb was to be ſaved in a Baſon; it muſt not be ſhed upon the Ground, nor trodden under foot; ſignifying the Preciouſneſs of Chriſt's Blood, and that great Eſteem God the Father, and all true Chriſtians have of it.

VIII. The Blood of the Lamb muſt be ſprinkled upon the Lintel, and Sides of the Doors of the *Iſraelites*; which held forth, that the Blood of Chriſt muſt be applied by Faith; for our Juſtification ſtands not only in the ſhedding of Chriſt's Blood, but alſo in the ſprinkling of it upon our Conſciences.

IX. It muſt be ſprinkled upon the Poſts and Doors, ſo as the *Iſraelits* could neither go out of Doors, nor come in, but they muſt ſee on all ſides the Blood of the Lamb; ſignifying, that they and we ſhould, both at home and abroad, going forth, and coming in, and on all occaſions, have the Paſſion of Jeſus Chriſt before our Eyes, in holy Meditation and Contemplation.

X. It was not enough for the Jews to have the Lamb ſlain, and the Blood ſhed within the Houſe, but the Blood muſt be ſprinkled without Doors; ſignifying (as ſome obſerve) If Chriſt's Blood, (*i. e.* the Merits of it,) be received into our Hearts for Juſtification, the ſprinkling of it will appear, and be ſeen outwardly in a holy Life, and real Sanctification.

Verſe 22. XI. The Blood of the Lamb was to be ſprinkled with a Bunch of Hyſſop dipp'd in it, which might ſignify, that ſuch who would be ſprinkled with Chriſt's Blood muſt obtain true Faith; for Hyſſop bears a Reſemblance to Faith in threee things: (1.) It is a ground, low, and weak Herb: Faith in it ſelf, and as it is in Believers, is weak, and teacheth Humility. (2.) It will grow on a Rock or Wall: So Faith roots it ſelf in Chriſt, that true ſpiritual Rock. (3.) Hyſſop hath a cleanſing and healing quality: So Faith purifies the Heart and Life of a Sinner, and heals all the Sores of a wounded Conſcience.

XII. They were to eat the Fleſh of the Lamb; to ſignify, that we muſt ſpiritually feed upon Jeſus Chriſt, *viz.* believe on him, which is called an eating of his Fleſh, and drinking of his Blood.

XIII. Every particular Lamb was to be eaten in one Houſe; ſignifying the Unity of the Church of God, or the ſpiritual Conjunction and Agreement of all the Faithful, in one Bread,

1 Cor. 10. 17. and one Body.

XIV. Only *Iſraelites*, and not Strangers, were to eat of it; to ſhew, that none but the true Seed, *viz.* Believers, have Right to Chriſt, and the bleſſed Rites of his Houſe.

XV. They were to eat it with bitter Herbs; to ſignify, that Repentance and godly Sorrow for Sin, ought to be in thoſe who come to receive and partake of Jeſus Chriſt, and that they ſhould remember with Grief of Soul what their Sins brought upon their Saviour, and what the filthy and bitter Nature of Sin is.

XVI. They were to eat it with unleavened Bread; to ſignify that thoſe who come to the true Paſſeover, ſhould keep that Feaſt with the unleavened Bread of Sincerity and Truth, hating falſe Doctrine, Hypocriſy, and every evil Work.

XVII. They muſt eat it in remembrance of their Deliverance out of *Egypt*: So thoſe who come to the true Paſſeover, ought to remember how God hath by Chriſt's Blood delivered them from Wrath and Hell.

XVIII. They were to eat it with their Loins girt, and their Staves in their hands, and their Shoes on their Feet; to ſhew, that we who feed upon our Paſſeover, ſhould have the Girdle of Truth, and our Feet ſhod with the Preparation of the Goſpel of Peace, and that we are but Strangers and Pilgrims here.

XIX. They were not to eat the Paſchal Lamb, until they had purged all Leaven out of their Houſes; which ſhews what Care every Chriſtian ſhould take, to purge out the Leaven of Malice and Wickedneſs out of their Hearts. The *Jews* were to ſearch for Leaven, and not ſuffer a Crum or ſmall Morſel to remain in their Houſes: So careful ſhould all thoſe be to purge out every Sin, and let no Iniquity remain in them, who come to the Lord's Table.

WHEREIN the Brazen Serpent was a Type of Chriſt, as alſo the *Manna*, and divers others Types, we have ſhewed in the *Firſt Volume:* And the Parallels of the Firſt and Second Temple, we have inſiſted upon under the Head of Metaphors concerning the *Church of God*, to which we refer you.

And finding to what a Bigneſs this Second Volume is ſwollen, I muſt be forced to break off, and leave theſe my poor Labours to the Bleſſing of God, praying they may prove to the Advantage of his deſpiſed and afflicted Church; deſiring, what Profit any Chriſtians may receive here-from, they would not forget to give the Honour to God, who only deſerves it: to whom be Glory in the Church, by Chriſt Jeſus, throughout all Ages, World without End. *Amen.*

FINIS.

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